Al-Kafi

Volume 1 of 8

Arabic Text
and
English Translation

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Kitab Al-Kafi

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Foreword

What is in al-Kafi?

The contents of al-Kafi are precious gifts from *Ahl al-Bayt* (the fourteen infallible family members of Prophet Muhammad, (Divine Supreme Covenant Body) to their followers.

Each piece is as valuable as the wealth of the whole world. In this volume (vol. 1 of 8) there are about fourteen hundred pieces of such costly items but in the form of Hadith. Based on the above, one can imagine the value of this precious gift from *Ahl al-Bayt* DivineSupremeCovenantBody) to their followers.

The followers and supporters of *Ahl al-Bayt* DivineSupremeCovenantBody) would not dispute that such Ahadith are generous gifts to them.

The value of each item of such gift is mentioned in a Hadith from Imam Ja‘far al-Sadiq (DivineSupremeCovenantBody). He has said, "One Hadith about the lawful and unlawful matters that you may receive is better for you than the whole world and all that it contains."

How would an individual accept that these items are really worth so much?

As a translator, for what I know of therein, I would only ask, "Have you opened the gift yet?"

If the answer would be negative one would ask, "How would you know the contents of the package and the value of the items therein? "

The above statements are facts. They are not mere assumptions. The value of the gift is real and the way to find such value is also realistic and logical. Simply open up your gift and check it out thoroughly. You will never agree to sell it for less than the stated value.

The Source of Hadith

The following Hadith, in addition to other valuable information therein, also makes it possible for one to learn about the source and emergence of Hadith.

"A number of our people have narrated from Ahmad ibn Muhammad, from ‘Abd Allah ibn al-Hajjal, from Ahmad ibn ‘Umar al-Halabi, from abu Basir who has said the following:

‘Once I went to see abu ‘Abd Allah (DivineSupremeCovenantBody) and said to him, "May Allah take my soul in service for your cause, I would like to ask you a question. Is there anyone else in this house who may hear my words?’"

The Imam (DivineSupremeCovenantBody) then folded the curtain between his room and the next room and looked into it. Then the Imam (DivineSupremeCovenantBody) said, "O abu Muhammad, ask whatever you wish."

I said, "May Allah take my soul in service for your cause, your followers say that the Messenger of Allah taught Ali (DivineSupremeCovenantBody) a thousand chapters of knowledge and from each chapter there opened a thousand chapters. I then said, "This, I swear by Allah, is knowledge." He would mark the ground with his staff (perhaps a sign of thinking) for a while. He then said, "That is knowledge but it is not that." The narrator has said that the Imam (DivineSupremeCovenantBody) said, "O abu Muhammad, with us there is al-Jami‘a. Do they know what al-Jami‘a is?"

I asked, "May Allah take my soul in service for your cause. What is al-Jami‘a?"

The Imam (DivineSupremeCovenantBody) said, "It is a parchment seventy yards long by the yards of the Messenger of Allah. It contains his dictations from his very own mouth that are recorded onto it in the handwriting of Ali (DivineSupremeCovenantBody). It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person." He then extended his hand towards me and asked, "May I, O abu Muhammad?" I replied, "May Allah take my soul in service for your cause, I am entirely at your disposal." He pinched me with his hand and said, "The law of compensation, even for this much, is included therein." He seemed angry. I said, "This, I swear by Allah is knowledge."

The Imam (DivineSupremeCovenantBody) said, "It certainly is knowledge but not that one." The Imam (DivineSupremeCovenantBody) remained silent for a while and then said, "With us there is *al-Jafr*. Do they know what *al-Jafr* is?"

I asked, "What is *al-Jafr*?"

The Imam (DivineSupremeCovenantBody) said, "It is a container made of skin that contains the knowledge of the prophets and the executors of their wills. It is the knowledge of the scholars in the past from the Israelites."

I said, "This certainly, is the knowledge."

The Imam (DivineSupremeCovenantBody) said, "It certainly is knowledge but not that knowledge." The Imam (DivineSupremeCovenantBody) remained silent for a while and then said, "With us there is the book (Mushaf) of Fatima, (DivineSupremeCovenantBody). Do they know what Mushaf of Fatima is?" The Imam (DivineSupremeCovenantBody) said, "Mushaf of Fatima is three times bigger than your Quran. There is not even a single letter therein from your Quran."

I then said, "This, I swear by Allah, is the knowledge."

The Imam (DivineSupremeCovenantBody) said, "This certainly is knowledge, but it is not that." The Imam (DivineSupremeCovenantBody) remained silent for a while and then said, "With us there is the knowledge

of whatever has been, and the knowledge of everything that will come into being to the Day of Judgment."

I said, "May Allah take my soul in service for your cause. This, I swear by Allah, certainly, is the knowledge."

The Imam (DivineSupremeCovenantBody) said, "It certainly is knowledge but not that knowledge."

I asked, "May Allah take my soul in service for your cause. What is the knowledge?"

The Imam (DivineSupremeCovenantBody) said, "It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment." (Al-Kafi Vol. 1, H614**, Ch.** 40, h1)

Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Sadir al-Sayrafi who has said the following.

"I heard Humran ibn A‘yan ask abu Ja‘far (DivineSupremeCovenantBody) about the words of Allah, the Most Holy, the Most High Allah, ‘ . . . One Who is the Originator of the heavens and the earth . . ." (6:101) Abu Ja‘far (DivineSupremeCovenantBody) said, "Allah, the Most Holy, the Most High, originated all things through His knowledge. It was unprecedented. He invented the heavens and earth and there were no heavens and earths before. Have you not considered the words of Allah, " . . .His Throne existed on water . . ." (11:7)

Humran then said, "Have you considered His words, Majestic is Whose name, ‘He knows the unseen and He does not allow anyone to know His secrets . . ." (72:26)

Abu Ja‘far (DivineSupremeCovenantBody) then said, " . . . except those of His Messengers whom He chooses. (72:26) Muhammad (DivineSupremeCovenantBody), I swear by Allah, was one of those whom Allah had chosen. However, there are His words, "He knows the hidden facts." The fact that Allah, the Most Holy, the Most High, knows what is hidden from His creatures of the things that He measures and determines and decrees in His knowledge before creating it and before assigning to the angels, it is because of the following. O Humran, there is the knowledge withheld before Him in which He has a wish. He then decrees it when He wills. Bada’ may take place in it and He then will not decree it. The knowledge that, however, Allah, the Most Holy, the Most High, measures and determines and approves is the knowledge that reaches the Messenger of Allah and then it reaches us." (H664, Ch. 45, h2)

This remarkable Hadith takes the word ‘impossible’ out of the dictionary of the created world. It simply states that once Allah creates a thing or things it or they comes/ come in public then if one would have the means he may know what it is or what they are and the Imam (DivineSupremeCovenantBody) has said, "We know them all". Note the end of previous Hadith, "I then

asked, "May Allah take my soul in service for your cause. What is the knowledge?"

The Imam (DivineSupremeCovenantBody) said, "It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment."

No one has so far, in the history of man, has come up with such a statement.

The Subjects

This volume of al-Kafi in terms of the nature of the subjects consists of the following main topics therein.

a. Intelligence and Knowledge

b. Allah, the Creator and the Guardian of all things

c. People to who Allah has given the Authority and means to be the guardian over His creatures.

Al-Kafi is not a book independent of the Holy Quran. This volume simply provides beautiful details of the above matters as they are mentioned in various passages and verses of the Holy Quran.

Oneness of Allah

Part three of al-Kafi, volume one contains elaborate details of chapter 112 of the Holy Quran and other such passages therein.

Intelligence

"No one can have faith without the permission of Allah. Allah will cast down filth on those who have no understanding (unintelligent people)." (10:100)

"These are parables which We tell to human being, but only the learned ones understand them (Intelligent people). " (29:43)

"Allah has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding (Intelligent people)." (16:12)

The Lord, His Guardianship and Leadership with Divine Authority

"Allah is the *Waliy* (Guardian) of the believers and it is He who takes them out of darkness into light.

The Devil is the *Waliy* (guardian) of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever." (2:257)

"Only Allah, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your *Waliy* (guardians) (5:55). One whose *Waliy* (guardians) are Allah, His Messenger, and the true believers should know that Allah's party will certainly triumph." (5:56)

Thus, this volume of al-Kafi is about Allah, and His *Wilaya* (guardianship), about the people who possess Divine authority and their *Wilaya* (guardianship) and about intelligence and knowledge.

What should one look for in Al-Kafi?

In the following hadith there is a prayer that helps one to know what one should look for in this volume of al-Kafi. The hadith is from the chapter that deals with the issues in the absence of the Imam (DivineSupremeCovenantBody) (Leader with Divine Authority).

"Ali ibn Ibrahim has narrated from al-Hassan ibn Musa al-Khashshab from ‘Abd Allah ibn Musa from ‘Abd Allah ibn Bukayr from Zurara who has said the following.

" . . . He is the one whose reappearance is expected. The fact is that Allah, the Most Majestic, the Most Gracious, loves to try and test the Shi‘a (his followers). It is in such a condition that people of falsehood will raise doubts, O Zurara)."

The narrator has said, "I then said, ‘May Allah take my soul in service for your cause, if I will be alive at such time, expecting his rise with Divine power, what should I do?’" The Imam (DivineSupremeCovenantBody) said, "O Zurara, if you will live up to such time then say the following prayer. "O Lord make me know You for if You would not make me know You, I will not know Your prophet. O Lord, make me know Your Messenger, for if You would not make me know Your Messenger, I will not know the one who possesses Your authority over the creatures. O Lord make me know the one who possesses Your authority over the creatures for if You will not make me know him I will stray away from my religion . . .." (H 869**, Ch.** . 80, h 5)

This volume of al-Kafi, which is about seven hundred pages, can be considered a text of an interview with a person who possesses Divine authority. It is an established fact that the words of *Ahl al-Bayt* **Allah’SupremeCovenantBody**, are in complete harmony. An interview with any one of them would serve as an interview with all and every one of them. To have an interview of that many words as those in this volume provides one a very good chance to know the personality of the person interviewed. Thus, it could serve as the answer to the prayer at the end of hadith quoted above, " . . . O Lord make me know the one who possesses Your authority over the creatures for if You will not make me know him I will stray away from my religion . . ."(H 869**, Ch.** .80, h 5)

You may be better off to open your gift and yourself examine. Keep in mind that the gift is very large. Knowing Allah and those who possess Divine authority is much more valuable than all the worldly things.

Muhammad Sarwar

New York

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Abbreviations, conventions, special terms and symbols

A Work of the nature of al-kafi would require a great deal of the use of special terms, conventions and symbols. The translation work is still in progress. Of the available explanations the following are a few.

‘Allah’SupremeCovenantBody’

The Holy *Ahl al-Bayt*, the Holy Prophet and the thirteen other Holy persons, the twelve Imams and Fatima al-Zahra are infallible people. In the case of the infallible personalities, after their names, titles or titles such as Arabic words ‘abu’ or ‘ibn’, meaning father or son of so and so, the expression ‘Allah’SupremeCovenantBody’ is used in this translation. To conserve space between the words is deleted and the print size is made smaller. In English the use of words such as ‘peace be on him /upon them etc.’ has been a usual practice. The replacement of such expression in this translation is because of Hadith 39 of chapter 111, part four, al-Kafi vol. 1. According to the usual practice ‘peace be on him’, expresses a form of prayer. However, ‘ A member of Allah’s Supreme Covenant Body’ is the mention of a special entitlement in Divine Providence and a prominent position.

Hadith its plural Ahadith

The literal meaning of this term is a statement, conversation, a report or something new.

In the Islamic literature it sometimes is used to replace the word ‘Sunnah’. The Sunnah of Prophet Muhammad and the other infallible personalities consists of three issues.

a. Their statements

b. Their deeds

c. Their approval or disapproval of a certain act, practice or statements.

Good news for Visitors of Islamic Seminary homepage

The availability on this web-site of the translations of the Holy Quran, the Islamic practical laws and ‘Usul al-Kafi has made it possible to create a comprehensive link to make understanding of the Islamic system much easier.

The principles of belief (al-’Usul) and the practical laws (al-Furu’) which are stated in the Holy Quran in concise form and in principle now in an itemized form can be linked to the appropriate explanations in Hadith and in Fiqh. This will save a great deal of time and will provide a much easier approach to various topics. However, The work is in progress. We apologize for the shortcomings and appreciate all helpful comments.

Introduction

(To the Arabic version)

In the Name of Allah, the Beneficent, the Merciful

Hadith (Texts of guidance from the Holy Prophet and the Imams (DivineSupremeCovenantBody) In the Shi ‘a Muslim community

The first collection of *hadith* (Texts of guidance from the Holy Prophet and the Imams (DivineSupremeCovenantBody) ever recorded in a book form was the book of Ali ibn abu Talib (DivineSupremeCovenantBody). The Holy Prophet (DivineSupremeCovenantBody) would himself dictate the text of Shari ‘a and Imam Ali (DivineSupremeCovenantBody) would write them down. This book is the text of Shari‘a in details (of what is in principles in the Holy Quran).

This is stated in al-Kafi as follows:

"A number of our people have narrated from Ahmad ibn Muhammad, from ‘Abd Allah ibn al-Hajjal, from Ahmad ibn ‘Umar al-Halabi, from abu Basir who has said the following:

I went to see abu ‘Abd Allah (DivineSupremeCovenantBody) and said to him, "May Allah take my soul in service for your cause, I would like to ask you a question. Is there anyone else in this house who may hear my words?"

The Imam (DivineSupremeCovenantBody) then folded the curtain between his room and the next room and looked into it. Then the Imam (DivineSupremeCovenantBody) said, "O abu Muhammad, ask whatever you wish."

I said, "May Allah take my soul in service for your cause, your followers say that the Messenger of Allah taught Ali (DivineSupremeCovenantBody) a thousand chapters of knowledge and from each chapter there opened a thousand chapters. I then said, "This, I swear by Allah, is knowledge." He would mark

the ground with his staff (a sign of thinking) for a while. He then said, "That is knowledge but it is not that." The narrator has said that the Imam (DivineSupremeCovenantBody) then said, "O abu Muhammad, with us there is al-Jamiʻa. Do they know what al-Jamiʻa is?"

I then asked, "May Allah take my soul in service for your cause. What is al-Jamiʻa?"

The Imam (DivineSupremeCovenantBody) said, "It is a parchment seventy yards long by the yards of the Messenger of Allah. It contains his dictations that are engraved onto it in the handwriting of Ali (DivineSupremeCovenantBody). It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person." He then stretched his hand toward me and asked, "May I, O abu Muhammad?" I then replied, "May Allah take my soul in service for your cause, I am entirely at your disposal." He pinched me with his hand and said, "The law of compensation for this much is included therein." He seemed angry. I then said, "This, I swear by Allah is knowledge."

The Imam (DivineSupremeCovenantBody) said, "It certainly is knowledge but not that one." The Imam (DivineSupremeCovenantBody) remained silent for a while and then said, "With us there is *al-Jafr*. Do they know what *al-Jafr* is?"

I then asked, "What is *al-Jafr*?"

The Imam (DivineSupremeCovenantBody) said, "It is a container made of skin that contains the knowledge of the prophets and the executors of their wills. It is the knowledge of the scholars in the past from the Israelites."

I then said, "This certainly, is the knowledge."

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I then said, "This, I swear by Allah, is the knowledge."

The Imam (DivineSupremeCovenantBody) said, "This certainly is knowledge, but it is not that." The Imam (DivineSupremeCovenantBody) remained silent for a while and then said, "With us there is the knowledge of whatever has been, and the knowledge of everything that will come into being to the Day of Judgment."

I then said, "May Allah take my soul in service for your cause. This, I swear by Allah, is certainly knowledge."

The Imam (DivineSupremeCovenantBody) said, "It certainly is knowledge but not that knowledge."

I then asked, "May Allah take my soul in service for your cause. What is the knowledge?"

The Imam (DivineSupremeCovenantBody) said, "It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment."

The second collection of hadith is what is called the book on al-Diyat (laws that deal with compensations and restitution. He would hang this book by the holster of his sword.

(Al-Bukhari has quoted from it in his collection of hadith.

One other collection of Hadith is that of abu Rafi‘ al-Qibti, a devoted follower of Imam Ali (DivineSupremeCovenantBody) The Holy Prophet had set abu Rafi‘ free from slavery. He called this collection *Kitab al-Sunan wa al-Ahkam wa al-Qadaya* (the book of laws, rules and judicial matters).

Thereafter there appeared various collections of Hadith in various forms.

The most important among these collections are:

1. Al-*Kafi* of al-Kulayni (D. 329/941)

2. *Man la Yahduruhu al-Faqih*, of al-Shaykh al-Saduq, abu Ja‘far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi (306/919-381/991)

3. *Al-Tahdhib al-Ahkam and al-Istibsar* of al-Shaykh abu Ja‘far Muhammad ibn al-Husayn al-Tusi (385/995 - 460/ 1076)

4. *Jami‘ al-Akhbar fi ’Idah al-Istibsar* of al-Shaykh 'Abd al-Latif ibn abu Jami‘ al-Harithi al-Hamdani al-‘Amili, a student of Shaykh al-Baha’ al-‘Amili (d. 1050/1640)

5. *Al-Wafi* of Muhammad Muhsin Fayd-e Kashani (1010/ 1599 - 1091/1690)

6. *Tafsil Wasa’il al-Shi‘a ’Ila tahsil masa'il al-Shari‘a* of Muhammad ibn al-Hassan al-Hurr al-'Amili (1033/1625/1104/1693)

7. *Bihar al-Anwar*, a collection of precious Ahadith of Ahl al-Bayt (DivineSupremeCovenantBody) of Muhammad Baqir ibn Muhammad Taqi al-Majlisi (1037/ 1928-1111/1700)

8. *Al-‘Awalim (in* 100 volumes) of Shaykh ‘Abd Allah ibn Nur Allah al-Bahrani (contemporary of al-Majlisi)

9. *Al-Shifa fi hadith Al al-Mustafa* of Shaykh Muhammad Rida ibn ‘Abd al-Latif Tabrizi (D.1158/1745)

10. *Jami‘ al-Ahkam* (in several volumes) of al-Sayyid ‘Abd Allah ibn Muhammad Rida Shubbar (1188/1774 - 1242/1827)

11. *Mustadrak al-Wasa’il wa Mustanbat, al-Masa’il* of al-Hajj Mirza Husayn ibn Muhammad Taqi al-Nuri Tabarsi (1254/ 1838 - 1320/1902)

The Shi‘a scholars had always paid proper attention to the collection, preservation and protection of Hadith throughout the history of this noble literature.

Abu Ja‘far Muhammad ibn Jarir ibn Rustsam al-Tabari, in his works *Dala’il al-’Imama* has said the following. "A man, once, came to Fatima (DivineSupremeCovenantBody) and asked, ‘O daughter of the Messenger of Allah, has the Holy Prophet left anything with you (of hadith) you could show me?’" She called her housemaid to bring the scroll. The housemaid had difficulty to find it out. Fatima (DivineSupremeCovenantBody) said, "Find it out. It is as dear to me as al-Hassan and al-Husayn." The housemaid brought the scroll in a package and in it, of hadith, one read as follows: "Muhammad (DivineSupremeCovenantBody) the Holy Prophet has said, "One whose neighbor would not feel safe from his harms is not of the true believers. One who believes in Allah and the Day of Judgment he must not harm his neighbor. One who believes in Allah and the Day of judgment says good or remains silent. Allah loves the doer of good, the forbearing and the chaste people. He dislikes those who spread evil, the avaricious, the covetous and haughty. Bashfulness is a sign of good faith and the place of faith is in paradise. Spreading evil is meanness and the place of meanness is hellfire."

Imam Muhammad al-Baqir (DivineSupremeCovenantBody) said to Jabir, "O Jabir, by Allah, one hadith that you would find from an authentic source about lawful or unlawful matters is better for you than everything over which the sun shines from dawn to dusk.

Imam Ja‘far al-Sadiq (DivineSupremeCovenantBody) has said, "A hadith about the lawful and unlawful matters that you may receive is better for you than the whole world and all that it contains."

Imam Muhammad al-Baqir (DivineSupremeCovenantBody) has said, "If I would see a young person of the Shi‘a who would not acquire proper understanding of religion I would discipline him strictly even if it would take me to make him suffer pains."

It is narrated from abu ‘Abd Allah (DivineSupremeCovenantBody) who has said the following. "My father said to Jabir ibn ‘Abd Allah al-Ansari, ‘I need your help. Whenever convenient for you I would like to see you privately to tell you what I need." Jabir then said, "What time would you like to have the meeting?" Sometimes they had the meeting and the Imam (DivineSupremeCovenantBody) said, "O Jabir tell me about the tablet that you saw my great great great grandmother had and tell me what she said to you about the contents of the tablet. Jabir said, "I swear by Allah, that in the lifetime of the Holy Prophet once I went to see Fatima (DivineSupremeCovenantBody) to congratulate her for the birth of al-Husayn (DivineSupremeCovenantBody) and I saw a beautiful green tablet in her hand. I thought it was made of Emerald on it there was a writing in white like the rays of sun. I said, ‘May Allah take my soul and souls of my parents in service for your cause, what is this tablet?’" She said, "This is a tablet that Allah has presented to His Messenger. On it there are the names of my father, my husband, names of my two sons and the names of the executors of the wills of the Imams of my descendants.

My father has given it to me as a gift and a token of congratulation. She then gave it to me and I read it and copied it down."

My father then asked Jabir, "Can you show to me the copy that you made."

Jabir agreed and my father went with him to his house to see the copy. Jabir brought the copy of certain pages. The Imam (DivineSupremeCovenantBody) said, "O Jabir, I read without looking in your copy and you check if there is any difference between my reading and your copy." When my father finished reading Jabir said, "There is no difference whatsoever between your reading and my copy. Jabir said, "Allah is my witness that I saw it in the tablet just as it is."

Biography of al-Kulayni

Kulayn was a village 27 kilometers south west of the city of Ray, a well-known city in Iran. The ruins of the village still are near Tehran, Iran. Muhammad ibn Ya‘qub Kulayni, the compiler of *al-Kafi* was born in this village.

Further evidence that he was born therein is the fact that in history he is called the religious scholar of Shi‘a of Ray in his time.

Muhammad ibn Ya‘qub ibn Ishaq al-Kulayni al-Razi al-Baghdadi was from a noble family of Kulayn. Outstanding scholars in jurisprudence and *hadith* came from this family. Al-Kulayni himself was the most prominent religious figure of his time in Ray. He lived in Baghdad, Iraq also. He lived in the gate of Kufa, Baghdad, Iraq as the chief of the Shi‘a scholars in jurisprudence during the rule of al-Muqtadir, the ‘Abbassid Caliph. Al-Kulayni, of all other compilers of *hadith*, alone was a contemporary of all the four successive special representatives and ambassadors of Imam al-Mahdi, the twelfth Imam (DivineSupremeCovenantBody). He had the chance to collect hadith from the proper sources. *Al-Kafi, the book* is a unique collection of hadith. *Al-Kulayni* compiled this book on request from a prominent Shi ‘a scholar (as mentioned in his introduction to al-Kafi).

Prominent scholars of Islamic studies in search of knowledge would meet him at his place to discuss, exchange notes and to confer with him for better understanding of the issues.

Al-Kulayni was a great scholar, a reliable narrator of hadith and a man of great learning. He was of the outstanding scholars of law and an authority in the science of hadith science. He was a man of great chastity, piety, integrity and holiness.

His book *al-Kafi*, no doubt, is a treasure of Islamic literature, *Shari‘a* (law), Divine commandments and prohibitions, in the form of texts of the *Sunna*, the statements, actions and the approvals of the Holy Prophet and the twelve Imams (DivineSupremeCovenantBody). It is a text of the basis of the Islamic education and culture.

Al-Kulayni has himself prefaced his book, *al-Kafi* and has also provided certain explanatory notes in certain chapters which shows his skill and proficiency in writing and in Arabic literature.

He was well versed in categorizing the narrators of *hadith* and the texts of hadith. He is the author of a book in the science of *hadith* and an expert in scrutinizing the narrators. He was a great scholar of theology and he has written a book refuting *al-Qaramitah* (one of the several names applied to the sect of Isma'ilies who were once very active in politics).

His two books (1) *Letters of Imams Allah'SupremeCovenantBody,*

(2) And poems in praises of the Imams (DivineSupremeCovenantBody) show his interest in linguistics.

His book on the interpretation of dreams is of the best books on the subject.

Words of Appreciation for his Efforts

Al-Najashi has said, "In our people al-Kulayni was the chief scholar in Ray, Iran. He was the most reliable in the matters of *hadith*.

Al-'Allama al-Hilli has confirmed this and ibn Dawud also has expressed similar words about him.

Al-Tusi, the great scholar has called him the most dependable expert in *hadith,* the man of highest esteem and a scholar in *hadith.*

Al-Sayyid Radi al-Din ibn Tawus has said, "Muhammad ibn Ya'qub al-Kulayni is universally accepted for his leadership and reliability."

He has also said, "Muhammad ibn Ya'qub, al-Kulayni is the most eloquent and the most truthful in the knowledge of *hadith."*

Ibn al-Athir has called him to be of the outstanding leaders of the Shi'a and their great scholar."

He has also described him as "A reformer of the Shi'a at the end of the third century, as their leader and as a renown scholar among them."

Al-Tayyibi has called him the reviver of the *'Ummah,* the whole Muslim community at the end of that century . . . He was among the most learned in Islamic jurisprudence.39

Ibn Hajar has said, "He was one among the Shi'a scholars of law and an author of their school." 40

He has also said, "Abu Ja'far Muhammad ibn Ya'qub al-Kulayni was among the chief scholars of the Shi 'a world in the days of al-Muqtadir." 41

Al-Shaykh Husayn ibn 'Abd al-Samad al-Harithi al-Hamdani has said, "Muhammad ibn Ya'qub al-Kulayni was the religious chief of his time and an outstanding, noble minded and highly learned scholar. He was the most reliable person in hadith, the best critic and the most conversant in it." 42

Al-Qadi Nur Allah al-Shushtari placed him at the top of the scholars of hadith and the chief guardian thereof. 49

Muhammad Taqi al-Majlisi, the great scholar has said,

"He is unparalleled among all the scholars we have seen. The study of his compiling hadith, his manner of editing them, proves him to be a Divinely gifted scholar.

"May Allah grant him the highest rewards reserved for the doers of the good for his services to Islam and the Muslim community." 44

He also has called him "The *shaykh* (the chief) *al-Sadiq* (the most truthful) and *Thiqatu al-Islam* (the most trustworthy in Islamic learning), as one acceptable to people of all classes. Both Shi‘a and non-Shi‘a have praised him." 46

Mirza ‘Abd Allah al-Afandi has said, "The person generally referred to with the title *Thiqatu al-Islam* (the trustworthy in Islamic issues) is Muhammad ibn Ya‘qub ibn Ishaq al-Kulayni al-Razi, the compiler of the book *al-Kafi*. He is the earliest religious chief of the Muslim world in the sight of the masses and the elite alike and the Mufti, scholar of law for both the Shi‘a and the Sunni Muslims." 46

His Compilations

1. Kitab Tafsir al-Ru’ya 47

2. Kitab al-Rijal 48

3. Kitab al-Radd ‘Ala al-Qaramita 49

4 Kitab al-Rasa’il 50, Rasa’il al-’A’imma (DivineSupremeCovenantBody) 5

5 Kitab al-Kafi 52

6. Kitab ma qila fi al-‘A’imma (DivineSupremeCovenantBody) 53

Al-KAFI

This book was known as al-Kulayni 54 and also al-Kafi 55. In reply to one of his friends, al-Kulayni has explained why he compiled this book.

"Allah, the Most Majestic, the Most Gracious, has made the compilation of the book that you had wished for possible. I hope it will prove to be up to your expectations. It may have shortcomings but our intentions have not been insincere to provide good advice. Providing good advice to our people is obligatory. We also hoped to be considered as partners of all benefits of this book up to the end of time."

It took twenty years to complete al-Kafi.57

Distinctive Features

1. The compiler of al-Kafi, al-Kulayni was a contemporary of the four successive special representatives of Imam al-Mahdi (DivineSupremeCovenantBody). As al-Sayyid ibn Tawus has pointed out, "All the works and the collections (of hadith) of al-Shaykh Muhammad ibn Ya'qub al-Kulayni had been completed during the life time of the special representatives of Imam al-Mahdi (DivineSupremeCovenantBody). It is a ground to believe the veracity of his collection of hadith. 71

2. The compiler, except in the case of a few hadith, has named the whole chain of narrators up to the infallible Imam (DivineSupremeCovenantBody). In certain cases he deletes the first narrator probably because he quotes from the original book that narrates directly from the Imam (DivineSupremeCovenantBody). 72

3. Al-Kulayni's, according to great scholars, method of collecting and grading Ahadith in a chapter is by the order of (37) the authenticity and the clarity of their meaning. It is, therefore, the last hadith of every chapter that are always very general, unclear and problematic.73

4. The compiler generally has avoided the Ahadith that are contradictory. Under the heading of a chapter he has recorded those Ahadith that relate best. 74

Sub-divisions of al-Kafi

PART 1

AL-'USUL (principles)

This part of the book consists of Ahadith on the principles of beliefs and it is called *’Usul al-Kafi*

The sections in this part are as follows:

1. The Book of Intelligence and Ignorance *(Kitab al-'Aql wa al-Jahl)*
2. The Book of the Virtues of Knowledge *(Kitabu Fad al-‘Ilm)*
3. The Book on Oneness of Allah *(Kitab al-Tawhid)*
4. The Book about the people who possess Divine Authority *(Kitab al-Hujja)*
5. The Book on Belief and disbelief *(Kitab al-’Iman wa al-Kufr)*
6. The Book on Prayers *(Kitab al-Du‘a’*
7. The Book on the Virtue of the Holy Quran *(Kitabu Fadl al-Quran)*
8. The Book of Social Discipline *(Kitab al-‘Ishra)*

Editions of this part:

1. Shiraz edition 1278/1861

1. Tabriz edition 1281/1864 in 494 pages;
2. Tehran edition 1311/1893 in 627 pages;
3. Tehran edition 1311/1893 in 467 pages;
4. Lucknow, India edition 1302/1885;

Printed in lithography.

PART 2-*AL-FURU'*

This part consists of Ahadith on Islamic practical laws such as

The acts of worship *(‘Ibadat*)

Business transactions (*mu‘amalat)*

Judicial laws *(al-Qada’)*

This part is called *Furu‘ al-Kafi* Branches of the Islamic system that consists of the following.

1. The Book of laws of Cleanliness *(Kitab al-Tahara)*
2. The Book of laws of Menstruation *(Kitab al-Hayd)*
3. The Book of laws about the dying people and their burials *(Kitab al-Jana’iz)*
4. The Book of laws of Prayer *(Kitab al-Salat)*
5. The Book of laws of Charities, Taxes *(Kitab al-Zakat)*
6. The Book of laws of Fasting *(Kitab al-Siyam)*
7. The Book of laws of Pilgrimage *(Kitab al- Hajj)*
8. The Book of laws of Defense *(Kitab al-Jihad)*
9. The Book of laws of Business *(Kitab al-Ma'ishah)*
10. The Book of laws of Marriage *(Kitab al-Nikah)*
11. The Book of laws about new born *(Kitab al-‘Aqiqa)*
12. The Book of laws of Divorce *(Kitab al-Talaq)*
13. The Book of laws of Emancipation of Slaves *(Kitab al-‘Itq wa al-Tadbir wa al-Mukataba)*
14. The Book of laws of Hunting *(Kitab al-Sayd)*
15. The Book of laws of Slaughtering Animals *(Kitab al-Dhaba’ih)*
16. The Book of laws of Foods *(Kitab al-At‘imah)*
17. The Book of laws of Drinks *(Kitab al-Ashriba)*
18. The Book of laws of Dresses, Beautifying and the ideal of Manhood *(Kitab al-Zay wa al-*

Tajammul)

19. The Book of laws of animal farming and poultry *(Kitab al-Dawajin)*
20. The Book of laws of Wills *(Kitab al-Wasaya')*
21. The Book of laws of Inheritances *(Kitab al-Mawarith)*
22. The Book of laws of penalties *(Kitab al-Hudud)*
23. The Book of laws of Restitution for Bodily Injuries *(Kitab al-Diyat)*
24. The Book of laws of testimony and witnessing *(Kitab al-Shahadat)*
25. The Book of Judicial laws *(Kitab al-Qada' wa al-Ahkam)*
26. The Book of laws of Oaths, Vows and Expiation *(Kitab al-'Ayman wa al-Nudbur wa al-Kaffarat)*

Printed in lithographic process in Tehran 1315 1897 in two volumes, and in Lucknow (India) in 1302/1885.

PART 3

AL- RAWDA

This part consists of miscellaneous Ahadith of both the *'Usul* and *Furu'* of al-Kafi. The topics are not arranged and organized as in the other volumes. The chapters are not in alphabetical order of Ahadith or narrators.

This part, *al-Rawdah* (the Garden of al-Kafi,) was printed in Tehran 1303/1886 with other books in one volume. Also printed separately in Lucknow, India 1302/1885. In 1374/1955 - 1377/1958

Al-Kafi was reprinted in Tehran in typographic process in the following arrangements:

The first part in two volumes

The second part in five volumes

The third part in one volume.

Thereafter, many reprints were made. This translation is based on Tehran 5th edition Summer 1363/1978

Commentaries of al-Kafi

The famous commentaries of al-Kafi are as follows.

1. The commentary of al-Mawla Sadr al-Din Shirazi (D. 1050/1640)

2. The commentary of al-Mawla Muhammad Salih Mazandarani (D. 1081/1670); published in Tehran in twelve volumes in 1382/1962-1388/1968

3. Mir’at *al-‘Uqul fi sharh akhbar Al al-Rasul* of al-Mawla Muhammad Baqir ibn Muhammad Taqi, al-‘Allama al-Majlisi (1037/1628-111-1/1700) published in Tehran 1321/1903 in four volumes.

The Year of al-Kuyni's Death

According to al-Najashi, al-Kulayni (the compiler) died in Baghdad 329/941, 76 and according to al-Tusi, he died in 328/940.77 However, al-Tusi afterwards agreed with al-Najashi as mentioned in his book *al-Rijal 77* compiled later on.

Al-Sayyid Radi al-Din ibn Tawus has said, "Shaykh Muhammad ibn Ya‘qub, al-Kulayni was a contemporary of all the four special representatives of Imam al-Mahdi (DivineSupremeCovenantBody) namely

1 ‘Uthman ibn Sa'id al-‘Amri

2 Abu Ja'far Muhammad, son of al-‘Amri

3 Abu al-Qasim Husayn ibn Ruh

4 ‘Ali ibn Muhammad al-Samuri

Al-Samuri died after the death of al-Kulayni. Al-Samuri died in the month of Sha‘ban 329 AH. (941

AD.) and al-Kulayni died in 328/940. Both died in Baghdad.

Ibn al-Athir and ibn Hajar both say that al-Kulayni died in 328/940. 79

Al-Shaykh al-Baha’i al-Amili has said in his book *al-Wajiza* that al-Kulayni died in 329/941 or 330/942. 8°

His grave in Baghdad

Al-Kulayni was buried in Baghdad near Bab al-Kufa. 82 His shrine can be found in the eastern part of Baghdad on the bank of the River Tigris (Dajlah) near al-Jisr al- ‘Atiq, (the old bridge). 83

A note about narrators

(a) Wherever al-Kulayni says, "A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa", people therein are:

1. Abu Ja‘far Muhammad ibn Yahya al-‘Attar al-Qummi
2. Ali ibn Musa ibn Ja‘far al-Kamandani
3. Abu Sulayman Dawud ibn Kawra al-Qummi
4. Abu Ali Ahmad ibn Idris ibn Ahmad al-Ash‘ari al-Qummi
5. Abu al-Hassan Ali ibn Ibrahim ibn Hashim al-Qummi

(b) Wherever al-Kulayni says, "A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid al-Barqi, the people therein are:

1. Abu al-Hassan Ali ibn Ibrahim ibn Hashim al-Qummi
2. Muhammad ibn ‘Abd Allah ibn ’Udhayna
3. Ahmad ibn Abd Allah ibn ’Umayya
4. Ali ibn al-Husayn al-Sa'd Abadi

(c) Wherever al-Kulayni says, "A number of our people have narrated from Sahl ibn Ziyad, the people therein are:

1. Abu al-Hassan Ali ibn Muhammad ibn Ibrahim ibn Aban al-Razi, known as ‘Allan al-Kulayni
2. Abu al-Husayn Muhammad ibn abu ‘Abd Allah Ja‘far ibn Muhammad ibn ‘Awn al-Asadi al-Kufi, resident of Ray
3. Muhammad ibn al-Husayn ibn Farrukh al-Saffar al-Qummi
4. Muhammad ibn ‘Aqil al-Kulayni

(d) Wherever al-Kulayni says, "A number of our people have narrated from Ja‘far ibn Muhammad from al-Hassan ibn Ali ibn Faddal, of such people one is abu ‘Abd Allah al-Husayn ibn Muhammad ibn ‘Imran ibn abu Bakr al-Ash‘ari al- Qummi.

Introduction

(by al-Kulayni)

In the Praise of Allah, the Beneficent, the Merciful

All praise belongs to Allah Who is praised for His bounties, worshipped for His Might, obeyed in His rule and feared for His Majesty. He possesses all that is attractive; His commands pervade in all of His creation. He is High, the Most High. He is near in His Highness and the Most High above being seen. His being the first has had no beginning and He is eternal. He existed before the existence of all things and He is the eternal Who guards all things. He is the overwhelming power and the preservation of the things does not burden Him. He is the only Almighty in His kingdom and only power to compel what is to compel. Through wisdom He has revealed His authority over His creation. He created all things in their origin new and at the very beginning through His might and wisdom and nothing existed to invalidate His being the originator of all things. No other cause existed to compete His invention. He alone created what He wished as He wished to reveal His wisdom and the reality of His Lordship. Reason is not able to grasp Him. Imagination is not able to reach Him. Eyes are not able to see Him. Measurement is not able to limit Him. Statements fail to describe Him. Eyes turn dull in trying to see Him. Describing Him by means of qualities looses the right path.

He is veiled without any barrier and is concealed without any covering. He is known but is not seen and is described without a form. He is characterized without a body. There is no Lord except Allah, the Most Great, the Most High. Imagination looses the right path in trying to reach His reality. Intelligent becomes exhausted and is not able to reach Him. So also is the case with imaginations and eyesight. He is all hearing and all knowing. Allah has established His authority over His creatures through His messengers (DivineSupremeCovenantBody) and has explained things with evidence. He has sent His messengers with glad news and warnings. So that those who would find salvation would do so with proper evidence and those would be destroyed would be so for ignoring proper evidence. So that people would learn about their Lord what they are ignorant of and know Him through His Lordship after that they were ignorant of this fact, so that they would believe in Him as the only One Lord after considering other things like Him.

I thank Him in a way that would be a cure for the souls, of a degree to please Him, enough to fulfil the duty to express gratitude for His favors to us in the form of His pleasant blessings, graceful bounties and beautiful trials.

I testify that there is no Lord except Allah alone Who has no partners. He is the only Lord, the only self-sufficient Who has no companion or children.

I testify that Muhammad (DivineSupremeCovenantBody) is His servant. He is His chosen one, His messenger whom He sent at a time of lapse of messengers and at the time of the long sleep of the nations, wide spread of ignorance, mischief and shortages of authority, blindness to the truth, prevailing injustice and the disappearance of religion.

Allah sent His book to him (Muhammad (DivineSupremeCovenantBody) that contains the statements and explanations, a reading in straight forward Arabic language so that people may become pious.

Allah has explained and organized this book for the people and with knowledge He has given the details. He has explained a religion in it, certain obligations are made obligatory therein and certain matters are declared for His creature in it. It contains signs that lead to salvation and evidence that call to guidance.

He (Muhammad (DivineSupremeCovenantBody) preached His message and executed His commands. He fulfilled his responsibilities with patience for the sake of his Lord. He worked hard for His cause, gave good advice to his followers and invited them to salvation. He encouraged them to speak of (Allah), gave them guidance to the right path after his passing away through a system, reason, basis for the people and signs that he established for them so that they would not be mislead after him. It was all due to his kindness and sympathy for them.

When his life ended and his days were over, Allah took his soul to Himself. With Allah he is well pleased for his deeds. His reward is a good deal and his position very great. He left this world leaving behind among his followers the Book of Allah and the executor of his will, Amir al-Mu’minin Ali (DivineSupremeCovenantBody) the master of the believers and the leader (Imam) for pious people.

The twine that he left behind was a united companion. They each acknowledge and speak in support of the other.

The Imam speaks of Allah from the Book. He speaks of what Allah has made obligatory on His servants, of obedience to Him, of obedience to the Imam (DivineSupremeCovenantBody) and the acknowledgement of Leadership with Divine Authority. He speaks of His rights that are meant to be for the completion of religion, His commandments, establishment of His authority, seeking guidance in His light from its mines, His chosen and select people who possess good from Him.

Allah through the Imams of guidance from the family of His Prophet (DivineSupremeCovenantBody) has explained His religion. Through them He has clarified the ways of His system. Through them He has

opened the inside of His knowledge. He has made them to be the path to know Him, the sources of knowledge of His religion, the medium between Him and His creatures, the gate that lead to know His right and has given them the knowledge of His hidden secret.

Whenever, an Imam from them would leave this world He would establish a clearly known successor for that Imam for His creatures as a bright guide, an Imam and guardian with the truth and justice. Allah and those who preach for Him and supervise over His creatures have established their authority. Through their guidance people follow the religion and through their light people of the lands find their way.

Allah has made them, (Imams (DivineSupremeCovenantBody) the life for people, the light in darkness, the key to the words and the pillars of Islam. He has based the system of His obedience and the fulfillment of obligation submission to them (Imams (DivineSupremeCovenantBody) in all that one would know and ask them what one is ignorant of. He has prohibited others from engaging in what they are ignorant of and from rejecting what they would not know. It is because Allah has willed to save, from His creatures whoever He would will, from injustice and darkness.

May Allah grant blessings upon Muhammad (DivineSupremeCovenantBody) and the select members of his family whom Allah has cleansed thoroughly.

After my words about Allah and His Messenger, above herein below is my response to your note.

I have understood your concerns about the conditions of the people of our times who seem to have agreed up on ignorance to be the standard and authority in their dealings. They cooperate and work together to establish the ways and the manners of ignorance and distance themselves from knowledge and the people of knowledge. Consequently, knowledge is almost banished and the sources of knowledge are about to depart the people. It is all because they rely so much on ignorance (ignorant people) and lose the (blessing of) the people of knowledge.

You have asked, "Can the dealings of the people be considered proper in following a religion without knowing the rules and laws therein that show what is lawful or otherwise? Can they decide and settle all matters on the basis of what they feel is good and live a life in such a manner? Can they just do what their ancestors had been doing and rely on their own understanding of the issues great or small?"

To understand the answer to your question, O brother in faith, may Allah grant you blessings, note the following:

Allah, the Most Holy, the Most High, has created human beings and has given them distinction over the animals. He has given them the ability to understand and distinguish good from bad. Human beings have been given the ability to understand Allah’s commands and prohibitions.

There are two kinds of people. (a) There are those who are physically and mentally safe and sound and (b) those who lack such abilities. Safe and sound people are held responsible to follow the commands and prohibitions of Allah. Those who lack such abilities are exempt because of their inability to learn, discipline and fulfill responsibilities. Allah, the Most Majestic, the Most Gracious,

has designed education, good manners and moral discipline to serve as means of survival for the people who are safe and sound. Had it been permissible for safe and sound people to follow ignorance it would have been permissible for them not to become obligated to fulfill responsibilities. Such a condition would amount to make the coming of the Divine messengers and education useless. Ignoring the book of guidance, the Divine messengers and education would destroy the whole civilization. This would be a return to atheism. The justice and wisdom of Allah, the Most Majestic, the Most Gracious, required the creation of creatures who would understand the commands and prohibitions of Allah so that people would not live a useless life. Instead they realize the greatness of Allah, acknowledge His Oneness and that He is the Lord. They must know that He is their Creator Who gives them sustenance. The proof of His existence is so clear and obvious. The signs of His authority are shinning and manifest. His lighthouses are visible everywhere and call people to believe in Allah, the Most Majestic, and the Most Gracious. Each sign testifies to the existence of the Lord and the One Who deserves to be worshipped. Such proofs that exist in each sign are proofs of the effect of the creation in them. Each creature is a marvelous proof of His plan. He invites them to know Him so that they will not remain ignorant of His existence and ignorant of His religion and laws.

People of wisdom do not consider ignorance of his existence a permissible attitude, as is the case of denying His religion. Allah, the Most Majestic, the Most Gracious, said:

"Did they not make a covenant (with Allah) in the Book not to speak any thing other than the Truth about Allah and to study its contents well? " (7:169) They call a lie something that is beyond the limit of their knowledge . . ." (10:39)

People are bound to obey the commands of Allah and His prohibitions. It is not permissible for them to follow ignorance (ignorant people).

It is obligatory for them to ask if they would not already know and to acquire proper understanding of religion.

Allah, the Most Majestic, the Most Gracious, has said, "Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah." (9:122)

If people who are physically and mentally safe and sound were permitted to stay ignorant Allah would not have asked them to ask and learn. He would not have needed to send any messengers, books and guidance. In such case, they would have lived like animals or like people physically and mentally defective and if so they would not remain in existence even for a blinking of an eye.

In fact, it is not permissible for them to live without discipline and education. Thus, it became necessary for those physically and mentally sound to find instructors to educate and discipline them and provide answer to their questions.

The best and most important education for people of reason, the education worthwhile for one to

study assiduously is the religious education. The education that would teach one about the Creator, His Oneness and how to worship Him, is the most important one. It is important to be educated in the issues of Shari‘a, His laws of guidance, His commandments, prohibitions, warnings and discipline. This is necessary because there is solid evidence to support the need for such education, that responsibility is real, life is short, indifference and procrastination is not acceptable.

The condition for a worship to be proper and acceptable is to fulfil all the obligations on the basis of certainty, knowledge and proper understanding. Only than the worshiper would be considered praiseworthy in the sight of Allah and deserving rewards and His great blessings.

On the other hand, one who acts without proper knowledge and understanding does not know what and for what reason one is acting. Ignorant people do not have trust in what they do. They do not acknowledge any thing because acknowledgement does not come without doubt free knowledge of the subject to be acknowledged.

The person who has doubts is not like a person who has certainty of the matters of piety, humbleness before the Lord and the need to seek nearness to Him. Allah, the Most Majestic, the Most Gracious, has said, "Those who have witnessed the truth only they have proper knowledge." (43:87)

Only the testimony of those who possess proper knowledge is accepted and it is because of the knowledge of the subject of the testimony. Without the knowledge of the subject of the testimony it would not have been accepted. The acceptance of the deeds of the people who act with doubts is up to Allah to decide. He may accept such deeds because of His grace or He may refuse to accept because of the absence of the conditions such as knowledge and certainty. It is Knowledge, proper understanding and certainty that separate one from those mentioned in the following words of Allah, the Most Majestic, the Most Gracious, "Certain people worship Allah to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). They are lost in this life and will be lost in the life to come. Such loss is indeed destructive." (22:11)

It is all because of acting without knowledge and certainty in the beginning and in the end.

The scholar has said, "One who accepts the faith with certainty he remains in it steadfast and the faith benefits him. Those who accept the faith without certainty they leave it just as they came in."

He has also said, "Those who get their religion from the Book of Allah and the Sunnah of the Messenger of Allah (DivineSupremeCovenantBody) the strength of their faith is as such that mountains may be destroyed but not their faith. Those who get their religion from the words of the people they may reject it"

He has also said, "Those who do not know us through the Holy Quran they fail to protect themselves against mischief."

For this reason so many religions have emerged in our times as well as disgraceful systems that almost have entered the level of disbelief. This is because of the opportunity that Allah has provided for every one. One whose faith in the will of Allah is to remain solid He makes the means that would

make it so happen, available. He then gets his religion from the Book of Allah and the Sunnah of His Messenger (DivineSupremeCovenantBody) with certainty and proper understanding. His religion is stronger than the heavy mountains. Those whose faith in the will of Allah is to be temporary and bound to failure, - may He grant us refuge- He gives them the opportunity to follow certain ideas that are devoid of Divine authority. They follow what seems good to one to follow and such other matters like following what others do, certain interpretations and so on without proper understand and certainty. In such case Allah may or may not accept their deeds. They may live as a believer in the morning and a disbeliever in the evening or vice versa. It is because such people may easily follow the influential elements in the society or act upon what they feel is good.

The scholar (DivineSupremeCovenantBody) has said, "Allah, the Most Majestic, the Most Gracious, has created the prophets with prophet-hood they can be nothing but prophets. He has created the executors of the will of the prophets as the executors thus they can be nothing but the executors of the wills of the prophets. He has given temporary faith to certain people. He may complete it for them or remove it from them as mentioned in this Quranic expression, " The established faith the temporary faith."

You have mentioned that you are confused in the issues of the verification of hadith due to the difference in variously narrated texts and that you know the reason for variation but you do not find reliable people to discuss with. You have said that you wish you had a book sufficient (*Kafi*) that would contain all issues of the religion. A book that would provide a student all the material that he would need is urgently needed. A book is needed that would help people to have proper guidance in the matters of religion to follow the correct instructions of the truthful people (DivineSupremeCovenantBody) and the prevailing Sunnah, the basis of practices. So that one would fulfil his responsibilities towards Allah, the Most Majestic, the Most Gracious, and follow the Sunnah of (the Holy Prophet).

You have said, that you hope such a book would, Allah willing, help our brothers in faith to find the right guidance.

My brother in faith, may Allah grant you proper guidance, please note that there is no other way to sort out the confusion that comes from the variation of the narration of the scholars except by the help of the principles that the scholar (DivineSupremeCovenantBody) has set. "Compare a narration with the text of the Holy Quran. Whatever agrees with the Holy Quran is acceptable and what does not agree is rejected."

Also he has said, "Leave alone what agrees with the views of the others because the right is in what is opposite to them."

Also there are his (DivineSupremeCovenantBody) words, "Follow what is unanimously agreed upon because there is no harm in what is unanimously agreed upon."

We are only able to apply such principles to a very few of such cases. We do not find any thing better and more precautionary than to refer to the scholar (DivineSupremeCovenantBody) and accept that which is within the limit of his (DivineSupremeCovenantBody) words, "Whichever you would follow in

submission and obedience is excusable for you."

Allah, the Most Majestic, the Most Gracious, has made the compilation of the book that you had wished for possible. I hope it will prove to be up to your expectations. It may have shortcomings, but our intentions have not been insincere to provide good advice because to provide good advice to our people is obligatory. We also hoped to be considered as partners of all benefits of this book up to the end of time.

The Lord is one, the Messenger is one, the last prophet (DivineSupremeCovenantBody) is one and the Shari‘a is one. What Muhammad (DivineSupremeCovenantBody) has made lawful will remain lawful up to the Day of Judgment and what he has made unlawful will remain unlawful to the Day of Judgment.

We extended the Book on ‘People with Divine Authority’ to a certain degree although not as it should have been done because we did not like to be deprived of the benefits thereof.

I hope Allah, the Most Majestic, the Most Gracious, will approve what is based on our intentions. If life will give us a chance we intend to compile a book of a bigger volume to serve the causes as they should be served, by the will of Allah, the Most High. From Him comes the power and means. From Him one expects help and increase in rewards and opportunity.

May Allah grant blessings up on Muhammad and his purified family.

The first thing is the book of Intelligence and the virtue of knowledge, the excellence of the people of knowledge, the defects of the people of ignorance and its harms. Intelligence is the focal point and the axes of the matters. On the basis of Intelligence come the rewards and sufferings and Allah is the best One to provide good opportunities.

Translated

8/7/99

INDEX

The Book of Inteligence and Ignorance

Chapter 1

Last Updated: June 8, 1999

The Book on Virtue of Knowledge

Summary of Chapters

The Book on Oneness of Allah (God)

Summary of Chapters

The Book about People with Divine Authority

Summary of Chapters

The book of Intelligence and ignorance

H 1, Ch. 1, h 1

Abu Ja'far Muhammad ibn Ya’qub has narrated from a number of our people of whom one is Muhammad ibn Yahya al-‘Attar who narrated from Ahmad ibn Muhammad from Hassan ibn Mahbub from 'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja’far (a.s) who has said the following.
" When Allah, God, created Intelligence He made it speak and then He said to it, ‘Come forward’.

It came forward. He then said, "Go back." It went back.

Then Allah said, "I swear by My honor and glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. I, however, will command only you to do things and prohibit only you from doing certain things. I will grand blessings (rewards) to you only and will subject only you to punishments."

H 2, Ch. 1, h 2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad, from 'Amr ibn ‘Uthman, from Mufaddal ibn Salih from Sa‘d ibn Tarif from Asbagh ibn Nabatah, from Ali (a.s) who has said the following.
"Once Jibril came to Adam (a.s) and said, ‘I am ordered to offer you three choices. You may chose one and leave the other two. Adam then asked, "What are those three things?"

Gibril replied, ‘They are Intelligence, bashfulness and religion.’

Adam then said, "I chose Intelligence." Gibril then asked bashfulness and religion to return and leave Intelligence with Adam. They said to Gibril, ‘O Gibril, we are commanded to be with Intelligence wherever it may exist. Gibril then said, "It then is up to you." He then ascended to heavens.

H 3, Ch. 1, h 3

Ahmad ibn 'Idris has narrated from Muhammad ibn ‘Abd al-Jabbar, from certain persons of our people in a Marfu’ manner, who have ascribed it to abu 'Abdallah (a.s) who has said the following.
The narrator has said, "I asked abu ‘Abdallah, "What is Intelligence?" He replied, ‘It is a fact with whose help one worships Allah, the Merciful, and attains paradise.’ I then asked, "What was the thing with Mu’awiyah?" ‘It was shrewdness. Mischief is similar to Intelligence but it is not Intelligence.’ The Imam replied.

H 4, Ch. 1, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from al-Hassan ibn al-Jahm who has said the following.
"I heard (Imam) al-Rida (a.s) saying, "The friend of a person is his/her Intelligence and the enemy of a person is his/her ignorance."

H 5, Ch. 1, h 5

It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Juham who has said the following.
"I said to abu al-Hassan, "We know certain people who have a great deal of love but they don not have much determination (and understanding of the cause of Imamat)." The Imam replied, "They are not of the ones that Allah has admonished. What Allah has said is that people of Intelligence and understanding must take a lesson."

H 6, Ch. 1, h 6

Ahmad ibn Idris has narrated from Muhammad ibn Hassa’n from abu Muhammad al-Razi from Sayf ibn ‘Umayra from Ishaq ibn ‘Ammar from abu ‘Abdallah (a.s) who has said the following.
"One who has Intelligence he has a religion also and one who has religion he enters Paradise."

H 7, Ch. 1, h 7

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali ibn Yaqtin from Muhammad ibn Sinan ibn abu al-Jarud from abu Ja‘far (a.s) who has said the following.
"Allah, on the Day of Judgment, will hold everyone accountable according to the degree of the intelligence that He had given them in their worldly life."

H 8, Ch. 1, h 8

Ali ibn Muhammad ibn ‘Abdallah has narrated from Ibrahim ibn Ishaq al-Ahmar from Muhammad ibn Sulayman al-Daylami his father who has said the following.
"Once I mentioned a certain person’s intelligence, worship and religion before Imam abu ‘Abdallah (a. s). The Imam (a.s) asked, "How is his intelligence? The man replied, ‘I do not know.’ The Imam then

said, "The degree of reward is based on the degree of intelligence. A man of Bani Israel worshipped Allah on an island in the ocean. The island was lush green, with many trees and abundant water. Once an angels passed by the worshipper and asked Allah to show how much reward and blessings would the worshipper receive for his good deeds. Allah showed the rewards due to the worshipper to the angel and the angel considered it very little. Allah then told the angel to stay with the worshipper as a companion. The angel then appeared to the worshipper in the form of a human being. The worshipper asked, "Who are you?" ‘ I have heard about your great worships and your spiritual position at this place and I wish to join you to worship Allah along with you." The angel said. He spent that day with the worshipper and the next day the angel said to the worshipper, "Your place is beautiful and it should only be used for worship." ‘Yes, it is but it has one shortcoming.’ The worshipper responded. "What is that?" The angel inquired. "Our Lord does not have an animal. I whish He had a donkey so that we would look after the donkey to graze all the grass around. All these grass is a waste." ‘Does your Lord have no donkey? Asked the angel. "Had our Lord had a donkey all this grass would not have turned into waste." The worshipper answered with sadness. Allah then revealed to the angel, "We reward everyone according to the degree of his/her intelligence."

H 9, Ch. 1, h 9

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abdallah (a.s) who has said the following.
"The holy Prophet said, "If you would hear good things about a man, you should examine how good his intelligence is, because he will be rewarded according to his intelligence."

H 10, Ch. 1, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Abdallah ibn Sinan who has said the following.
"I mentioned a person, who would overdo the deeds of his doing Wudu and prayer to Imam abu ‘Abdallah (a.s) and added that he is a man of good intelligence." The Imam (a.s) then said, ‘What kind of intelligence is it that allows him to obey Satan.’ I then asked the Imam, "How would he be considered as obeying Satan?" The Imam (a.s) said, "Ask him wherefrom this thing comes to him. He will certainly say, "It comes from Satan."

H 11, Ch. 1, h 11

A number of our people has narrated Ahmad ibn Muhammad ibn Khalid from certain persons of his people in a marfu‘ manner from the Holy Prophet (s.a) who has said the following.
"Allah has not distributed anything among people more excellent than intelligence. The sleeping of a person of intelligence is better than the worshipping of an ignorant person for the whole night. Staying of a person of intelligence at home is better than the journeying of an ignorant person in search for

success and good deeds. Allah did not sent any prophet or messenger before the completion of his intelligence and to let it become better than the intelligence of all of his followers. Whatever a prophet preserves in his soul is better than the achievement of all the striving people for virtue and good deeds. People would not fulfil their obligations to Allah without having an understanding about Him. All the worshippers will not be able to achieve with the virtue of their worships what a person of intelligence achieves. It is the people of intelligence who are considered as people of proper understanding in chapter 2:269 of the holy Quran, "Only People of understanding realizes this."

H 12, Ch. 1, h 12

Abu ‘Abdallah al-Ash‘ari has narrated from certain persons of our people have narrated in a marfu‘ manner from Hisham ibn al-Hakam who has said the following.
"Abu al-Hassan Musa ibn Ja’far stated the following to me. ‘O Hisham, Allah has given good news to the people of reason and understanding in His book in the following words, " Give the good news to those of My servants who hear certain words but follow only the good words. These are the ones whom Allah has given guidance and they are the people of understanding. 39:20 Holy Quran

"O Hisham, it is certain that Allah has established complete (legal) authority for people (to refer to) in the form of intelligence, supported the messengers through the (ability) to communicate and has guided them to His own Lordship with proofs. Saying, "Your Lord is the only Lord. There is no God but He, the Beneficent, the Merciful (2:163)

"(Of the signs of His existence are the creation of heavens and earth, the alternation of nights and days, the ships that sail in the sea for the benefit of the people. (Also of such signs are) the water that God sends from the sky to revive the dead earth where He has scattered all kinds of animals, the winds of all directions and the clouds that are rendered for service between the sky and the earth. Such are evidence (of His existence) for those who use their intelligence. (2:164)

"O Hisham, Allah has mentioned the above facts as proof of His existence and that such facts depend upon the will of one who has designed them saying:

"God has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding. (16:12)

"It is He, Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then made you grow into manhood and become old. He causes some of you to live for the appointed time and some of you to die before so that perhaps you may have understanding (40:67).

"In the heavens and the earth there is evidence (of the Truth) for the believers (45:3). In your creation and in that of the beasts living on earth there is evidence of the Truth for the people who have strong faith (45:4). In the alternation of the night and the day, the sustenance which God has sent down from the sky to revive the barren earth, and in the changing of the direction of the winds there is evidence of the truth for the people of understanding (45:5).

"Know that God brings the dead earth back to life. We have explained Our revelations to you so that you may perhaps have understanding (57:17).

"In the earth there are adjacent pieces of land, vineyards, farms, date-palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence (of the existence of God) for the people who understand. (13:4)

"Also, of the evidence of His existence are His showing you lightening which gives you fear and hope and His sending water down from the sky which revives the earth after its death. In this there is evidence (of the truth) for the people of understanding. (30:24)

"(Muhammad), say, "Let me tell you about what your Lord has commanded: Do not consider anything equal to God; Be kind to your parents; Do not murder your children out of fear of poverty, for We give sustenance to you and to them. Do not even approach indecency either in public or in private. Take not a life, which God has made sacred except by way of justice and law. Thus does He command you that you may learn wisdom. (6:151)

"God has told you this parable about yourselves: Could your slaves share your wealth equally with you and could you fear them as you fear yourselves? Thus, do We clarify the evidence (of the truth) for the people of understanding (30:28).

"O Hisham, Allah then has given good advise to the people of intelligence and has encouraged them to become interested in the life to come saying, "The worldly life is but useless amusement and sport (compared to) the life hereafter which is far better and is only for the pious. Will you not then understand? (6:32)

"O Hisham, Allah then has given warnings to those who do not think about the punishment that may come upon them from Allah saying, "Then We totally destroyed the others (37:136). You pass by (their ruined town) in the morning and at night (37:137). Will you then not understand? (37:138)

"We will bring torment from the sky on this town because of the evil-deeds of its inhabitants" (29:34). We left manifest evidence (of the truth) there for the people of understanding. (29:35)

"O Hisham, intelligence comes with knowledge." Allah has said, "These are parables which, We tell to human beings, but only the learned ones understand them. (29:43)

"O Hisham, Allah has then expressed dislike towards those who do not understand in the following words: "When certain people are asked to follow the revelations of God, they say, ‘We would rather follow what our fathers have followed,’ even though their fathers had no understanding and could not find the true guidance (2:170)

"Preaching to unbelievers is like talking to someone who cannot hear anything except yells and shouts. They are deaf, dumb, and blind; they have no understanding. (2:171)

"Some of them will look at you, but are you supposed to guide the blind even if they have no vision? (10:43)

"Do you think that most of them listen and understand? They are like cattle or even more, straying and confused. (25:44)

"They will not fight you united except with the protection of fortified towns or from behind walls. They are strong among themselves. You think that they are united, but in fact, their hearts are divided. They are a people who have no understanding (59:14)

"Would you order people to do good deeds and forget to do them yourselves even though you read the Book? Why do you not think?" (2:44)

"O Hisham, Allah then has expressed dislike towards the multitudes saying, "Most of the people in the land will lead you away from God's guidance if you follow them; they only follow their own conjecture and preach falsehood (6:116)

"If you ask them, "Who has created the heavens and the earth," they will certainly say, "God has created them." Say, "It is only God who deserves all praise, but most of them do not know" (31:25)

"If you ask them, "Who has sent down water from the sky to revive the dead earth?" They will say, "God has done it." Say, "It is only God who deserves all praise, but many of them do not understand." (29:63)

"O Hisham, Allah then has praised those fewer in numbers saying, "Only few of my servants are grateful." (34:13)

He has said, "How few are they?"

"A believing person from the people of the Pharaoh who concealed his faith said, "Would you kill a man just because he says God is my Lord?" (40:28)

"No one believed in him, except a few. (11:40)

Tell them, (Muhammad), "God certainly has the Power to show such miracles but many of them are ignorant." (6:37).

"Many of them have no understanding. (5:103)

Many of them do not realize."

"O Hisham, Allah has mentioned the people of intelligence in the best manners with the best of characteristics saying, "God gives wisdom to the ones whom He wants. Whoever is given wisdom, has, certainly, received much good. Only people of intelligence can grasp this (2:269).

" . . . those who have a firm grounding in knowledge say, "We believe in it. All its verses are from our Lord." No one can grasp this fact except the people of Intelligence . . ." (3:7)

"The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of God) for people of Intelligence. (3:190)

"Can a person, who knows that what is revealed to you from your Lord is the truth, be considered equal to a blind person? Only those who have understanding take heed (13:19).

"Can this one be considered equal to one who worships God during the night, prostrating and standing, who has fear of the Day of Judgment, and who has hope in the mercy of his Lord? Say, "Are those who know equal to those who do not know? Only the people of Intelligence take heed" (39:9).

"It is a blessed Book which We have revealed for you so that you will reflect upon its verses and so the people of understanding will take heed (38:29).

"To Moses We had given guidance and to the children of Israel We had given the Book (40:53) as their inheritance and as a guide and a reminder to the people of understanding (40:54)

"Keep on reminding them. This benefits the believers" (51:55).

"O Hisham, Allah says in His book, "This is a reminder for the ones who understands, listens, and sees." (50:37)

It means intelligence.

"We gave wisdom to Luqman so that he would give thanks to God . . . ." (31:12) Understand is intelligence.

"O Hisham, Luqman said to his son, " Venerate the truth you will be the most intelligent among man. Cleverness before intelligence has a very small value. My son, the world is a very deep ocean in which many people have drowned. You must take piety before God as the ship, faith as supplies therein, trust in God as the sales, intelligence as the captain, knowledge as the guide and patience as passengers."

"O Hisham, for everything there is a guide. The guide for intelligence is thinking. The guide for thinking is silence. For everything there is a means for mobility the means of mobility for intelligence is humble attitude. To disobey a prohibition is enough proof of ones ignorance.

"O Hisham, Allah send His messengers to people for no other reason but that they would have understanding about Him. Those who obey Him better have better understanding about Him. Those who are more knowledgeable in the commandment of Allah are the ones who have more powerful intelligence and those who have more powerful intelligence are at a higher degree of excellence in this world and in the next life.

"O Hisham, Allah has placed two kinds of authority over man.

1

The apparent and manifest authority and the internal and hidden authority The prophets and messengers

are the apparent and manifest authorities and intelligence is the hidden and internal authority.

"O Hisham, a man of intelligence is one whose thankfulness doe not diminish because of a large wealth and prohibited matters can not overpower his patience.

"O Hisham, one who would support three things against an other three kinds of things he would be leading to the destruction of his own intelligence.

(1) Darkening of one’s ability to think with day dreaming, (2) the abolishment of the sparks of one’s wisdom with excessive bluffs and (3) the extinguishing of the lights of the lessons from experience by the desires of one’s soul.

It would be like supporting ones desire to destroy ones own intelligence. One who would destroy his own intelligence he has destroyed his own worldly life as well as the life to come.

"O Hisham how would you expect to have pure deeds before Allah when you have such things that keep you away from the facts that matter to Allah, your Lord, and you have obeyed your desires against your own intelligence.

"O Hisham, maintaining patience in loneliness is a sign of the strength of intelligence. One who has understanding about Allah he keeps himself aside from the people of this world and those interested in it. He becomes interested in what is with Allah. Allah then gives him comfort in his fear and company when he is lonely. Allah gives him riches in his poverty and honor without the existence of his tribesmen.

"O Hisham, truth is set up so that Allah is obeyed. There is no salvation without obedience to Allah. Obedience comes only from knowledge, which comes from learning that receives strength from intelligence. The only knowledge of value is that of one who knows about the Lord and intelligence discerns the valuable of knowledge.

"O Hisham, smaller degrees of deeds with knowledge are accepted with double value and large amounts of deeds from those who follow their desires and ignorance are rejected.

"O Hisham, a person of intelligence is pleased with little things of the world with wisdom but he does not agree with a little wisdom with all of the world and, thus, such people strike a gainful bargain.

"O Hisham, the people of intelligence stay away from what is more than the basic necessities of life how then they would not stay away from the sins in this world. To stay away from what is more than the bare necessities is only extra virtue but staying away from sins is obligatory.

"O Hisham, a man of intelligence observes the world and the people of the world and finds out that the worldly gains come only through hard works and labor. He finds out that gains of the life hereafter also come through hard work and labor he then accepts the one that is more durable.

"O Hisham, people of intelligence hold themselves back from the worldly things and strengthen interest in the gains of the life hereafter. They have learned that the worldly gains are sought after and are

wanted and so also are the gains of the lifer hereafter. One who seeks the gains of the life hereafter the world will seek him to deliver to him his livelihood but one who seeks the worldly gains the hereafter would also seek to find him. Death will then approach him and it will destroy his world and leave him with no opportunity in the life hereafter (because he had gained nothing).

"O Hisham, one who wants self-sufficiency without property, comfort for his heart from the evil of jealousy and the safety of his religion he should pray to Allah, the Most Glorious, to perfect his intelligence. The person of intelligence is satisfied with the basic necessities and one who agrees with basic necessities he is self-sufficient and free of needs and one who is not satisfied with basic necessities he is never free from wants.

"O Hisham, Allah has stated the following on behalf of the people of virtue, "They say, "Lord, do not cause our hearts to deviate from Your guidance, and grant us mercy. You are the Most Awarding One." (3:8) They know that hearts may deviate and turn towards blindness and destruction.

It is certain that those who do not fear Allah have no understanding about Him. One who does not have proper understanding about Allah one's heart does not establish any stable gnosis about Allah with clear awareness of such gnosis that one would find in his heart. No one can be as such except those whose deeds would confirm their words and their privacy would agree with their public activities. This is because Allah, Sacrosanct are whose names, has not shown what is private and unknown form intelligence except through what is public from it and speaks for it.

"O Hisham, the commander of the true believers, Imam Ali (a.s) has said, "Allah is worshipped better by no means other than intelligence. No one's intelligence reaches perfection until therewith is found various qualities. Disbelief and evil should not emerge therefrom. Wisdom and goodness should be expected to exist therewith. The extra of the property of a person of intelligence is given in charity, the extra of his words is restrained and his share of the worldly things is only the basic necessities. He never considers himself as to have learned enough. To be with Allah, although in a very humble state, is far better to him than to live very much honored with others. Humbleness is more beloved to him than being taken as a dignitary. He considers virtuous deeds of others a great deal and his own virtuous deeds as insignificant. He considers all the other people better than his self and his own self as the worse of all and this is the totality of all things."

"O Hisham, a man of intelligence never speaks a lie even though it may satisfy his desires."

"O Hisham, one who does not maintain honorable kindness he has no religion and one can not have such noble character without intelligence. A person of the greatest value among people is one who does not consider the worldly gains his fortune. Nothing can become an adequate price for your bodies other than paradise. Do not sell it for any thing other than paradise.

"O Hisham, the commander of the true believers, Imam Ali (a.s) has said, "Three noble qualities in man are of the signs of the existence of intelligence. He replies when questioned and he speaks up only when everyone else fails to speak and offers his advise when it is beneficial to his people. One who has none of these qualities is a fool." He also has said, "No one other a person who has all of the above or some of such qualities should chair a gathering and if one does so without any of such qualities he is a fool."

Imam Hassan ibn Ali (a.s) has said, "If you would ask for help do so from a proper source." He was

asked, "O grandson of the holy Prophet, ‘Who are the proper sources?" He replied, "They are those about whom Allah has spoken in His book saying, "Only those who have understanding will take heed and they are the people of intelligence."

Imam Ali ibn al-Husayn (a.s) has said, "Sitting in the company of virtuous people leads one to virtue and association with the scholars is a means of strengthening one’s intelligence. Obedience to the authorities that practice justice is an honor. The investment of wealth for profit is a dignifying practice. Guiding one who asks for guidance is an expression of gratitude. To restrain ones harmful manners and deeds is because of the perfection of one’s intelligence in which there is comfort for the body in the short and long terms."

"O Hisham, a man of intelligence does not speak to one who is feared to call him a liar. He does not ask those that he fears may deny him. He does not count on what is not within his abilities. He does not maintain any hope in that which may involve severity and harshness. He does not take any steps towards which he fears may not be achieved due to his inability."

H 13, Ch. 1, h 13

Ali ibn Muhammad has narrated from Sahl ibn Ziyad in a marfu‘ manner Amir al-Mu’minin Ali (a.s) who has said the following.

"Intelligence is a complete cover (protection) for one and extra knowledge and skills are evident beauty. Compensate your physical shortcomings with your extra knowledge and skills. Fight your desires with help from your intelligence and in so doing friendship is surrendered to and love becomes manifest for you."

H 14, Ch. 1, h 14

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Suma’a ibn Mihran who has said the following.

"With a gathering of his followers I was in the presence of Imam abu ‘Abdallah (a.s). A discussion on intelligence and ignorance began to emerge among them. Thereupon Imam abu ‘Abdallah said, "You, first, must recognize intelligence and its army and ignorance and its army only then you would find proper guidance." I then asked, may Allah make my soul of service to you, we only learn what you teach us." The Imam (a.s) said, "Allah, the Glorious, the Majestic created intelligence and it was the first creature of spiritual world on the right side of the Throne from His light. He then told him to move backwards and intelligence moved backwards. He then told him to come forwards. Intelligence came forwards. Allah, the Sacrosanct, the Most High said, "I have created you a great creature and honored you above all others of my creatures. The Imam (a.s) continued, "Allah then created ignorance from a salty dark ocean and told it, "move backwards and did move backwards. He then called it to come forwards but it did not come forwards. He then said to it, ‘Did you shun coming forwards?" He then

pronounced it condemned. He then assigned seventy-five armies for intelligence. When ignorance saw all the honors Allah has granted to intelligence it bore hidden animosity towards intelligence and said, "Lord this creature is just like me. You created and honored it and gave it power. But I have no power against it. Give me also likewise armies. The Lord then said, "I will give you also an army but if you would disobey Me I will then expel you and your army from My mercy. Ignorance then said, ‘I agree.’ Allah gave it seventy-five armies and it was out of the army of intelligence.

The Army of Intelligence	**The Army of Ignorance**
1 Goodness is the minister of Intelligence	Evil is the minister of Ignorance
2 Faith	Disbelief
3 Professing	Refusal
4 Hope	Despair
5 Justice	Injustice
6 Consent	Disapproval
7 Thankfulness	Ungratefulness
8 Expectation	Hopelessness
9 Reliance	Greed
10 Soft-heartedness	Hard-heartedness
11 Mercy	Anger
12 Knowledge	Ignorance
13 Understanding	Foolishness
14 Chastity	Reckless
15 Restraint	Yearning

16 Relenting	Relentless
17 Cautious	Boldness
18 Humbleness	Arrogance
19 Relax	Haste
20 Forbearance	Silliness
21 Quietness	Bluffing
22 Peacefulness	Contempt
23 Acceptance	Doubt
24 Patience	Impatience
25 Forgiving	Revenge
26 Self-reliance	Poverty
27 Remembrance	Forgetfulness
28 Sympathy	Detachment
29 Self-content	Covetousness
30 Munificent	Avaricious
31 Affection	Animosity
32 Loyalty	Infidelity
33 Obedience	Disobedience
34 Subservience	Supremacy
35 Security	Affliction
36 Love	Hatred

37 Truthfulness	Duplicity
38 Truth	Falsehood
39 Trustworthiness	Treachery
40 Sincerity	Distortion
41 Sharp witted	Feeble-mindedness
42 Comprehension	Simple-mindedness
43 Cognizance	Refusal
44 Safekeeping	feel evil satisfaction
45 Security unseen	Intemperance
46 Protective	Unmasking
47 Prayer	Loosing
48 Fasting	Consuming food
49 Hard work	Passivity
50 Hajj	Disregard of covenant
51 Soundness of words	Scandalous
52 Kindness to parents	Rudeness to parents
53 Factual	Braggart
54 Legitimate	Wickedness
55 Guarded	Bedecked
56 Concealment	Hatching
57 Fairness	Taking-sides

58 Peaceable	Rebelliousness
59 Cleanliness	Filthiness
60 Bashfulness	Ill-mannered
61 Impartiality	Aggressive
62 Comfort	Exhaustion
63 Ease	Hardships
64 Blessedness	Lack of blessings
65 Tranquility	Suffering
66 Stability	Aggrandizing
67 Wisdom	Desires
68 Dignity	Meanness
69 Fortunateness	Unfortunateliness
70 Repentance	Persistence
71 Seeking forgiveness	Keeping pride
72 Conservitiveness	Heedlessness
73 Invoking	Withholding
74 Vitality	Lethargic
75 Happiness	Sorrow
Friendliness	Aversion
Generosity	Stinginess

No one other than a prophet or his successor or a true believer the strength of whose faith Allah has already tested can have the whole army of intelligence with all such characteristics. However, some of our followers and friends may acquire some of such characteristics so that they may reach perfection and repulse the army of ignorance and purify themselves from evil. In such case they also will step at the high degree and level of the prophets and the successors of the prophets. This progress can only be made after knowing, with certainty, intelligence and its army and ignorance and its army. May Allah provide us and you the opportunity to obey Him and work to please Him.

H 15, Ch. 1, h 15

A group of our people has narrted from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali ibn Faddal from certain persons of our people from abu ‘Abdallah who has said the following.
"The holy Prophet never spoke to people from the height and with the full power of his intelligence. The holy Prophet (s.a.) has said, "We the community of the Prophets are commanded to speak to people up to the level of their intelligence and understanding."

H 16, Ch. 1, h 16

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Nawfali from al-Sakuni from Ja‘far from his father from Amir al-Mu’minin Ali (a.s) who has said the following. Imam abu Ja’far has narrated from Imam Ali (a.s) who has said the following.
"Greed motivates the hearts of the ignorant people, longings and yearning keep them as hostages and deceit clings to them."

H 17, Ch. 1, h 17

Ali ibn Ibrahim has narrated from his father from Ja‘far ibn Muhammad al-Ash‘ari from ‘Ubaydallah al-Dihqan from Durust from Ibrahim ibn ‘Abd al-Hamid from abu ‘Abdallah who has said the following.
"The most perfect of intelligence are those who are the best in moral discipline."

H 18, Ch. 1, h 18

Ali has narrated from his father from abu Hashim al-Ja‘fari who has said the following.
"We were in the presence of Imam al-Rida (a.s) that a discussion about intelligence took place and the Imam said, "O abu Hashim, intelligence is a present from Allah but discipline is a skill and burden. One who would pretend as a well disciplined one he would certainly establish full control in it. But to pretend as a person of intelligence would increase in him nothing but more ignorance."

H 19, Ch. 1, h 19

Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from ‘Abdallah ibn Jubla from ibn Ishaq ibn ‘Ammar from abu ‘Abdallah (a.s) who has said the following.
"I asked Imam abu ‘Abdallah (a.s) this, ‘May Allah take my soul in service for your cause, I have a neighbor who prays a great deal, gives much charity and very often visits Makka and he seems alright.’" The Imam (a.s) asked, "O ibn Ishaq how is his intelligence?" I then said, "May Allah take my soul in service for your cause, he does not have any intelligence" "Nothing from what he does will be raised up (to heavens)." Replied the Imam.

H 20, Ch. 1, h 20

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad al-Sayyari from abu Ya’qub al-Baghdadi who has said the following.
"Ibn Sukayt asked Imam abu al-Hassan (a.s), ‘Why did Allah sent Moses with the miracle appearing through his staff and through his hand and means of magic, Jesus with means of medical tasks and Prophet Muhammad (may Allah send blessings upon him, his family and all the prophets) with means of speech and sermons?’"

"When Moses was sent magic was very popular among the people. He showed a magic of such form that was not possible for others to perform. He was given such means that destroyed the magical effects of those people’s magic and established the truth of the message of Allah among them. Allah sent Jesus at a time when serious illnesses existed among the people and they needed medical treatment. Jesus brought from Allah what the people did not have. He brought from Allah the means to bring the dead back to life, cure the sick and the lepers by the permission of Allah and thus, establish the truthfulness of the message of Allah among the people." The Imam explained.

Allah sent Prophet Muhammad (s.a.) at a time when oratory and speech was very popular among the people –I think he said poetry. He brought from Allah to the people the good advise and wisdom that showed the falsehood in their speeches and thus established the truthfulness of the message of Allah among them." Ibn al-Sukayt then said, "I swear by Allah that I have never seen anyone like you. What is the proof to establish the truthfulness of the message of Allah among people today?" The Imam then said, ‘It is intelligence. Through intelligence one recognizes those who speak the truth from Allah, thus, one acknowledges their truthfulness and those who lie in the name of Allah their lies come to light." Ibn al-Sukayt then said, "This by Allah is the answer."

H 21, Ch. 1, h 21

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from al-Muthanna al-Hannat from al-Qutayba al-A 'sha’ from ibn abu Ya‘fur from a slave of clan of Shayban

from abu Ja‘far (a.s) who has said the following.
"When al-Qa’im, (the one who will rise with Divine Authority) the guardian, of our family will appear from occultation, Allah will place His hand over the heads of His servants and, thus, He place their intelligence together and complete their understanding."

H 22, Ch. 1, h 22

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from Ali ibn Ibrahim from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s) who has said the following.
"The authority of Allah over the people is the Prophet (s.a.) and the authority between Allah and the people is intelligence."

H 23, Ch. 1, h 23

A number of our people has narrated from Ahmad ibn Muhammad in a mursal manner from abu ‘Abdallah (a.s) who has said the following.
"Intelligence is the support for man. From intelligence come intelligence, understanding, memorization and knowledge and with intelligence he gains perfection. Intelligence is his guide, his instructor and the key to his affairs. When his intelligence is supported with light he becomes a scholar, a keeper (of knowledge), an intelligent re-caller and a man of understanding. Through intelligence he learns the answer to how, why and where or when. He learns who helps and who harm him. When he learns these (facts) he learns the channels, the connections and the differentiating factors. He then establishes pure faith in the oneness of Allah and acknowledges the need to obey Him. When he does so he finds the proper remedy for what he has lost and the right approach to whatever may come in. He knows well his present involvement, for what reason is he here, wherefrom has he come and to what end is he going. He will have all these because of intelligence."

H 24, Ch. 1, h 24

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ’Isma‘il ibn Mihran from certain persons of his people from abu ‘Abdallah (a.s) who has said the following.
"Intelligence is the guide of a true believer."

H 25, Ch. 1, h 25

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthman from al-Sariy ibn Khalid from abu ‘Abdallah (a.s) who has said the following.
" The Messenger of Allah said, ‘O Ali, no poverty is more sever than ignorance and no property is more

profitable than intelligence."

H 26, Ch. 1, h 26

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn abu Najran from al-‘Ala’ ibn Razin from Muhammad ibn Muslim from abu Ja‘far (a.s) who has said the following.
" When Allah, God, created intelligence He said to it, ‘Come forward’. It came forward. He then said, "Go back." It went back. Then Allah said, "I swear by My honor and glory that I have not created any creature more beautiful than you. I will command only you to do certain things and prohibit only you from doing certain things. I will grant blessings (rewards) to you only and will subject only you to punishments."

H 27, Ch. 1, h 27

A number of our people has narrated from Ahmad ibn Muhammad from al-Haytham ibn abu Masruq al-Nahdi from al-Husayn ibn Khalid from Ishaq ibn ‘Ammar who has said the following.
"I said to abu ‘Abdallah (a.s), "A man comes to me and as soon as I speak to him only a part of what I want to say he understands it all. There are also people who come to me and I speak to them all that I want to speak and only then they understand all of my statements. And explain to me what I meant. There are still others to whom I speak at length but they ask me to repeat to them what I have already expressed to them." The Imam (a.s) then said, "O Ishaq, do you know why is this?" I replied, " No, I do not know." The Imam then said the following, "Those to whom you speak only some of what you want say and they understand the rest are those whose intelligence is mixed to take shape with his nature (Nutfa). Those who understand you only when you complete your speech are those whose intelligence is mixed with them in the womb of their mothers. Those who ask you to repeat what you already said are those, whose intelligence is combined with them when they grow up. It is such people who ask you to repeat your statement."

H 28, Ch. 1, h 28

A number of our people has narrated from Ahmad ibn Muhammad from certain persons of our people in a marfu‘ manner from abu ‘Abdallah (a.s) who has said the following.
"The Holy Prophet (s.a) has said, ‘When you find a man who prays and fasts a great deal do not become proud of him until you see how his intelligence is."

H 29, Ch. 1, h 29

Certain persons of our people has narrated in a marfu’ manner from Mufaddal ibn ‘Umar from abu

‘Abdallah (a.s) who has said the following.
" O Mufaddal one can never gain success until he understands and one can never understand until he acquires knowledge. One who understands can very soon excel. One who exercises patience can very soon triumph. Knowledge serves one as a shield, truth is honor, ignorance is humility, sharp wittedness is glory, generosity is success and ethical excellence attracts friendship. One who possesses the know how of his time confusion does not frustrate him. Strong determination creates pessimism…. Allah is the guardian of those who know Him. He is the enemy of those who pretend to know Him. A person of intelligence is forgiving and an ignorant person is treacherous. If you like to be honored you must become kind hearted and if you like to be insulted become harsh. One whose origin is noble he is kind hearted. One whose element is rough his liver is thick. The extremist falls into crisis. One who is afraid of the consequences desists from involvement in what he has no knowledge of. One who engages in an affair without knowing anything about it he is headed to his own loss. One who does not know he does not understand and one who does not understand he does not agree and become peaceful. One who does not agree and submit he is not respected and one who is not respected is broke and one who is so broke is blamable and one who is in such a condition must become regretful for his own self.

H 30, Ch. 1, h 30

Muhammad ibn Yahya has narrated from in a marfu‘ manner from Amir al-Mu’minin Ali (a.s) who has said the following.
"If one would establish firmly in himself one good quality for me I will credit him for it and forgive his other shortcomings but I will not forgive him for his losing intelligence and religion because departing religion is departing peace and security. Thus, life with fear and insecurity is unpleasant. Loss of intelligence is loss of life. A person without intelligence can be compared with no other thing but the dead."

H 31, Ch. 1, h 31

Ali ibn Ibrahim ibn Hashim has narrated from Musa ibn Ibrahim from al-Muharibi from al-Hassan ibn Musa from Musa ibn ‘Abdallah from Maymun ibn Ali from abu ‘Abdallah (a.s) who has said the following.
"Amir al-Mu’minin Ali (a.s) has said, ‘Self glorification is an indication of the weakness of one’s intelligence.’"

H 32, Ch. 1, h 32

Abu ‘Abdallah al-‘Asimiy has narrated from Ali ibn al-Hassan from Ali ibn Asbat from al-Hassan ibn al-Juham from abu al-Hassan al-Rida (a.s) who has said the following.
"Our people mentioned intelligence and spoke about it in the presence of the Imam al-Rida (a.s), and he said, ‘Of the religious people those who have no intelligence deserves no credit.’ I then asked, "May

Allah take my soul in your service, of such people we know a group who are considered alright in our opinion but they do not have such intelligence." The Imam then said, ‘They are not of the people whom Allah has addressed when He created intelligence and said to it, ‘Come forward’. It came forward. He then said, "Go back." It went back. Then Allah said, "I swear by My honor and glory that I have not created anything better and more beloved to Me than you. I will grant blessings (rewards) to you only and will subject only you to punishments."

H 33, Ch. 1, h 33

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from certain persons of our people from abu ‘Abdallah (a.s) who has said the following.
"There is nothing else to distinguish belief from disbelief but lack of intelligence. People asked the Imam, "How is that, O great-great-great-great grandson of the holy Prophet." The Imam replied, ‘Human beings center their expectations on other creatures. If they would become sincere to Allah He will grant their wish and expectations much quicker.’"

H 34, Ch. 1, h 34

A number of our people has narrated from Sahl ibn Ziyad from ‘Ubaydallah al-Dihqan from Ahmad ibn ‘Umar al-Halabi from Yahya ibn ‘Umran from abu ‘Abdallah (a.s) who has said the following.
"Through intelligence the depths of wisdom is discovered and with wisdom the depths of intelligence is discovered. Good policies are of the virtuous moral discipline." He said that Imam Ali (a.s) used to say, ‘Thinking is life for the intelligent heart just as light helps one to walk in darkness with ease and without waiting for a long time."

(a) It is narrated from Imam abu ‘Abdallah (a.s) in a long narration, "The first, the beginning, the force and the structure of something is that without which something would be of no benefit. The thing that Allah has made beauty and light for His creatures, the people, is intelligence. With intelligence people come to know their creator and that they are created and that He is the one who has designed them and they are the ones who are being maintained. That it is the creator that is eternal and it is the creatures that are mortals. It is intelligence with which they reason from His creatures, like the heavens, the earth, and the sun the moon, night, the day. In this way they learned that they and the creatures have a creator and maintainer who is eternal. With intelligence they learn about good and bad and that darkness is in ignorance and light is in knowledge. These are facts that they learn with intelligence."

People asked the Imam (a.s), "Can intelligence only be enough for people?" The Imam (a.s) then replied, ‘With guidance from intelligence that Allah has made him to depend on and it is, his beauty and guide, a person of intelligence learns that Allah is his creator and that He is his Lord. Through intelligence one learns that his creator loves and that He dislikes certain things, that the Lord must be obeyed and that certain acts are disobedience to Him and that nothing but intelligence shows him all these facts. One also (with intelligence) learns that only with knowledge and searching one may reach the Creator. That one may not benefit from his intelligence if he can not learn the truth about Him through his knowledge. It then is necessary for a person of intelligence to acquire knowledge and proper

moral discipline without which there is nothing else so dependable."

(b) It is narrated from Imam abu ‘Abdallah (a.s) who said, "No wealth is more profitable and no poverty is more crashing than foolishness and no effort of seeking support is more supportive than seeking consultation."

End of the book of Intelligence and Ignorance.

All praise belongs to Allah May Allah send peace and blessings upon Muhammad and his holy family.

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The Book on Virtue of Knowledge

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Chapter One

Chapter on the necessity to seek knowledge and the recommendations to learn

H 35, Ch. 1, h 1

Muhammad ibn Ya‘qub has narrated from Ali ibn Ibrahim ibn Hashim from his father from al-Hassan ibn abu al-Hassan al-Farisi from ‘Abd al-Rahman ibn Ziyad from his father from abu ‘Abdallah (a.s.) who has said the following.
"The Messenger of Allah said, ‘Seeking knowledge is obligatory for every Muslim. Let it be known that Allah loves those who seek knowledge."

H 36, Ch. 1, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Abdallah from ‘Isa ibn ‘Abdallah al-‘Amri from abu ‘Abdallah (a.s.) who has said the following.
"Seeking knowledge is obligatory."

H 37, Ch. 1, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from certain persons of his people who has said the following.
"Abu al-Hassan (a.s.) was asked, "Is it permissible for people not to seek what (religious knowledge) they need?" The Imam (a.s.) said, "No, (it is not permissible to ignore learning)."

H 38, Ch. 1, h 4

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Subay‘i from one who narrated to him who has said the following.
"I heard Amir al-Mu’minin Ali (a.s.) say, ‘O people, you must know that religion becomes

complete through seeking knowledge and acting accordingly. You must know that seeking knowledge is much more urgent for you than seeking wealth. In wealth every one's share is guaranteed. A just person has already divided the wealth among you. He and my sword guarantee you to receive your share. Knowledge, however, is stored with those who possess it. You are commanded to seek knowledge from its sources (those who possess it). You must seek knowledge.'"

H 39, Ch. 1, h 5

A number of our people has narrated has narrated from Ahmad ibn Muhammad al-Barqi from Ya'qub ibn Yazid from abu 'Abdallah, a man of our people narrated in a marfu' manner from abu 'Abdallah (a.s.) from the Holy Prophet (s.a) who has said the following.
"Seeking knowledge is obligatory."

In another Hadith Imam abu 'Abdallah has narrated from the holy Prophet who said, "Seeking knowledge is obligatory for every Muslim. Let it be known that Allah loves those who seek knowledge."

H 40, Ch. 1, h 6

Ali ibn Muhammad ibn 'Abdallah has narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ali ibn abu Hamza who has said the following.
"I heard Imam abu 'Abdallah saying, 'Acquire good understand in religion because those of you who do not have good understand in religion are like the Bedouins. Allah has said in His book, ' Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God. (9:122)'"

H 41, Ch. 1, h 7

Al-Hassan ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn al-Rabi' from Mufaddal ibn 'Umar who has said the following.
"I heard abu 'Abdallah (a.s.) say, 'It is necessary for you to have good understanding of religion of Allah. Do not be like Bedouins because those who do not gain good understanding of religion, Allah will not look to then on the Day of Judgement and none of his deeds will be cleansed.'"

H 42, Ch. 1, h 8

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Jamil ibn Durraj from Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following. "I would like to teach my associates and followers to have good understanding of religion even if it would require to use my whip on their heads."

H 43, Ch. 1, h 9

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa from one who narrated to him from abu ‘Abdallah (a.s.) the following.
"A man said asked, ‘May Allah take my soul in your service, a man believes in this fact, (Leadership of Ahlul Bayt with Divine Authority) but keeps himself at home and does not acquaint himself with his brethren."

Abu ‘Abdallah (a.s.) said, "How he achieves good understanding of his religion?"

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Chapter 2

Chapter on the quality of knowledge its virtue and the virtue of the scholars

H 44, Ch. 2, h 1

Muhammad ibn al-Hassan has narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Muhammad ibn ‘Isa from ‘Ubaudallah al-Dihqan from Durust al-Wasiti from Ibrahim ibn ‘Abd al-Hamid from abu al-Hassan Musa (a.s.) who has said the following.
"Once the Holy Prophet (s.a) entered the Mosque and found a group of people gathered around a man. He asked, "who is he?" It was said that he was a ‘allamah. He then asked them, "What is that? " They replied that he is the most learned man about the genealogy, the chronology, and the history of the pre-Islamic days of darkness and the poetry of Arabs. The Imam said, ‘The holy Prophet (s.a.) then told them. "Knowledge consists of only three kinds: A strong sign, a justly enjoined obligation or an established tradition. Other then these are of the extra achievements."’

H 45, Ch. 2, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid from abu al-Bakhtari from abu ‘Abdallah (a.s.) who has said the following.
"The scholars are the heirs of the prophets because the prophets did not leave any Dirham or Dinar, (units of money) as their legacy. What they left was certain pieces of their statements. Those who acquired anything of these pieces of their statements they have certainly gained a large share. You must be very careful, when acquiring such knowledge, to see from what kinds of people you receive them. Among us (the Ahlul Bayt, family of the holy Prophet s.a.) after every one there comes a just person who removes (and exposes) the forgeries of the exaggerators from it (knowledge), the infiltrated materials of the fallacious ones and the interpretations of the ignorant ones."

H 46, Ch. 2, h 3

Al-Hassan ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthman from abu ‘Abdallah (a.s.) who has said the following.
"When Allah wants goodness for a person He gives him (Fiqh) good understanding of religion."

H 47, Ch. 2, h 4

Muhammad ibn ’Isma‘il has narrated from Fadl ibn Shadhan from Hammad ibn ‘Isa from Rab‘i ibn ‘Abdallah from a man from abu Ja‘far (a.s.) who has said the following.
"The entirety of excellence and perfection is (a) in good understanding of religion, (b) exercise of patience in affliction and (c) setting up of means of living."

H 48, Ch. 2, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ’Isma‘il ibn Jabir from abu ‘Abdallah (a.s.) who has said the following.
"The scholars are trust worthy people, The pious ones are the strongholds and the successors (of the holy Prophet (s.a.) are the leaders." In another Hadith it is said, "The scholars are the light houses, the pious people are the strongholds and the successors are the leaders."

H 49, Ch. 2, h 6

Ahmad ibn Idris has narrated from Muhammad ibn Hassa’n from Idris ibn al-Hassan from abu Ishaq al-Kindi from Bashir al-Dahhan from abu ‘Abdallah (a.s.) who has said the following.
"O Bashir, there is nothing good in those of our people who do not acquire (Fiqh) good understand of religion. If one of them would not have good understanding of the religion he would need to ask those who oppose us. When he would need them they would lead him into their straying ways in a manner that he would not even realize."

H 50, Ch. 2, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Nawfali from al-Sakuni from

abu ‘Abdallah (a.s.) who has narrated from his ancestors from the Holy Prophet (s.a.), who has said the following.
"There is nothing good in life except for two kinds of people: a scholar who is obeyed and an audience who listens carefully."

H 51, Ch. 2, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn abu ‘Umayr from Sayf ibn ‘Umayr from abu Hamza from abu Ja‘far (a.s.) who has said the following.
"A scholar who benefits from his knowledge is better than seventy thousand worshippers."

H 52, Ch. 2, h 9

Al-Hassan ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa‘dan ibn Muslim from Mu‘awiya ibn ‘Ammar who has said the following.
"I asked (Imam) abu ‘Abdallah (a.s.), "There is a man who recounts your Hadith and spreads them among people and ties them to their hearts and the hearts of your followers. Also perhaps there is a worshipper among your followers who does not narrate your Hadith. Which of these two people is better?" The Imam replied, "The one who narrates our Hadith and ties them up to the hearts of our followers is better than seventy thousand worshippers."

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Chapter 3

Chapter on Kinds of People

H 53, Ch. 3, h 1

Ali ibn Muhammad from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn Mahbub from abu ’Usama from Hisham ibn Salim from abu Hamza from abu Ishaq al-Sabay‘i from one who narrated it from a reliable source from Imam Ali (a.s.) who has said the following.
"After the holy Prophet people become of three kinds. One group went to a divinely well guided scholar. Allah had given him such a high degree of knowledge that made him independent of the knowledge of the others. The second group was the ignorant group, who claimed to have knowledge but in fact they had no knowledge. This was an egotist group. The worldly attractions had made them to lose sight of the truth and to mislead other people. The third group consisted of those people who learned from a divinely guided scholar who taught them for the sake of Allah and for their salvation. It then was obvious that those who claimed (to be scholars while, in fact, they were not scholars) and those who forged certain matters falsely were destroyed."

H 54, Ch. 3, h 2

Al-Husayn ibn Muhammad al-Ash’ari has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadija Salim ibn Mukram from abu ‘Abdallah (a.s.) who has said the following.
"People are of three kinds: The scholars, the learning group and the garbled ones."

H 55, Ch. 3, h 3

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad from Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim from abu Hamza al-Thumali who has said the following.

"Abu ‘Abdallah (a.s.) said this. ‘It is narrated from Imam abu ‘Abdallah (a.s.) who has said, "Be a scholar or a learning person or love the scholars. Do not become of the fourth group lest you will be destroyed by their hatred.’"

H 56, Ch. 3, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Jamil who has said the following.
"I heard Imam abu ‘Abdallah (a.s.) saying, ‘People become of three groups: Scholars, those who learn and garbled ones. We are the scholars. Our followers are the ones who learn. The rest of the people are garbled ones.’"

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Chapter 4

Chapter on the reward for the scholars and those who seek knowledge

H 57, Ch. 4, h 1

Muhammad ibn al-Hassan and Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad, all from Ja’far ibn Muhammad al-Ash’ari from 'Abdullah ibn Maymun al-Qaddah and Ali ibn Ibrahim from his father from Hammad ibn ‘Isa from al-Qaddah from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet has said, ‘If one sets out on a journey to seek knowledge Allah will lead him to the way that would take him to paradise. The angels will stretch their wings for the pleasure of the seeker of knowledge and all that is in the heavens and earth even the whales in the oceans will ask forgiveness for him (from Allah). The excellence of the scholar over other people is like that of the moon over other stars during a full-moon night. The scholars are the heirs of the prophets. The prophets did not leave any Dirham or Dinar (wealth) as their legacy but they did leave knowledge as their legacy. Whoever acquires a share from such legacy has gained a very large share.’"

H 58, Ch. 4, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil ibn Salih from Muhammad ibn Muslim from Ja’far (a.s.) who has said the following.
"Those of you who teach will have the same reward as those who learn in addition to his higher position over the student. Learn knowledge from those possess knowledge and teach it to your brethren just as the scholars have taught you."

H 59, Ch. 4, h 3

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) who has said the following.

"Whoever teaches something good he will receive a reward for each time his student would practice such knowledge." Abu Basir has said, "I asked the Imam, ‘Would this apply to the student if he would teach other people?’ The Imam (a.s.) replied, "Yes, it will apply to him even if all people would teach it." I then asked, ‘Would it apply to him if he would already be dead?’ The Imam (a.s.) responded, "Yes, even if he would be dead."’

H 60, Ch. 4, h 4

Through the same chain of narrator it is narrated from Muhammad ibn ‘Abd al-Hamid from al-‘Ala’ ibn Razin from abu ‘Ubayda al-Hadhdha’ from abu Ja’far (a.s.) who has said the following.
"Whoever teaches a subject of guidance he will receive a reward equal to the rewards of those who would practice such guidance without any reduction in the rewards of the later ones. Whoever would introduce a subject of misguidance he will suffer equal to the suffering due for each time it is practiced without any reduction in the suffering of whoever would practice such misguidance."

H 61, Ch. 4, h 5

Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa‘d *in a marfu’ manner* from abu Hamza from Ali ibn al-Husayn (a.s.) who has said the following.
"If only people knew how much reward there is for seeking knowledge, they would have sought it even if they would have had to shed their blood for it or dive in large waves. Allah the Blessed and Most High revealed to Daniel saying, ‘The most hated among my creatures are the ignorant ones who disrespect the scholars and do not follow them. The Most beloved to Me in My servants are the pious ones who work hard to become entitled for greater rewards, who always stay close to the scholars, follow the fore-bearing people and accept (the advise of) people of wisdom."

H 62, Ch. 4, h 6

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath who has said that abu ‘Abdallah (a.s.) said the following.
"Whoever acquires knowledge and practice what he has learned and teach it to others for the sake of Allah, among the angels of heavens he will be called a great personality. It will be

said there: ‘He learned for the sake of Allah, practiced for the sake of Allah and taught it for the sake of Allah."

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Chapter 5

Chapter on the Qualities of the Scholars

H 63, Ch. 5, h 1

Muhammad ibn Yahya al-‘Attar from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Mu‘awiya ibn Wahab who has said the following. "Imam abu ‘Abdallah (a.s.) has said.
"Seek knowledge and beautify it with forbearance and dignity. Be humble to your students and to those from whom you learn. Do not be a tyrant scholar lest your falsehood would destroy the truth in you."

H 64, Ch. 5, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Hammad ibn ‘Uthman from al-Harith ibn Mughirah al-Nasri from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious.
"Only God's knowledgeable servants fear Him . . ..", (35:28) that scholars are those whose deeds would testify to the truthfulness of their words, otherwise, they are not scholars.’"

H 65, Ch. 5, h 3

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from ’Isma’il ibn Mihran from abu Sa‘id al-Qammat from al-Halabi from abu ‘Abdallah (a.s.) who has said the following.
"Imam Ali (a.s.) said, ‘Do you want me to describe to you the true *Faqih*, person who truly has a good understanding of religion? A true *Faqih* is one who does not cause people to despair from the mercy of Allah and does not make them to be unconcerned about the punishment of Allah, who does not allow them to consider disobedience to Allah as permissible and who doe not abandon the holy Quran because of being attracted towards other matters. You must know that there is no goodness in knowledge without good

understand (*Fiqh*). You must know that there is nothing good in a recitation without thinking about it. You must know that there is nothing good in worship without thoughtfulness. In another *Hadith* it says, " You must know that there is nothing good in a knowledge without good understanding. You must know that there is nothing good in a recitation without thinking about it. You must know that there is nothing good in worship without having a good understanding of religion. You must know that there is nothing good in performing the acts of Hajj etc. without piety.’"

H 66, Ch. 5, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Muhammad ibn ‘Ism’il from al-Fadl ibn Shadhan al-Naysaburi, all from Safwan ibn Yahya from abu al-Hassan al-Rida (a.s.) who has said the following.
"Of the signs of *Fiqh,* good understanding of religion is forbearance and quietness."

H 67, Ch. 5, h 5

Ahmad ibn ‘Abdallah from Ahmad ibn Muhammad al-Barqi from certain persons of his people in a marfu‘ manner *(rafa'ahu)* from Amir al-Mu’minin Ali (a.s.) who has said the following.
"Foolishness and arrogance are not found in the hearts of the scholars."

H 68, Ch. 5, h 6

Through the same chain of narrators it is narrated from Muhammad ibn Khalid from Muhammad ibn Sinan in a marfu‘ manner *(rafa'ahu)* from Jesus son of Mary who has said the following to his disciples.
"O disciples, I need your help so help me." They replied, "Your request is granted, O Spirit of God." Jesus then got up and washed their feet. To this the disciples said, "We were supposed to serve you O Spirit of God." Jesus then said, "Of the people who must serve others are the scholars. I acted in this humble way so that you will act among people in the humble way I acted before you." Jesus then said, "With humbleness wisdom is established but not with arrogance. Just as plants grow in plain and soft grounds but not on the hard grounds and rocks."

H 69, Ch. 5, h 7

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma‘bad from the person whom he mentioned from Mu‘awiya ibn Wahab from abu ‘Abdallah (a.s.) who has said the following. "Imam Ali (a.s.), would often say, ‘O seekers of knowledge, (note that) a scholar has three signs: Knowledge, forbearance and quietness. An orator has three signs: He quarrels those higher then him through disobedience. He does injustice to those lower than him in position through domination and he becomes a supporter of the unjust.’"

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Chapter 6

Chapter on the Rights of the scholars

H 70, Ch. 6, h 1

Ali ibn Muhammad ibn ‘Abdallah has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sulayman ibn Ja’far al-Ja’fari from the person who he mentioned from abu ‘Abdallah (a.s.) who has said the following.
"Imam Ali (a.s.) said, ‘One of the rights of a scholar is that one must not ask him a great many questions and must not hold to his garment (excessive questioning). When one would enter in his presence while other people are there one should offer salutation to all of them and special greetings to the scholar only. One must sit before him and not behind him. One must not blink his eyes before him or make hand gestures and must not speak much in his presence such as so and so said so and so opposite to what he says. The length of his meeting must not disappoint one because the case of a scholar is like a fruit bearing tree in which case one needs to wait until three lets fruits to fall onto one. The reward for a scholar is greater than that for one who fasts and prays very often and those who fight for the cause of Allah.’"

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Chapter 7

Chapter on the Loss of a Scholar

H 71, Ch. 7, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from abu Ayyub al-Khazzaz from Sulayman ibn Khalid from abu ‘Abdallah (a.s.) who has said the following.
" Of the deaths of the true believers the one that Satan loves most is the death of a *Faqih*, one who has very good understand of religion and its laws."

H 72, Ch. 7, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of his people from abu ‘Abdallah (a.s.) who has said the following.
"When a true believer who is a *Faqih*, dies, it causes an irreparable damage in the Islamic system."

H 73, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn abu Hamza who has said the following.
"(Imam) abu al-Hassan Musa ibn Ja’far (a.s.) has said, ‘When a true believer dies the angels and the parts of earth where he worshipped Allah weep because of his death. Also the doors of the heavens through which his good deeds had been taken up weep and it causes an irreparable damage in the Islamic system. It is because the true believing *Fuqaha*, people of proper understanding in religion and its laws are the strongholds of the Islamic system just as the fortress around a city is a stronghold for it.’"

H 74, Ch. 7, h 4

From him (Muhammad ibn Yahya) from Ahmad from ibn Mahbub from abu Ayyub al-Khazzaz from Sulayman ibn Khalid from abu ‘Abdallah (a.s.) who has said the following. "Of the deaths of the true believers the one that Satan loves most is the death of a *Faqih,* one who has very good understand of religion and its laws."

H 75, Ch. 7, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Asbat from his uncle Ya’qub ibn Salim from Dawud ibn Farqad who has said the following.
"Imam abu ‘Abdallah (a.s.) has said, ‘My father used to say, ‘Allah does not take back the knowledge that He has sent down. But when the scholar dies it takes away his knowledge and after this the unjust ones come and they go astray and mislead people and there is no good in things without basis.’"

H 76, Ch. 7, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Muhammad ibn Ali from the person who he mentioned from Jabi from abu Ja’far (a.s.) who has said the following.
"Imam Ali ibn al-Husayn (a.s.) would say, ‘My soul shows generosity in accepting the quickening of our death or being murdered. It is due to the words of Allah that say, "Have they not considered that We have taken over the land and reduced its borders?" the reference here is to the death of the scholars."

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Chapter 8

Chapter on Meeting the Scholars and Associating with Them

H 77, Ch. 8, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus in a marfu‘ manner *(rafa'ahu)* from Luqman the wise who has said the following to his son.
"My son chose your own meeting place. If you find a people who speak of Allah, the Glorious, the Majestic, sit with them. If you know already you will benefit from your knowledge and if you would be ignorant they will teach you. Perhaps Allah may cover them with the shadow of His mercy and you may be covered along with them. If you see a people who do not speak of Allah, do not sit with them because even if you would know it would not benefit you and if you would be ignorant they would increase your ignorance. Perhaps Allah may cover them with the shadow of His punishment and it may cover you also along with them."

H 78, Ch. 8, h 2

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa, all from ibn Mahbub from Durust ibn abu Mansur from Ibrahim ibn ‘Abd al-Hamid from abu al-Hassan Musa ibn Ja‘far (a.s.) who has said the following.
"Speaking to a scholar even at a dump-site is better than speaking to an ignorant person at a best furnished palace."

H 79, Ch. 8, h 3

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah from abu ‘Abdallah (a.s.) who has said the following.
"The Holy Prophet said, ‘The disciples asked Jesus, ‘O the spirit of Allah who should we associate with?’ Jesus replied, "Associate with those whose visitation would remind you of Allah, whose speech and logic increase your knowledge and whose deeds would attract you to

the next life.’"

H 80, Ch. 8, h 4

Muhammad ibn ‘Ism’il has narrated from al-Fadl ibn Shadha from ibn abu ‘Umayr from Mansur ibn Hazim from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet said, ‘Association with religious people is a honor in this life as well as in the next life.’"

H 81, Ch. 8, h 5

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Asbahani from Sulayman ibn Dawud al-Minqari from Sufyan ibn ‘Uyayna from Mis‘ar ibn Kidam who has said the following.
"(Imam) abu Ja’far (a.s.) has said, ‘The place where I may sit with one who I trust is more comforting to my soul than working for one whole year.’"

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Chapter 9

Chapter on Asking the Scholar and Discussing with him

H 82, Ch. 9, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of our people from abu ‘Abdallah (a.s.) who has said the following.
It is About a person who had smallpox and needed a formal bath due to sexual activities. Certain people had washed him and then he died. The Imam said, "They have killed him. Why did they not ask about it? The medicine for the illness due to ignorance, certainly, is to ask."

H 83, Ch. 9, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Hammed ibn ‘Isa from Hariz from Zurra, Muhammad ibn Muslim and Burayd al-‘Ijli who has said the following.
"(Imam) abu ‘Abdallah (a.s.) has said, ‘People are destroyed only because they do not ask (what they do not know).’"

H 84, Ch. 9, h 3

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash‘ari from 'Abdallah ibn Maymun al-Qaddah from abu ‘Abdallah (a.s.) who has said the following.
"This knowledge (the knowledge of the holy Prophet and Ahlul Bayt(a.s.)) is under a lock and the key to it is asking"

Ali ibn Ibrahim, from his father from al-Nawfali, from al-Sakuni from Imam abu ‘Abdallah has narrated the same Hadith.

H 85, Ch. 9, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn 'Abd al-Rahman from abu Ja’far al-Awwal from abu ‘Abdallahh (a.s.) who has said the following.
"People can do nothing until they ask, acquire proper understand of religion and know their Imam and then they can follow what the Imam (a.s.) says even if the he (a.s.) would say some thing differently under (taqiyah) pressure."

H 86, Ch. 9, h 5

Ali has narrated from Muhammad ibn ‘Isa from Yunus from the person who he mentioned from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet has said, ‘Woe is to a man who does not save a time every Friday for learning about his religion and make a habit to ask about his religion." In another *Hadith* it says, "woe is to every such Muslim."

H 87, Ch. 9, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following.
"The Holy Prophet said, ‘Allah, the Majestic, the Glorious says, ‘The discussions of the scholars among My servants are of the matters that bring the dead hearts to life if they come to and end up to My commandments.’"

H 88, Ch. 9, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from abu al-Jarud from abu Ja’far (a.s.) who has said the following.
"May Allah grant forgiveness to a man who revives knowledge." Abu al-Jarud has said, "I asked the Imam, ‘What is reviving knowledge?’" The Imam (a.s.) replied, "It is his discussing knowledge among the religious people and the people of piety."

H 89, Ch. 9, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Abdallah ibn Muhammad al-Hajjal from certain persons of our people *in a marfu’ manner* from the Messenger of Allah who has said the following.
He said addressing the people said, "Discuss facts, meet each other and speak to each other because speaking is brightness for the hearts. Hearts become stained just as the swords become stained and speaking cleanses it up." In some scripts it is ‘Iron’ instead of ‘speaking’ at the end of the sentence."

H 90, Ch. 9, h 9

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from Faddala ibn Ayyub from ‘Umar ibn Aban from Mansur al-Sayqal who has said the following.
"Imam abu Ja‘far (a.s.) has said, ‘Discussing knowledge is study and study is a good prayer.’"

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Chapter 10

Chapter on Giving Knowledge as Charity

H 91, Ch. 10, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn ’Isma‘il ibn Bazi‘ from Mansur ibn Hazim from Talha ibn Zayd from abu ‘Abdallah (a.s.) who has said the following.
"I read in the book of Imam Ali (a.s.) that Allah had no commitment from and covenant with the ignorant people to seek knowledge before having a commitment from and covenant with the scholars to give knowledge as charity to the ignorant ones because knowledge existed before ignorance."

H 92, Ch. 10, h 2

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from his father from ‘Abdullah ibn Mughirah and Muhammad ibn Sinan from Talha ibn Zayd from abu ‘Abdallah (a.s.) about this verse.
"Do not scornfully turn your face away from people. . ." (31:18) ‘so that people would all be equal in matters of knowledge.’"

H 93, Ch. 10, h 3

Through the same chain of narrators he has narrated from his father from Ahmad ibn Nadr from ‘Amr and ibn Shimr from Jabir from abu Ja’far (a.s.) who has said the following.
"Zakat, the tax, on knowledge is teaching it to the servants of Allah."

H 94, Ch. 10, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn 'Abd al-Rahman from the person who he mentioned from abu ‘Abdallah (a.s.) who has said the following.
"Jesus, son of Mary (a.s.) once stood up to speak to the Israelites saying, ‘O Israelites, do not speak the words of wisdom to the ignorant people because you will be doing injustice to them (words of wisdom). Do not keep them (words of wisdom) from those who deserve lest you will do injustice to them (deserving people).’"

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Chapter 11

Prohibition on Speaking without Knowledge.

H 95, Ch. 11, h 1

Muhammad ibn Yahya has narrated from Ahmad and ‘Abdallah (both) sons of Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sayf ibn ‘Umayra from Mufaddal ibn Yazid who has said the following.
"(Imam) abu ‘Abdallah (a.s.)said, ‘I would like to warn you about two forms of behavior that lead a man to destruction. I prohibit you from dealing with Allah on the basis of falsehood and from giving fatwa to people without knowledge.’"

H 96, Ch. 11, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn 'Abd al-Rahman from 'Abd al-Rahman ibn al-Hajjaj who has said the following.
"Imam abu ‘Abdallah (a.s.) has said, ‘Beware of two forms of behavior. It is such behaviors that have lead many people to their destruction. Beware of giving fatwa to people on the basis of your own opinion and to follow a religion without knowledge.’"

H 97, Ch. 11, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ali ibn al-Ri’ab from abu ‘Ubayda al-Hadhdha’ from abu Ja’far (a.s.) who has said the following.
"The angels of mercy and the angels of wickedness condemn those who give to people fatwas without knowledge and guidance. Such people will be held responsible for the sins of all those who have followed such fatwas."

H 98, Ch. 11, h 4

A number of our people has narrated has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali al-Washshi’ from Aban al-Ahmar from Ziyad ibn abu Raja’ from abu Ja’far (a.s.) who has said the following.
"What you know you may speak it up but what you do not know say, ‘Allah knows best’. A man refers to a verse in the holy Quran and gives it a meaning that is farther from the truth than the heavens are from earth."

H 99, Ch. 11, h 5

Muhammad ibn ‘Isma’il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Ri’ab‘i ibn ‘Abdallah from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said the following.
"It is very proper for a scholar to say, ‘Allah knows best’ if he does not know. This is not for a none scholar."

H 100, Ch. 11, h 6

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad ibn Khalid from Hammad ibn ‘Isa from Hariz ibn ‘Abdallah from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said the following.
"If one of you would be asked of what he does not know he must say, ‘I have no knowledge and he must not say, "Allah knows best" because it may create doubts in the hearts of his audience. If the person questioned would say, "I do not know his audience will not accuse him of anything."

H 101, Ch. 11, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ja’far ibn Sama‘a from several persons, from aban, from Zurara ibn A‘yan who has said the following.
"I asked Imam abu Ja‘far (a.s.) this, ‘What are the rights of Allah on people?’" The Imam (a.s.) replied, "They must say what they know and abstain from saying anything that they have no knowledge of.’"

H 102, Ch. 11, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Yunus (ibn 'Abd al-Rahman) from abu Ya’qub Ishaq ibn ‘Abdallah from abu ‘Abdallah (a.s.) who has said the following.
"Allah has addressed His servants in two verses of the holy Quran very particularly:

Did they not make a covenant (with God) in the Book not to speak any thing other than the Truth about God and to study its contents well?

They call a lie something that is beyond the limit of their knowledge and whose interpretation has not yet been revealed . . ." (10:39)

H 103, Ch. 11, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Dawad ibn Farqad from one he narrated from ibn Shubruma (a judge in al-Kufa during the rule of al-Mansur) who has said the following.
"I never heard any thing like a statement I heard from Imam abu ‘Abdallah (a.s.) and it is almost as he said, ‘Pierced my heart.’" The Imam (a.s.) said, "My father narrated from my great-great-great-great grandfather, the holy Prophet (s.a.) who said, ‘Those who act on the basis of analogy will face their destruction and lead others to their destruction. Those who give fatwas without the knowledge of the abrogating and the abrogated, the clear text and that which requires interpretation, they will face destruction and lead others to their destruction."

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Chapter 12

Chapter on Those who Act without Knowledge

H 104, Ch. 12, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Talha ibn Zayd who has said the following.
"(Imam) abu ‘Abdallah (a.s.) has said, ‘Working without understanding and insight is like travelling in the wrong direction that only takes one farther away from the destination.’"

H 105, Ch. 12, h 2

Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ibn Muskan from Hassan al-Sayqal who has said the following.
"(Imam) abu ‘Abdallah (a.s.) who has said, "Allah does not accept a deed without good understanding and proper understanding does not come into being without work. One who achieves proper understanding it will guide him to good deeds and one who does not work will not have any understanding. Is it not a fact that parts of faith comes from other parts?"

H 106, Ch. 12, h 3

It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from the one he narrated from abu ‘Abdallah (a.s.) who has said the following.
"Imam abu ‘Abdallah (a.s.) has said that the Holy Prophet said, ‘Those who work without knowledge they destroy more than what they gain.’"

Chapter 13

Chapter on Utilization of Knowledge

H 107, Ch. 13, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Hammed from ‘Umar ibn ’Udhayna from Aban ibn abu ‘Ayyash from Sulaym ibn Qays al-Hilali who has said the following.
"I heard Imam Ali (a.s.) narrate from the Holy Prophet (s.a.) who said, ‘The scholars are of two kinds: One kind consists of those who uphold their knowledge and they gain their salvation. The other kind consists of those who disregard their knowledge and they face their destruction. The people of hell will suffer from the bad odor of the scholars who do not act according to their knowledge. Of the people of hell the one who will regret most will be a man who teaches someone and shows him the way of Allah. The student accepts and acts according to such teachings and consequently Allah takes him to paradise but the teacher is sent to hell because of ignoring his knowledge, following his desires and entertaining long hopes. Following ones’ desires bars one from the truth. And cherishing long hopes causes one to forget the next life.’"

H 108, Ch. 13, h 2

Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Isma’il ibn Jabir from abu ‘Abdallah (a.s.) who has said the following.
"Knowledge and work are closely related. One who has knowledge he works and one who works he learns. Knowledge invites work and if it is not accepted knowledge departs the deeds."

H 109, Ch. 13, h 3

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn Muhammad al-Qasani from one he mentioned from ‘Abdallah ibn Qasim al-Ja’fari from abu

‘Abdallah (a.s.) who has said the following.
"If a scholar preaches and does not practice his words bounce away from the hearts of the audience like rains that bounce away off the rocks."

H 110, Ch. 13, h 4

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Ali ibn Hashim ibn al-Burayd from his father who has said the following.
"A man came to (Imam) Ali ibn al-Husayn (a.s.) and asked him certain questions and the Imam answered his questions. The man then wanted to ask similar questions but the Imam said, "It is written in the Gospel, ‘Do not inquire to know what you do not know until you practice what you know because not practicing what one knows does not increase to one anything but disbelief and nor it increases anything to one’s relation with Allah but alienation."

H 111, Ch. 13, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from **Muhammad ibn** Sinan from al-Mufaddal ibn ‘Umar who has said the following.
"I asked Imam abu ‘Abdallah (a.s.), ‘What are the facts that help one know those who have gained their salvation?’ The Imam replied, "One whose words agree with his deeds you must consider his testimony as valid and one whose words do not agree with his deeds (if he may have faith) it is temporarily.’"

H 112, Ch. 13, h 6

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu‘ manner *(rafa'ahu)* from Amir al-Mu’minin Ali (a.s.) who has said the following.
"Once Imam Ali (a.s.) said in one of his sermons, ‘O people, if you learn and gain knowledge you must act accordingly so that you may have guidance. A learned person who disregards his knowledge is like a lost and ignorant person who never comes to the right path due to his ignorance. In fact, you will find the case against such the learned that disregards his knowledge more sever and his regret more prolonged, compared to the ignorant person who wonders about in it. Both people stray and are devoid of goodness. Do not hesitate lest you will doubt and do not doubt lest you will disbelieve. Do not be lenient to your souls to play lazy. Do not trivialize the truth lest you will lose badly. It is of the truth to learn *Fiqh*, proper

understanding of religion. It is of *Fiqh*, proper understanding of religion not to suffer deceit. The wisest for ones self among you is the one most obedient to his Lord. The most deceitful to himself among you is the disobedient one to his Lord. One who obeys Allah is safe and glad news awaits him but one who disobeys his Allah he loses and regrets.’"

H 113, Ch. 13, h 7

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from the one mentioned from Muhammad ibn 'Abd al-Rahman ibn abu Layla from his father who has said the following.
"Imam abu Ja‘far (a.s.) has said, ‘When you hear knowledge you must utilize it and your hearts must become more open. When knowledge increases in one’s heart it becomes harder to bear and Satan may over power him. If Satan would dispute with you move on him with whatever you know. The plots of Satan are weak." I asked the Imam (a.s.) "What is it that we know?’" The Imam replied, "Fight him with whatever of the power of Allah, the Majestic, the Glorious, has come to light before you."

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Chapter 14

Chapter on Those who use their Knowledge to Fill their Stomach and are Boastful for it

H 114, Ch. 14, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Ali ibn Ibrahim from his father, both of them from Hammad ibn ‘Isa from ‘Umar ibn ’Udhayna from Aban ibn abu ‘Ayyash from Sulaym ibn Qays who has said the following.
"(Imam) Ali (a.s.) narrated from the holy Prophet who said, ‘Two kinds of people with great appetites do not become satisfied. A person of great appetite for the worldly gains and a person with great appetite for knowledge. In the matters of the worldly gains if one would limit himself to what Allah has made lawful form him he is saved and if one would accumulate such gains in unlawful ways he is destroyed unless he repents and changes his ways. In the matters of knowledge if one would acquire it from the people of knowledge and practice accordingly he is saved and if one would use it for the worldly gains then that is what one gets.’"

H 115, Ch. 14, h 2

Al-Husayn ibn Muhammad ibn ‘Amir has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washshi’ from Ahmad ibn ‘A’idh from abu Khadija from abu ‘Abdallah (a.s.) who has said the following.
"If one would want *al-Hadith f*or the worldly benefits he will have no share for it in the next life but if one would want *al-Hadith* for the good of the next life, Allah will give him the good of both this and the next life."

H 116, Ch. 14, h 3

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Isbahani from al-Minqari from Hafs ibn Ghiyath from abu ‘Abdallah (a.s.) who has said the following.
"Whoever would want *al-Hadith* for the worldly gains he will have no share for it in the next

life."

H 117, Ch. 14, h 4

Ali ibn Ibrahim has narrated from his father from al-Qasim from al-Minqari from Hafs ibn Ghiyath from abu ‘Abdallah (a.s.) who has said the following.
"If you would find a learned person who loves the worldly gains you must not trust him in the matters of your religion because whoever would love something it will encompass and entangle him. The holy Prophet has said, ‘Allah sent wahy, revelation to David (a.s.) and told him, "Do not set between Me and yourself a learned person who loves the worldly gains lest he will bar you from the way to My love. Such people are bandits who ambush my servants who want Me. The least that I will do to such bandits is to take away from them the sweetness of their private conversations and prayers with Me."

H 118, Ch. 14, h 5

Ali from his father from al-Nawfali from al-Sakuni from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet has said, *Al-Fuqaha*, the scholars of the *Fiqh*, Islamic laws are the trustees of the prophets until they are not involved in the worldly matters." People asked, "What is their ‘entering in the worldly matters, O the holy Prophet of Allah?" "Their following the kings is entering in the worldly matters. When they follow the kings then you must be very careful in involving them in your religion." Replied the holy Prophet (s.a.)

H 119, Ch. 14, h 6

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from Hammed ibn ‘Isa from Ri’ab‘i ibn ‘Abdallah from one he narrated from abu Ja’far (a.s.) who has said the following.
"Whoever would seek knowledge to show off to the scholars or to engage in arguments with fools or to attract people to himself he should know that in so doing he has prepare his seat in the fire. Leadership does not suite anyone besides those qualified for it."

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Chapter 15

Chapter on the Need for the Existence of a Divine Authority in the World and the Seriousness of this Matter

H 120, Ch. 15, h 1

Ali ibn Ibrahim ibn Hashim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Hafs ibn Ghiyath from abu ‘Abdallah (a.s.) who has said the following.
"O Hafs, seventy sins of an ignorant person may be forgiven before only one sin of a learned person is forgiven."

H 121, Ch. 15, h 2

Through the same chain of narrators it is narrated from abu ‘Abdallah (a.s.) who has said the following.
"Jesus son of Mary (s.a.) said, ‘Woe to bad scholars! If only they knew how raging fire will engulf them.’"

H 122, Ch. 15, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ’Isma‘il from al-Fadl ibn Shadhan, both from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following.
"(Imam) abu ‘Abdallah (a.s.) has said, "When the soul reaches here, pointing to his throat, there will be no chance for learned persons to repent. He recited this verse; "God will only accept the repentance of those who commit evil in ignorance, if they repent immediately. God is All-knowing and All-wise (4:17)"

H 123, Ch. 15, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from abu Sa‘id al-Mukari from abu Basir from abu Ja’far (a.s.) who has said the following.
"Imam abu Ja‘far (a.s.) has said about the words of Allah in the holy Quran, ‘The idol worshippers, the idols, the rebellious ones, (26:94) and the army of Satan will all be thrown headlong into hell. (26:95)’ They are the people who speak about justice a great deal but in their own practice they would disregard it altogether.’"

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Chapter 16

Chapter on Miscellaneous Issues

H 124, Ch. 16, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari *in a marfu’ manner* from Amir al-Mu’minin Ali (a.s.) who has said the following.
"Relax your souls with new sparks of wisdom, because souls also tire as bodies do."

H 125, Ch. 16, h 2

A number of our people has narrated from Ahmad ibn Muhammad from Nuh ibn Shu‘ayb al-Naysaburi from ‘Ubaydallah ibn ‘Abdallah al-Dihqan from Durust ibn abu Mansur from 'Urwa cousin of Shu‘ayb al-'Aqarqi from Shu‘ayb from abu Basir who has said the following.
"(Imam) abu ‘Abdallah (a.s.) who has said that Imam Ali (a.s.) used to say, "O seekers of knowledge, knowledge (in a personified form) has a great deal of virtues. Humbleness is his head, freedom from jealousy forms his eyes, proper understanding shapes his ears, truthfulness constitutes his tongue, research and investigation produce his memory, optimism stands for his heart, the knowledge of facts and affairs strengthen his intellect. Intelligence and kindness are his hands, visitation of the scholars builds his legs, safety and peace emerge from his stamina, chastity develops his wisdom, salvation is his head quarters, good health and tranquility are his lead, loyalty will provide him his conveyance, politeness in communication gives him weapons, consent frames his sword, yielding to the truth stands for his bow and arrow, communication with the scholars establishes his army, proper discipline treasures his wealth, avoiding sins preserves his savings, uprightness institutes his supplies, amicable dealings supply him water, guidance determines his direction and love of virtuous people is the archetype for his friends."

H 126, Ch. 16, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn

Muhammad ibn abu Nasr from Hammad ibn ‘Uthman from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet has said, ‘The best minister for faith is knowledge, the best minister for knowledge is forbearance, the best minister for forbearance is amicable dealings and the best minister for amicable dealings is patience.’"

H 127, Ch. 16, h 4

Ali ibn Muhammad from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash‘ari from ‘Abdallah ibn Maymun al-Qaddah from abu ‘Abdallah (a.s.) from his ancestors (the Imams (a.s.) who has said the following.
"Once a man came to the holy Prophet (s.a.) and said, ‘O messenger of Allah what is knowledge?’
The holy Prophet replied, "It is silence."

The man then asked, "Then what?"
The holy Prophet said, "It is listening."

The man asked, "Then what?"
The holy Prophet (s.a.) said, "Then it is memorizing."

The man asked, "Then what?"
The holy Prophet said, "Then it is practice accordingly."

The man then asked, "Then what O messenger of Allah?"
The holy Prophet said, "Then it is to propagate what one has learned."

H 128, Ch. 16, h 5

Ali ibn Ibrahim *in a marfu’ manner* has narrated from abu ‘Abdallah (a.s.) who has said the following.
"The seekers of knowledge are of three kinds. The more noticeable of them in person or character are: (a) the group who seeks knowledge for ignorance and quarrel. (b) The group who seeks knowledge to dominate and cheat others. (c) The group who seeks knowledge for proper understanding, *Fiqh*, and power of intelligence. The group whose purpose of seeking knowledge is ignorance and quarrel is a harmful and quarrelsome group. This group interrupts conversations in the gatherings of the people to speak about knowledge and the description of forbearance. Such people appear in the garb of the gentle and humble ones but, in fact, are

devoid of all the qualities of the pious people. Allah has humiliated and has condemned this group. The group that seeks domination and cheating is a deceitful and flattering group. Such people try to dominate people of their kind and flatter the wealthy ones who know less than they do. Such people consume the sweetmeat of the rich people and destroy their own religion. May Allah banish the news of such people and cut off their traces from the history of the scholars.

"The group that seeks knowledge for the sake of *Fiqh*, proper understanding, and to gain the power of intelligence consists of people who are deeply concerned and stay awake very often. They pull their robe on their heads and standup for prayer in the darkness of nights. They work hard anxiously and fearfully and pray with deep worries. They are very attentive of their affairs, knowledgeable of the people of their time and fearful even of their own trusted brothers. May Allah strengthen the corners of such people and grant them salvation on the Day of Judgment."

Narrated to me the above hadith Muhammad ibn Mahmud abu ‘Abdallah al-Qazwini from a number of our people of whom is Ja‘far in Muhammad al-Sayqal of Qazwin from Ahmad ibn ‘Isa al-‘Alawi from ‘Abbad ibn Suhayb al-Basri from abu ‘Abdallah (a.s.).

H 129, Ch. 16, h 6

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Talha ibn Zayd who has said the following.
"(Imam) abu ‘Abdallah (a.s.) said, ‘The narrators of the book are a great many but those who would follow the proper discipline are very few. There are many, who are sincere about *Hadith* but mess up with the book. Lack of protection and discipline saddens the scholars and the (zeal) of ignorant ones to protect the (words of) narration (of a false text in reality) betrays the later group altogether. One kind of protectionism seeks protection of life and the other leads to its destruction and in such a situation the two forms of protectionism become different and the two groups distinct from each other.’"

H 130, Ch. 16, h 7

Al-Husayn ibn Muhammad al-Ash‘ari from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from 'Abd al-Rahman ibn abu Najran from one he mentioned from abu ‘Abdallah (a. s.) who has said the following.
"Whoever would preserve and memorize forty of our *Hadith* on the Day of Judgment Allah will raise him as a scholar and *Faqih,* one with proper understanding of religion."

H 131, Ch. 16, h 8

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from one he mentioned from Zayd al-Shahham from abu Ja'far (a.s.) who has said the following.
"It is his knowledge that he acquires from whoever he acquires."

This he said in answer to the question 'What is *his food*' in the words of Allah, "Let the human being think about (how We produce) his food." (80:24)?'

H 132, Ch. 16, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn an-Ni'man from 'Abdallah ibn Muskan from Daiwud ibn Farqad from abu Sa'id al-Zuhri from abu Ja'far (a.s.) who has said the following.
"Holding back in an uncertain conditions is better than indulging in a destructive case. Your ignoring a *Hadith* that you do not narrate is better than your narrating a *Hadith* that you have not verified."

H 133, Ch. 16, h 10

Muhammad has narrated from Ahmad from ibn Faddal from ibn Bukayr from Hamza ibn al-Tayyar the following.
"(Imam) abu 'Abdallah (a.s.) said, 'In the case of what may come to you and you have no knowledge of its veracity you can do nothing but to hold and verify and refer it to the Imams of guidance so that he would show the way of justice in it and enlighten you in the darkness and introduce to you the truth. Allah, the Most High has said, "Ask those who know about the heavenly Books if you do not know about this."'' (16:43)

H 134, Ch. 16, h 11

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn 'Uyaynah who has said the following.

"(Imam) abu ‘Abdallah (a.s.) who said, ‘I have found all the knowledge of people in four categories: (a) The knowledge that would teach you about your Lord. (b) The knowledge that would teach you what the Lord has done for you. (c) The knowledge that would teach you what the Lord wants from you. (d) The knowledge that would teach you what destroys your religion.’"

H 135, Ch. 16, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim who has said the following.
"(Imam) abu ‘Abdallah (a.s.) said, ‘People must say only what they know and hold back from what they do not know. If they would do as such they have observed the rights of the Lord upon them.’" This he said in answer to a question from Hisham ibn Salim.

H 136, Ch. 16, h 13

Muhammad ibn al-Hassan from Sahl ibn Ziyad from ibn Sinan from Muhammad ibn Marwan al-‘Ijli from Ali ibn Hanzala who has said the following.
"(Imam) abu ‘Abdallah (a.s.), said, ‘Note the position of the people from the degree of their narration of *Hadith* from us.’"

H 137, Ch. 16, h 14

Al-Husayn ibn al-Hassan has narrated from Muhammad ibn Zakariyya al-Ghalibi from ibn ‘A’isha al-Basri in a marfu‘ manner *(rafa'ahu)* Amir al-Mu’minin Ali (a.s.) who has said the following.
"In certain parts of his sermons he said, ‘O people, know that there is no man of intelligence who would become disappointed for a lie spoken about him. There is no man of wisdom who would become pleased with the praises of ignorant people of him. People are children of what they do best and the value of a man is what he does best. Speak knowledge it will manifest your value.’"

H 138, Ch. 16, h 15

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Aban ibn ‘Uthman from ‘Abdallah ibn Sulayman who has said the following. ‘(Imam) abu Ja‘far (a.s.) said to a man from Basra called ‘Uthman al-A'ma who would keep saying, "Al-Hassan al-Basri believes that those who hide knowledge the bad odor from their stomach will cause suffering to the people of hell." The Imam said, "The true believer of the people of Pharaoh is then destroyed. Knowledge from the time of Noah became veiled (s.a). Let Hassan go left and right. I swear by Allah he will not find knowledge in no other place but here with us."

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Chapter 17

Chapter on narrating books and *Hadith*

(**The virtue of writing and its preservation)**

H 139, Ch. 17, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from abu Basir who has said the following.
"(Imam) abu ‘Abdallah (a.s.) said about the words of Allah in the holy Quran, " . . . Our servants who listen to the words and only follow the best ones . . .. (39:18)." "He is a man who learns *Hadith* and reports it as he has learned without any additions of omissions"

H 140, Ch. 17, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu ‘Umayr from ibn ’Udhayna from Muhammad ibn Muslim who has said the following.
"I asked abu ‘Abdallah (a.s.), ‘Can I add to or omit from a *Hadith* that I hear from you?’" He said, "It is alight, if you would preserve the meaning,’"

H 140, Ch. 17, h 3

It is narrated from him from Muhammad ibn al-Husayn from ibn Sinan from Dawud ibn Farqad who has said the following.
"I asked (Imam) abu ‘Abdallah (a.s.), ‘I hear your statement and I want to narrate to others but it does not come through exactly.’" The Imam asked, "Do you do it purposely?" He said, "No, I do not do it purposely." The Imam asked, "Do you keep the meaning?" He said, "Yes, I keep the meaning." The Imam said, "It then is alright."

H 141, Ch. 17, h 4

It is narrated from him from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir who has said the following.
"Abu ‘Abdallah (a.s.) said to Jamil, ‘What you hear from me narrate it from my father.’"

H 142, Ch. 17, h 5

It is narrated from him from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from ibn Mahbub from ‘Abdallah ibn Sinan who has said the following.
"I said to (Imam) abu ‘Abdallah (a.s.), ‘People come to me and they listen to the *Ahadith that* I narrate to them from you. I become tired and weak.’" The Imam said, "Narrate to them a *Hadith* from the beginning and one from the middle and one from the end."

H 143, Ch. 17, h 6

It is narrated from him from Ahmad ibn ‘Umar al-Hallal who has said the following.
"I said to (Imam) abu al-Hassan al-Rida (a.s.), ‘One of our people gives me a book but he does not say whether I can narrate any thing from it or not. Can I narrate from it?’" He has said that the Imam (a.s.) said, "Yes, you can narrate if you would that the book is his."

H 144, Ch. 17, h 7

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn Khalid from al-Nawfali from al-Sakuni from abu ‘Abdallah (a.s.) who has said the following.
"When you would narrate *Hadith* you must say who its narrator is. If it would be true it will be for you and if it would be false it will be his responsibility.

H 145, Ch. 17, h 8

Ali ibn Muhammad ibn ‘Abdallah has narrated from Ahmad ibn Muhammad from abu Ayyub al-Madani from ibn abu ‘Umayr from Husayn al-Ahmasi from abu ‘Abdallah (a.s.) who has said the following.

"The heart relies on writing."

H 146, Ch. 17, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from ‘Asim ibn Humayd from abu Basir who has said the following.
"(Imam) abu ‘Abdallah (a.s.) said, ‘You must write down because you will not memorize until you write down.’"

H 147, Ch. 17, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali ibn Faddal from ibn Bukayr from 'Ubayd ibn Zurara who has said the following.
"Abu ‘Abdallah (a.s.) said, ‘You must preserve your books because you will soon need them.’"

H 148, Ch. 17, h 11

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid al-Barqi from certain persons of his people from abu Sa‘id al-Khaybari from al-Mufaddal ibn ‘Umar who has said the following.
"Abu ‘Abdallah (a.s.) said, ‘You must write down (*Hadith*) and spread your knowledge among your brethren. If you will die your children will inherit your books. A time will come when people will face chaos and they will find no comfort but with their books.’"

H 149, Ch. 17, h 12

It is narrated through the same chain of narrators from Muhammad ibn Ali in a marfu‘ manner from abu ‘Abdallah (a.s.) who has said the following.
"Abu ‘Abdallah (a.s.) said, ‘Beware of the branched-out lies.’ They asked the Imam, "What is branched-out lies?" The Imam replied, "It is when a person narrates a *Hadith* to you and you would ignore him and narrate it from the person from whom he had narrated the *Hadith*.’"

H 150, Ch. 17, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Jamil ibn Darraj who has said the following.
"Abu ‘Abdallah (a.s.) said, ‘Speak our *Hadith* clearly because we are eloquent people.’"

H 151, Ch. 17, h 14

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ‘Umar ibn 'Abd al-‘Aziz from Hisham ibn Salim, Hammed ibn ‘Uthman and others who have said the following.
"Abu ‘Abdallah (a.s.) said, ‘My Hadith is the Hadith of my father. The Hadith of my father is the Hadith of my grandfather. The *Hadith* of my grandfather is the *Hadith* of Imam Husayn. The *Hadith* of Imam al-Husayn is the *Hadith* of Imam al- Hassan. The *Hadith* of Imam al-Hassan is the *Hadith* of Imam Ali (a.s.). The *Hadith* of Imam Ali is the *Hadith* of the holy Prophet (s.a.) and the *Hadith* of the holy Prophet is the words of Allah, the Majestic, the Glorious.’"

H 152, Ch. 17, h 15

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan ibn abu Khalid Shaynula who has said the following.
"I said to abu Ja‘far (a.s.), ‘May Allah take my soul in your service, our shaikhs have narrated *Hadith* from Imam abu Ja‘far and from Imam abu ‘Abdallah (a.s.) and at that time because of fear *Taqiyah*, concealment was sever. They concealed their books and did narrate from them. When they died their books came to us.’" The Imam said, "You may narrate from them because they contain the truth."

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Chapter 18

Chapter on Taqlid, following the opinions of someone

H 153, Ch. 18, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from 'Abdallah ibn Yahya from ibn Muskan from abu Basir who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the verse of the holy Quran that says, ‘They (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed God. . . . (9:31)’. The Imam replied, "By Allah they did not call people to worship them. If they had done so people would not have accepted it. The Rabbis and monks made unlawful things lawful for them and the lawful things as lawful. And in this way they worshipped them unintentionally."

H 154, Ch. 18, h 2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ibrahim ibn Muhammad al-Hamdani from Muhammad ibn ‘Ubayda who has said the following.
"Abu al-Hassan (a.s.) said, ‘O Muhammad, Do you observe *Taqlid* more strictly or the group of *Murji’a?’* Muhammad ibn ‘ubaydah has said, "I replied, ‘They observe Taqlid and we observe Taqlid.’ The Imam then said, "I did not ask you about this." I did not have any answer other than the first one. The Imam then said, "The group of Murji’a chose a man whose obedience was not obligatory (in the commands of Allah) but they obeyed and followed him strictly. You chose a man and considered obedience to him necessary (in commands from Allah) and then you did not follow him strictly, therefore, they are more strict in Taqlid, following than you are."

H 155, Ch. 18, h 3

Muhammad ibn ‘Isma’il has narrated from al-Fadl ibn Shadhan from Hammed ibn ‘Isa from Rib‘i ibn ‘Abdallah from abu Basir from abu ‘Abdallah (a.s.) who has said the following.

"They (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed God . . .. (9:31).' "By Allah, they (the people) did not pray or fast for them (rabbis and monks) but they (rabbis and monks) made lawful for the people what was unlawful and unlawful what was lawful and people followed them accordingly."

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Chapter 19

Chapter on Innovations, Personal Opinions and Analogies

H 156, Ch. 19, h 1

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' and a number of our people from Ahmad ibn Muhammad from ibn Faddal all from 'Asim ibn Hamid from Muhammad ibn Muslim from abu Ja'far (a.s.) who has said the following.
"Imam Ali said in one of his sermons to people, 'O people, mischief begins with following certain desires and obeying certain invented rules that are different from the rules and laws of the book of Allah. In such case people yield to other people as high authority if falsehood would have been clear they would have no fear for the people of Intelligence. If truth would have been clearly distinct there would have been no differences. But (practical life) people mix certain parts of truth and with a few things from falsehood and present them together and in such Satan overwhelms his friends and only those who has previously received protection from Allah remain safe.'"

H 157, Ch. 19, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur al-'Ammi in a marfu' manner *(rafa 'ahu)*, from the Messenger of Allah who has said the following.
"When innovations emerge it will be obligatory for the scholars to make their knowledge public, otherwise, Allah will condemn them."

H 158, Ch. 19, h 3

It is narrated through the same chain of narrators from Muhammad ibn Jumhur *in a marfu' manner* from the Messenger of Allah who has said the following.
"If one would meet an innovator and considers him great such person has, in fact, the

destruction of Islam."

H 159, Ch. 19, h 4

It is narrated through the same chain of narrators from Muhammad ibn Jumhur *in a marfu' manner* from the Messenger of Allah who has said the following.
"Allah has rejected repentance of an innovator (in religion)." People asked the holy Prophet as to why is this. The holy Prophet replied, "He (Allah) has quenched his heart with the love of his innovation."

H 160, Ch. 19, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Mu‘awiya ibn Wahab who has said the following.
"Abu ‘Abdallah (a.s.) said that the holy Prophet has said, ‘It is certain that against every innovation with plots to destroy faith there will be an (religious) authority from my family as guardian of faith and as its defender. (Such) authority will speak on inspiration from Allah to declare the truth and bring it to light, repulse and foil the evil plots of the agents of wickedness and speak for the weak. O people of Intelligence, take a lesson from it and trust Allah.’"

H 161, Ch. 19, h 6

Muhammad ibn Yahya has narrated from certain persons of his people and Ali ibn Ibrahim from his father from Harun ibn Muslim from Mas‘ada ibn Sadaqa from abu ‘Abdallah (a.s.) and Ali ibn Ibrahim from his father from ibn Mahbub *in a marfu' manner* from Amir al-Mu'minin Ali (a.s.) who has said the following.
"Of the most intensely disliked men before Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has left all to his own soul and he deviates from the path of justice and is intensely attracted towards the words innovation. He seems a master in performing prayer and fasting but is a mischief to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others sins and is the hostage of his own sins.

The other man is one who collects ignorance among the ignorant, himself a captive of darkness of the mischievous. The, humanoids, people who look like people, consider him a

scholar but he has not been even for a complete day with scholars. He has made an early effort to accumulate some thing that its being of a smaller quantity is better than in larger quantities and in this way he has quenched himself with polluted water and has treasured what is of no use. He sits among the people as a judge to carry the responsibility of what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or a judge after him will over turn it just as he has done to the judgments of the judges before him. If he would face one of the complex and difficult issues he comes up with a heap of his personal opinions and then he shapes it up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issue the way a spider waves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary and does not see that beyond his opinion there is a school of law. He analogies one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, a rider of doubts, perplexed in ignorance and never regrets his lacking knowledge. The level of his knowledge never rises to clear-cut certainty so that he would benefit. He blows out *Hadith* like winds that blow away hay. The legacies weep from him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments issues he can never be trusted for his judgments that he may make nor was he qualified for what he may have done in the matters that he claimed to have true knowledge."

H 162, Ch. 19, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban ibn ‘Uthman from abu Shaybah al-Khurasani who has said the following.
"Abu ‘Abdallah (a.s.) has said, ‘The people of analogy have sought knowledge through analogy and it has increased to their knowledge nothing but further remoteness. The religion of Allah is beyond the reach of analogy.’"

H 163, Ch. 19, h 9

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ’Isma‘il from al-Fadl ibn Shadhan in a marfu‘ manner *(rafa'ahu)* from abu Ja’far and abu ‘Abdallah (a.s.) who have said the following.
"All innovations are misguidance and all misguidance leads to Hell."

H 164, Ch. 19, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Hukaym who has said the following.
"I asked (Imam) abul Hassan Musa (a.s.), ‘May Allah take my soul in your service, "Please make us *Faqih*, people of proper understanding in religion. Allah has granted us the blessing of your existence among us and has made us independent of other people. This blessing is so great that even if a whole group of us would come to one place no one would need to ask an other come up with a question so that the other would prepare and answer for it. Sometimes we come across an issue for which we have heard nothing from you or from your forefathers. We than look into the best of the resources with us and the closest that we have with us from you can we take such a finding as an authority? "Never, never, by Allah O ibn Hakim many people have been destroyed in it" Reply from the Imam (a.s.). Ibn Hakim has said that the Imam then said, "May Allah. Abu Hanifah who used to say, "Ali said so and so, therefore, I said so and so." Muhammad ibn Hakim has said that he told Hisham ibn al-Hakam, "By Allah, I only wanted the Imam to give us permission to use analogy.’"

H 165, Ch. 19, h 10

Muhammad ibn abu ‘Abdallah has narrated *in a marfu’ manner* from Yunus ibn 'Abd al-Rahman who has said the following.
"I asked (Imam) abu al-Hassan the First, ‘How would I prove that Allah is one?’" The Imam replied, "O Yunus, do not be an innovator. One who depends on his personal opinion he is destroyed. One who abandons the members of the family of his prophet, goes stray. Whoever abandons the book of Allah and the words of His prophet he becomes an unbeliever."

H 166, Ch. 19, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ from Muthanna al-Hannat from abu Basir who has said the following.
"I asked (Imam) abu ‘Abdallah (a.s.) saying, ‘We face such issue about which there is nothing said in the book of Allah or in the Sunnah, tradition of the holy Prophet (s.a.). Can use our own opinion in such matters?’" The Imam replied, "No, you must not do so. If you would find the truth you will receive no rewards for it an if missed the truth you have forged lies against Allah, the Majestic, the Glorious."

H 167, Ch. 19, h 12

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from ‘Umar ibn Aban al-Kalbi from ‘Abd al-Rahman al-Qasir from abu ‘Abdallah (a. s.) who has said the following.
"The Holy Prophet said, ‘All innovations are misguidance and all misguidance is Hell.’"

H 168, Ch. 19, h 13

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn ‘Abd al-Rahman from Sum‘a ibn Mihran who has said the following.
"I said to (Imam) abu al-Hassan (a.s.), ‘May Allah keep you well, in our meetings we discuss the issues and find out that for almost every thing there is something in writing with us and that is all because of the blessings of your existence among us. We only find few small things for which we do not find any thing in writing we look on each other and we find certain issues similar to it then we use analogy in its best form." The Imam said, "What do you have to do with analogy? Many people before have been destroyed because of analogy." The Imam then said, "When you face an issue and know he rule about it deal with accordingly and if you would have no knowledge about its rule then this. He pointed to his own mouth, meaning thereby; this will give you the answer." The Imam then said, "May Allah…? Abu Hanifah who used to say, "Ali said so and so, therefore, I said so and so. The Sahabah said so and so, therefore, I said so and so." The Imam then asked me, "Have you been sitting with him?" I then relied, "No, I have not sat with him but such are his statements." I then said to the Imam (a.s.). "May Allah keep you well, did the holy Prophet bring in his everything that people needed?" The Imam said, "Yes, and all that they will need up to the Day of Judgment." I then said, "Is any thing lost from it?" The Imam replied, "No, it all is with the people to who they belong.’"

H 169, Ch. 19, h 14

It is narrated from him from Muhammad from Yunus from Aban from abu Shaybah who has said the following.
"I heard (Imam) abu ‘Abdallah (a.s.) saying, ‘Ibn Shabrama’s knowledge is lost and void before al-Jami‘ah. It is a large book that was dictated by the holy Prophet to Imam Ali (a.s.), who wrote it with his own hands. Al-Jami‘ah has left nothing for any one to say. In it is the knowledge of all lawful and unlawful matters. The people of analogy sought knowledge

through analogy and it increased to their knowledge but taking them away from knowledge. The religion of Allah is not of matters to learn through analogy."

H 170, Ch. 19, h 15

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan Yahya from 'Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following.
"The Sunnah, tradition of the holy Prophet (s.a.) can not be leaned through analogy. Consider a woman has to make up for her fast missed due to menses but she does not have to make up for the prayers that she would miss in such times. O Aban, the use of analogy destroys religion."

H 171, Ch. 19, h 16

A number of our people has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa who has said the following.
"I asked (Imam) abu al-Hassan Musa (a.s.) about the use of analogy and the Imam said, ‘What do you have to do with analogy? Allah will not ask how it was made lawful or unlawful.’"

H 172, Ch. 19, h 17

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas‘ada ibn Sadaqa who has said the following.
"(Imam) abu ‘Abdallah (a.s.) who narrated from his father who said that Imam Ali (a.s.) said, ‘Whoever sets out for analogy his whole life will get in confusion. Whoever would practice the religion of Allah by means of analogy his whole life will pass in a drowning condition.’" Imam abu Ja‘far (a.s.) then said, "Whoever gives Fatwa on the basis of his personal opinion he has practiced the religion of Allah by means of what is not knowledge. Whoever would practice the religion of Allah without knowledge he has opposed Him by making things as lawful and unlawful by means of what he has no knowledge of."

H 173, Ch. 19, h 18

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Yaqtin from al-Husayn ibn Mayyah from his father from abu ’Abdullah (a.s.) who has said the following.
"Satan analogized himself with Adam saying, "Lord, You have created me from fire and created him from clay. In an analogical explanation if the substance from which Adam was made would be compared with fire it would come to light that it has more light and value than fire."

H 174, Ch. 19, h 19

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from Hariz from Zurara who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about lawful and u matters who has said, "Whatever Prophet (s.a.) has made lawful will remain lawful forever up to the Day of Judgment and whatever he has made unlawful will remain unlawful forever up to the Day of Judgment. There will be no one other than him and there will come no one other than him. He said that Imam Ali has said, ‘No one has established any innovations without abandoning an established noble tradition."

H 175, Ch. 19, h 20

Ali ibn Ibrahim has narrated from his father from Ahmad ibn ‘Abdallah al-‘Aqili from ‘Isa ibn ‘Abdallah al-Qurashi who has said the following.
"Once abu Hanifah came to see Imam abu ‘Abdallah (a.s.) who said to abu Hanifah, "O abu Hanifah, do you practice analogy as I hear you do?"

Abu Hanifah replied, "Yes, I do practice analogy." The Imam then said to him, "Do not practice it because the first person who used analogy was Satan when he said, "Lord, you have created me from fire and created him from clay." He analogized fire with clay. If he would have analogized the light in the clay and fire he would have learned about the difference between the two lights and the excellence of one over the other."

H 176, Ch. 19, h 21

Ali has narrated from Muhammad ibn ‘Isa from Yunus from Qutayba who has said the

following.
"A man asked Imam abu ‘Abdallah (a.s.) about an issue and the Imam replied him. The man then said, "Have you considered if it had been so and so it would have been the word in it." The Imam then said, "Wait, whatever I said in answer was from the holy Prophet (s.a.). We are not of the people, "Have you considered" in anything." (The Imam that they did not need reasoning process and that all they said had come to them from the holy Prophet (s.a.)

H 177, Ch. 19, h 22

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father in mursal manner (Mursalan) from abu Ja‘far (a.s.) who has said the following.
"Do not take anyone closely and intimately between your selves and Allah lest you will not be believers. Every means, ancestral and relative relations and intimacy, innovations and doubts will be cut off except for what is established in the holy Quran."

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Chapter 20

Chapter on the need to refer to the book and Sunnah

That there is nothing about lawful and unlawful matters that may have been left without a rule in the book and the Sunnah.

H 178, Ch. 20, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn Hadid from Murazim from abu ‘Abdallah (a.s.) who has said the following.
"Allah, the Most holy, the Most High has certainly revealed an explanation for all things even, by Allah, He has not left untold anything that His servants would need up to the Day of Judgment. He has done so, so that people would not be able to say if only so and so would have been said in the Quran. The fact is that He has already said it in the holy Quran."

H 179, Ch. 20, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Husayn ibn al-Mundhir from ‘Umar ibn Qays from abu Ja’far (a.s.) who has said the following.
"I heard Imam abu Ja‘far (a.s.) saying, ‘Allah, the Most holy, the Most high, has not left untold anything that the ’ummah would need except that He has revealed in His book and has explained them to His messenger. He has made a limit for everything and an indication for it to point forwards to it and He has made a limit for those who would trespass those limits."

H 180, Ch. 20, h 3

Ali has narrated from Muhammad from Yunus from aban from Sulayman ibn Harun who has said the following.
"Abu ‘Abdallah (a.s.) has said, ‘All that Allah has created has a limit like the limits of a

house, in which case what is of house is of the house and what is of the road and the walkway is of the walkway. Even the law for the compensation for a scratch, and a penalty in form of a lash or half a lashing.’"

H 181, Ch. 20, h 4

Ali has narrated from Muhammad ibn "isa from Yunus from Hammad from abu ‘Abdallah (a. s.) who has said the following.
"There is no case for which there is not a law in the book or the Sunnah, the noble tradition of the holy Prophet (s.a.)"

H 182, Ch. 20, h 5

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa from Yunus from Hammad from 'Abdallah ibn Sinan from abu al-Jarud who has said the following.
"Abu Ja‘far (a.s.) has said, ‘When you speak of anything ask me for its law in the book of Allah. He also has said in his *Hadith*, ‘The holy Prophet prohibited much squabbling and brawling, spoiling of property and much questionings.’" A person then asked, "O descendent of the holy Prophet, where is this in the holy Quran?" The Imam (a.s.) replied, "Allah, the Most Glorious, the Most Majestic, says, ‘There is nothing good in much of their secret talks except for that which is for charity, justice, or for reconciliation among people to . . . (4:114)

Do not give to people weak of understanding your property for which God has made you to supervise . . .. (4:5)

Believers, do not ask about things which, if revealed to you, would disappoint you . . .. (5:101)"

H 183, Ch. 20, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Al-Thaqafi‘laba ibn Maymun from one he narrated from al-Mu‘alla ibn Khunays who has said the following.
"Abu ‘Abdallah (a.s.) has said, ‘There is no issue which would be disputed between two people but that there is a principle for it the book of Allah, the Most Majestic, the Most Glorious, only the man’s power of Intelligence is not able to reach it.’"

H 184, Ch. 20, h 7

Muhammad ibn Yahya has narrated from certain persons of his people from Harun ibn Muslim from Mas‘ada ibn Sadaqa from abu ‘Abdallah (a.s.) who has said the following. "Imam Ali (a.s.) said, ‘O people, Allah, the Most Holy, the Most High, has sent to you the holy Prophet (s.a.) and gave him the book with truth while you all were illiterate (ignorant) about the book and the One Who revealed it and about the messenger and the One Who sent him in a period of time wherein no messenger had been sent, during a prolonged delinquency of the nations with wide spread ignorance, over-looming afflictions, the crumbling of the established social order, blindness towards the truth, the practice of injustice, the destruction of religion, the raging of wars, at the time of paling away of the gardens of the worldly life, the withering away of the branches therein, the scattering away of its protectors, the loss of hope of its fruits, the drying out of its waters and the decadence of its lighthouses. At such a period of time the elements of wickedness had been manifest everywhere. The world seemed aggressive, rough and frowning at the face of its inhabitants, regressing instead of helping to progress and with wicked fruits. Its food was but carrion, its slogan fear and the swords as overall garments. You were totally crushed and the eyes of the inhabitants of the world had turned blind, their days dark. They had boycotted their relatives, caused much bloodshed and buried their baby-girls alive, expecting thereby goodness of life and worldly tranquility. They would not cherish any hope in the rewards of Allah or preserve any fear of the punishment of Allah. Their living were blind and filthy and their dead in the fire in total despair.

"At such time came to them a copy of what was in the ancient pages (of guidance) and a confirmation of what existed with them, containing a complete account of the lawful and unlawful matters. That is the holy Quran ask it for the answers but it will not speak to you. I can tell you about it. In it there is the knowledge of the past and the knowledge of what comes in the future up to the Day of Judgement. Therein is the rule (needed) among you and to settle your disputes that may arise therein.’"

H 185, Ch. 20, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Hammad ibn ‘Uthman from 'Abd al-‘Ala’ ibn A‘yan who has said the following. "Abu ‘Abdallah (a.s.) would say, ‘I was born of the descendents of the holy Prophet (s.a.) while I knew the book of Allah wherein is the knowledge of how the world was first created and the knowledge of all that may come up to the Day of Judgement. Therein is the news of the heavens and the earth, the news of the Paradise and the Fire hell, the news of things of the

past, those that will come into existence. I know all of these just as I can see in the palm of my hands. Allah says, "In it there is an explanation of everything.'"

H 186, Ch. 20, h 9

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn Ni‘man from ’Isma‘il ibn Jabir from abu ‘Abdallah (a.s.) who has said the following.
"In the book of Allah there is the news of things before you, the reports of the matters after you and the laws to settle your disputes and we know it all."

H 187, Ch. 20, h 10

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from ‘Isma’il ibn Mihran from Sayf ibn ‘Umayra from abu al-Maghra from Sama‘a from abu al-Hassan Musa (a.s.) who has said the following.
"I asked the Imam, ‘Is everything in the book of Allah and the Sunnah of His messenger or you have a say in it?’ The Imam replied, "As a matter of fact, everything is in the book of Allah and the Sunnah of His messenger (s.a.)’"

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Chapter 21

Chapter on the Differences in al-Hadith

H 188, Ch. 21, h 1

Ali ibn Ibrahim ibn Hishim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from Aban ibn abu ‘Ayyash from Sulaym ibn Qays al-Hilali who has said the following.

"I said to Imam Ali (a.s.), ‘I have heard from Salman, al-Miqdad and abu Dhar certain matters about the interpretations of t he holy Quran and certain Ahadith of the holy Prophet (s.a.) which is different from other have and then have heard from what confirms what I have heard from Salman and others (his friends). I have heard a great deal of Hadith and about the interpretations of the holy Quran. Do you disagree with what have heard from other people and consider such materials as false? Do you think people ascribe lies to the holy Prophet (s. a.) purposely and interpret by their own personal opinions?" The Imam then said, "You have posed a question now listen carefully.

"What people have consists of the truth, falsehood, lies, what is abrogating, already abrogated, facts of general nature, of particular natures, clear texts, unclear texts, facts properly memorized and matters that are conjecturally preserved. People had forged certain narration calling them as Hadith of the holy Prophet. The condition was such that once the holy Prophet addressed the people from the pulpit saying, "O people a many lies have spread around and they are considered to be my Hadith. Whoever forges lies and calls them my Hadith has filled up his seat with fire. After the holy Prophet (s.a.) there were more of such lies. There are four kinds of Hadith only and there is no fifth kind.

"One narrator of Hadith is a hypocrite who only pretends to be a Muslim. He does consider it a son and offense to lie and calls a narration purposely a Hadith of the holy Prophet while it is not a Hadith of the holy Prophet in reality. If people know that he is hypocrite and a liar they will not believe him. The people say, ‘He lived at the time of the holy Prophet, saw him, has heard Hadith from him and has preserved those Ahadith but they do not know his condition. It is certain that Allah has spoken about the hypocrites the way He has spoken about them and has describe them the way He has describe them. "Their physical appearance attracts you when you see them and when they speak, you carefully listen to them . . ." 63:4 They hypocrites then sought closeness to the misguiding leaders and those calling other to hell fire

with falsehood, lies and false accusations. The misguiding rulers assigned them for certain offices made them to dominate people. They with their help devoured the world. People follow only the kings and the worldly gains except for those that Allah has protected. This is one of the four kinds.

"The other kind is one who has heard Hadith from the holy Prophet by the has preserved it the way it should have been preserved but he is uncertain about it. He has not fabricated anything purposely and has it with him. He speaks about it, practices accordingly and narrates it saying; " I heard it from the holy Prophet (s.a.). If the Muslims would learn that he is uncertain about it they would accept it from him and if he also would know that there exists uncertainty in it even he also would reject it.

"The third kind is one who has heard something form the holy Prophet (s.a.) that contained a command but latter the holy Prophet prohibited it but the man did not have any knowledge of such prohibition. Or that he heard a prohibition form the holy Prophet and then the holy Prophet made it a command but the man did not know of such commandment. In this way preserved the abrogated but not the abrogating but if he knew the abrogating thereof he would have rejected it. If the Muslims knew what they had heard from was abrogated they would also have rejected it.

"The last and forth kind is one who has not ascribed a lie to the holy Prophet who hates lies has fear of Allah for respect of the holy Prophet (s.a.). He has not forgotten anything but that he has preserved it the way it should have been preserved. He speaks it just the way has heard with out any addition or omission. He knows which is abrogating and which is abrogated. He thus has practiced according to the abrogating and has rejected the abrogated. There is no doubt that the command so of the holy Prophet (s.a) like the holy Quran is abrogating and abrogated, of general nature and of particular nature, clear text and unclear text. Oftentimes the statements of the holy Prophet may have two aspects: Like a general statement and a statement of a particular nature just like the holy Quran as All, Most Majestic, the Most Glorious, has said, " . . .Take only what the Messenger gives to you and desist from what he forbids you . . .. (59:7)" It may become confusing for one who does not know what exactly Allah and His messenger want people to do. All the companions of the holy Prophet were not as such that would clearly understand the answer to their questions. There were those who would ask a question but would not ask for explanations and would rather love the coming of a Bedouin or a stranger and ask the holy Prophet questions so that he would also listen.

"I would go in the presence of the holy Prophet once every day and once every night when he would admit me and we would deal with me the way he wanted. The Sahabah, companions of the Prophet knew that the holy Prophet would not deal with others the he dealt with me. Also the Prophet would come to my house most of the time but when I would go to any one of his houses he would admit me and would ask his wife to leave us alone and then we would have been the only ones therein. When he would come to my house he would ask Fatimah or any of my children to leave the house then whatever would ask he would answer me and when I

would have exhausted all of my questions he would begin from his side. Thus, nothing of the holy Quran has ever been revealed the holy prophet had made me to read it and dictated me to and I wrote it down with my own hand writing. He taught me the interpretations of that verse and its explanations, its abrogating or that which was abrogated, the clear texts and the unclear statements, the ones of particular general nature. He would pray to Allah to give me understanding and strong memory. I never forgot any of the verses of the book of Allah or any of the knowledge that he had dictated to me which I wrote them down from the time he prayed to Allah for me. He did not leave any thing of the lawful and unlawful, commands or prohibitions that were there or that would come into being in future or any book that were revealed to anyone before him about the matters of obedience or disobedience that he had not completely taught me and I had not memorized them all. I have not forgotten of them even a single letter. The holy Prophet once placed his hand on my chest and prayed to Allah to fill my heart, with knowledge, proper understanding, wisdom and light. I then said, "O messenger of Allah, may Allah take the soul of my mother and father in service for your cause, from the time you prayed for me I have not forgotten a single matter or missed to write down anything. Do you fear that I might forget them in future? "I do not fear for you any forgetfulness of ignorance." The holy Prophet (s.a.) replied.’"

H 189, Ch. 21, h 2

A number of our people has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ’Isa from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following.
"I explained to Imam abu ‘Abdallah (a.s.) saying ‘What is the matter with people who narrate from so and so from the holy Prophet (s.a.) whom they do not accuse of telling lies and thing and from you facts against it comes to light? The Imam (a.s.) said, "Hadith becomes abrogated just as it happens with the holy Quran.’"

H 190, Ch. 21, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from ‘Asim ibn Humayd from Mansur ibn Hazim who has said the following.
"I said to (Imam) abu ‘Abdallah (a.s.), ‘It is confuses me that when I ask you a question and you give an answer and then other person comes and you give a different answer for the same question.’" The Imam replied, "We answer people in a larger and reduced forms." I then asked, "Did the Sahabah, companions of the holy Prophet speak the truth or lies when narrating his Hadith?" The Imam replied, "They spoke the truth." I then said, "Why then they have differences?" Have you not considered the fact that a man would come to the holy Prophet (s.a.) and ask a question and would give him an answer and then he would answer

that would abrogate the previous answer. Thus, Ahadith abrogated other Ahadith."

H 191, Ch. 21, h 4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from Ali ibn Ri'ab from abu 'Ubayda who has said the following.
"Abu Ja'far (a.s.) has said, 'O Ziyad, What would you say if we give a Fatwa to one of our followers under pressure (and concealed the truth)?" I said, "You know better, may Allah take my soul in your service.'" The Imam said, "If would follow such Fatwa it would be better for him and of a greater rewarding." In another Hadith it says, "If follows it, he will be rewarded and if he disregarded it he has sinned."

H 192, Ch. 21, h 5

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn Ali from Al-Thaqafi'laba ibn Maymun from Zurara ibn 'A'yan who has said the following.
"I asked Imam abu Ja'far (a.s.) a question and he answered me. Then an other man came and asked the same question but the Imam gave a different answer. Then a third man came and asked the same question but the Imam gave him an answer that was different from both of the previous answers. When the other two men left I asked the Imam (a.s.), "Two of your followers from Iraq asked you the same question, how is it that you gave each one a different answer? The Imam replied, "O Zurarah, it is better for us and it gives all of us more time. If you all would say the same thing, people will know that you speak the truth from us and this will leave all of us with less time. Zurarah has said, "I then asked Imam abu 'Abdallah, 'Your follows would walk on spears and fire if you would ask them but they come out of your presence with different answers for the same question and the same answer as his father had given."

H 193, Ch. 21, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Nasr al-Kath'ami who has said the following.
"Abu 'Abdallah (a.s.) has said, 'Those who know that we say nothing but the truth what they know from us should consider it sufficient. If they would hear from us what is different from what they already know from us they should note that it is our way of defending them.'"

H 194, Ch. 21, h 7

Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn ‘Isa and al-Hassan ibn Mahbub both from Sama’ from ‘Abdallah who has said the following.
"I asked (Imam) abu ‘Abdallah (a.s.) about a man who was opposed by two people of his own faith in an issue that they both narrated. One of them said it to be obligatory and the other said it was prohibited. How it can be solved?" The Imam replied, "He must wait until he finds one who would inform him and until then he is not under any pressure." In another Hadith it says, "Whichever answer he follows in obedience for his ease."

H 195, Ch. 21, h 8

Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn ‘Isa from al-Husayn ibn al-Mukhtar from certain persons of our people from abu ‘Abdallah (a.s.) who has said the following.
"If you would come to me for an answer to a question and I give you an answer of a general nature and then you come again and I give you an opposite answer which one would you follow?" I replied, "I would follow the later." The Imam (a.s.) said, "May Allah grant you blessings."

H 196, Ch. 21, h 9

It is narrated from him from his father from Isma’il ibn Marrar from Yunus from Dawud ibn Farqad from Mu‘alla ibn Khunays who has said the following.
"I asked Imam abu ‘Abdallah (a.s.), ‘If we receive a Hadith from first of you and from the members of your later generation which one should we follow?" The Imam replied, "Follow it until you receive it from the living Imam. When it comes from a living Imam follow his words." The Imam than said, "We by Allah, like you to follow what is easy for you." In another Hadith it is says, "Follow whichever the newest."’

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Isa from Safwan ibn Yahya from Dawud ibn al-Husayn from ‘Umar ibn Hanzala who has said the following.

"I asked Imam abu ‘Abdallah (a.s.) about the two people with a dispute between them on the issue of debts or inheritance and they go to the king or the judges for a decision is it

permissible to seek such decisions?" The Imam replied, "Whoever would go to them for a judgement in a right or wrongful matter it is like seeking the judgment of the devil. Anything received through such judgment would like consuming filth even if it would one's established right. It is because of receiving through the judgment of the devil and Allah has commanded to reject the devil, "yet choose to take their affairs to Satan for judgment even though they are commanded to deny him. Satan wants to lead them far away from the right path. (4:60)"

I said, "What should then they do?" The Imam replied, "They must look for one among you who have narrated our Hadith and have studied what is lawful and unlawful in our teachings and have learned our laws they must agree to settle their dispute according to his judgment because I have made him over you a ruler. When he may judge according to our commands and then it is not accepted from him the dissenting this judgment has ignored the commands of Allah and it is rejection of us. Rejecting us is rejecting Allah and that is up to the level of paganism and considering things equal to Allah."

I said, "What if each one of such disputing parties would chose a man from among our people and agree to accept their judgment but these two man would come up with different judgments and they would have differences in your Hadith?"

The Imam replied, "The judgment will be the judgment of the one who has a more just, having more better understanding of the law, Fiqh, the more truthful in Hadith and the more pious of the two. The judgment of the other one will be disregarded."

I said, "What if both (of such judges) would be just and accepted among our people and none of them would have been any preference over the other?"

The Imam replied, "One must consider and study the hadith that each one of them would narrate from us as to which has received the acceptance of all of your people. Such Hadith must be followed and the one, which rarely accepted and is not popular in your people, must be disregarded because the one popularly accepted is free of doubts. The nature of cases are of three kinds: (a) A case that is a well-known and true to follow. (b) A case that is well known to be false to stay away from. (c) And a confusing case the knowledge of which must be left to Allah and His Prophet for an answer. The holy Prophet has said, 'There is the clearly lawful and the clearly unlawful and the confusing cases. One who stays away from the confusing ones he has protected himself against the unlawful ones. Those who follow the confusing matters they indulge in unlawful matters and will be destroyed unexpectedly."

I said, "What if both Hadith from you would be popular and narrated by the trustworthy people from you?"

The Imam replied, "One must study to find out which one agrees with the laws of the Quran and the Sunnah and it does not agree with the laws of the those who oppose us. Such Hadith

must be accepted and the one that disagree with the laws of the Quran and the Sunnah and coincides the masses must be disregarded."

I said, "May Allah take my soul in the service of your cause, What if both Faqih, scholars of the law would have deduced and learned their judgment from the book and the Sunnah and found that one of the Hadith agrees with the masses and the other disagrees with the masses which one must be followed?"

The Imam replied, "The one which disagrees with the masses must be followed because in it there is guidance."

I said, "May Allah take my soul in the service of your cause, what if both Hadith would agree with the masses?"

The Imam replied, "One must study to find out of the two the one that is more agreeable to their rulers and judges must be disregarded and the other must be followed."

I said, "What if both Hadith would agree with their rulers?"

The Imam replied, "If such would be the case it must be suspended until you meet your Imam. Restraint in confusing cases is better than indulging in destruction."

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Chapter 22

Chapter on Following the Sunnah and Evidence of the Book

H 197, Ch. 22, h 1

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet (s.a.), "Over every truth there is a reality and above every valid issue there is light. Whatever agrees with the holy Quran you must follow it and whatever does not agree disregard it."

H 198, Ch. 22, h 2

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from 'Abdallah ibn abu Ya‘fur who has said the following.
"In a meeting where ibn abi Ya‘fur was also present I asked Imam abu ‘Abdallah (a.s.) about the differences in Hadith which is narrated from people whom we trust and yet from other people we do not trust." The Imam replied, "If you come across a Hadith and you find evidence in the holy Quran to support it or in Hadith of the holy Prophet (you may follow it), otherwise, you follow the one that has come to you through the trustworthy narrator."

H 199, Ch. 22, h 3

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd from Yahya al-Halab from Ayyub ibn al-Hurr who has said the following.
"Abu ‘Abdallah (a.s.) has said, ‘Everything must be referred to the holy Quran and the Sunnah, the noble traditions of the holy Prophet (s.a.) and any Hadith that does not agree with the holy Quran it is a useless statement.’"

H 200, Ch. 22, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from Ali ibn ‘Uqba from Ayyub ibn Rashid from abu ‘Abdallah (a.s.) who has said the following.
"Of Hadith whatever does not agree with the holy Quran is a useless statement."

H 201, Ch. 22, h 5

Muhammad ibn ’Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam and others from abu ‘Abdallah (a.s.) who has said the following.
"The holy Prophet once addressed the people in Mina (a place in Makkah) saying, "O people, whatever comes to you in the form of my Hadith you must see if it agrees with the holy book of Allah then know that I have said it but whatever comes to you that does not agree with the book of Allah then know that I have not said it."

H 202, Ch. 22, h 6

It is narrated through the same chain of narrators from ibn abu ‘Umayr from certain persons of his people who has said the following.
"Abu ‘Abdallah (a.s.) who has said, ‘Whoever disagrees with the book of Allah and the Sunnah of Prophet Muhammad (s.a.) he has certainly become a unbeliever.’"

H 203, Ch. 22, h 7

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus *in a marfu’ manner* from Ali ibn al-Husayn (a.s.) who has said the following.
"The best deed in the sight of Allah is the one that is performed according to the Sunnah, the noble tradition of the holy Prophet (s.a.) even if it would be in small degree."

H 204, Ch. 22, h 8

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from ‘Isma’il ibn Mihran from abu Sa‘id al-Qammat and Salih ibn Sa‘id from Aban ibn Taghlib who has said the following.
"A man asked a question from Imam abu Ja‘far (a.s.) who replied to it and then the man said, "The *Fuqaha*, scholars of law, do not say this."

The Imam then said, "It is a pity. Have you ever seen a *Faqih*, a scholar of law? The real *Faqih*, scholar of law is one who maintains restraint from the worldly matters, who is deeply interested in the life hereafter and holds firmly to the Sunnah, noble tradition of the holy prophet (s.a.)"

H 205, Ch. 22, h 9

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu ’Isma‘il Ibrahim ibn Ishaq al-Azdi from abu ‘Uthman al-‘Abdi from Ja’far from his ancestors from Amir al-Mu’minin Ali (a.s.) who has said the following.
"There are no words without action, thee are no words or actions without intention and there are no words, actions and intentions without learning the Sunnah, the noble traditions of the holy Prophet, (s.a.).

H 206, Ch. 22, h 10

Ali ibn Ibrahim has narrated from his father from Ahmad ibn al-Nadr from ‘Amr ibn Shimr from Jabir from abu Ja’far (a.s.) who has said the following.
"There is no one without excitement and calmness. Whoever’s calmness would lead him towards the Sunnah, noble traditions of the holy prophet (s.a.), he is rightly guided but if it would lead him towards innovations then he has gone astray."

H 207, Ch. 22, h 11

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn Hassa’n and Muhammad ibn Yahya from Salama ibn al-Khattab from Ali ibn Hassa’n from Musa ibn Bakr from Zurara ibn A‘yan from abu Ja’far (a.s.) who has said the following.
"Whoever may transgress against the Sunnah, noble traditions of the holy Prophet (s.a.), he must return to the Sunnah."

H 208, Ch. 22, h 12

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abdallah from his ancestors (the Imams (a.s.) who have said the following.
"Imam Ali (a.s.) said, ‘There are two kinds of Sunnah, (traditions). There is a Sunnah in obligations and following such Sunnah is guidance and its disregard is misguidance. There is a Sunnah, (tradition), in none obligatory issue. The following of this kind of Sunnah is a virtuous deed and its disregard for other matters is a sin.’"

End of the book on the virtue of knowledge.

All praise belongs to Allah.

May Allah send blessings up on Prophet Muhammad and his purified family

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The Book on Virtue of Knowledge

Last Updated: June 8, 1999

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Chapter 1

Chapter on Contingency of the Universe and Proof of the Existence of its Creator

H 209, Ch. 1, h 1

Abu Ja‘far Muhammad ibn Ya‘qub has narrated from Ali ibn Ibrahim ibn Hashim from his father, from al-Hassan ibn Ibrahim from Yunus ibn ‘Abd al-Rahman from Ali ibn Mansur who narrated the following.
"Hisham ibn al-Hakam has reported that in Egypt there lived a heretic who had heard about Imam abu ‘Abdallah (a.s.) a great deal. He traveled to Madina to debate the Imam but he missed to find the Imam therein. He was told that the Imam has traveled to the city of Makkah. He then left for Makkah and we were with the Imam (a.s.) when we came across him during our performing Tawaf (the seven times walking around the Ka‘bah). The man’s name was ‘Abdul Malik also called abu ‘Abdallah as his Kunyah in Arabic. He touched Imam abu ‘Abdallah’s shoulder with his shoulder as he walked along. The Imam asked him, "What is your name?" It is ‘Abdul Malik (meaning slave of the King)." The man replied. "What is your Kunyah?" The Imam (a.s.) asked. "It is abu ‘Abdallah (meaning father of slave of Allah)." He replied. The Imam then asked, "Who is this king whose slave you are? Is he of the earthly kings or of the heavenly ones? Tell us about your son. Is he a slave of the Lord of the heavens or a slave of the Lord of the earth? Say whatever you may it will be against you." Hisham has said that I asked him (the heretic man), "Why do you not answer?" The man seemed to dislike my words. The Imam (a.s.) then told him, "Meet us when we finish our Tawaf (walking around the Ka‘bah)." The heretic man came to the Imam (a.s) later and sat in front of the Imam (a.s.) and we were all gathered around him.

The Imam (a.s.) then asked him, "Do you know that the earth has an underside and an upperside?" The man replied, "Yes, I know it." The Imam then asked, "Have you gone in the underside of the earth?" The man replied, "No, I have not gone there." The Imam (a.s.) then asked, "Do you know what is therein?" He said, "I do not know but I guess there is nothing therein." The Imam (a.s.) then said, "Guessing is weakness. Why do you not acquire certainty?" The Imam (a.s.) then asked, "Have you climbed up into the sky?"

The man replied, "No, I have not done so." The Imam (a.s.) then asked, "Do you know what is up there?" He replied, "No, I do not know." The Imam (a.s.) said, "It is very strange. Without reaching the East or West, without going under the earth or climbing up the sky and not even have crossed anything to know what is behind you deny what is in them. Does any man of reason deny what he does not know?"

The heretic man then said, "No one has ever come up with such statements to me as you have." The Imam (a.s.) then said, "So you are uncertain about Him. Perhaps He is or may be He does not exist." The heretic man then said, "Perhaps He is." The Imam then said, "O man, one who does not know has no authority over the one who knows. O Egyptian brethren, listen carefully. We have no doubts in the existence of Allah (God). Think about the sun, the moon, the day and the nights follow each other and do not miss their turns or become confused. They each have its place and do not have any choice. If they had any other choice they would not come back again. If they had a choice the day would not end with night and the night would not end in the day. They are forced to continue, O Egyptian brethren, I swear byAllah (God). The One who has forced them is stronger then them and greater.

What people speak of and you guess it is (dahr) motionless time if it was so, then when it would take them away it would not return them and if time have returned them then why it is not taking them away? These things, O Egyptian brethren, are compelled. Why the sky is up high and why the earth is low? Why the sky does not fall down on earth? Why the earth does not flow one layer over the other and the two do not stick to each other and why those on it do not stick to it?"

The man then said, "God their Lord has made them to hold together." Hisham has said, "He professed belief in God in the presence of Imam abu ‘Abdallah (a.s.)."

"Humran then said to the Imam, "May Allah take my soul in service for your cause, if heretics profess belief in Allah (God) before you it is because the unbelievers converted to faith because of your father." The man who had just professed belief in Allah requested Imam abu ‘Abdallah (a.s.) to allow him to become one of his students. The Imam then asked Hisham to teach him. Hisham taught him well and he became a teacher for the people in Syria and Egypt. His purification was very well and the Imam (a.s.) became happy with him."

H 210, Ch. 1, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from ‘Abd al-Rahman ibn Muhammad ibn abu Hashim from Ahmad ibn Muhsin al-Maythami who said that I was with abu Mansur al-Mutatbbib who said the following.
"One of my friends has said that he was with ibn abu al-‘Awja’ and ‘Abdallah ibn al-Muqaffa‘ in the holy Mosque of Makkah and ibn al-Muqaffa‘ said, "Do you see these creatures, pointing towards the location where people walk seven times around the Kabah‘? Of all these no one deserves to be called a human being accept that Shaikh sitting there, meaning thereby Imam abu ‘Abdallah (a.s.). The rest is garble and beasts." Upon this ibn abu al-‘Awja’ said, "For what reason do you call him a human being and not the rest?" Ibn al-

Muqaffa‘ then replied, "Because I saw with him what I did not see with the others." Ibn abu al-"Awja’ then said, "We must test your claim." Ibn al-Muqaffa‘ then said, "I advise you not to do so lest you will lose whatever faith you have. Ibn abu al-‘Awja’ then said, "I do not think that is what you mean. I think you are afraid of failing to substantiate what you have just said about this man." Ibn al-Muqaffa‘ then said, "If that is what you think then go to him and protect yourself as much as you can. Be strong as much as you can so you are not harnnessed and note all points against and in your favor. Ibn abu al-‘Awja’ then left and ibn al-Muqaffa‘ and I remained there. When ibn abu al-‘Awja’ returned he said, "Woe is you, O ibn al-Muqaffa‘. This is not a human being even though he lives in this world. He is a spiritual being but appears in the form of man whenever he wants the out world and turns into a spiritual being whenever he wants the inner world. That is the way he is." Ibn al-Muqaffa‘ then asked, "How does that happen?" Ibn abu al-‘Awja’ then said, "I sat near him and when everyone had gone he turned to me and said, "If it is the way they (people walking around the Ka‘bah) say, which is true then they are saved and you are destroyed. If it is the way you say it is, which is not so then you and they are all equal." I then asked, "May Allah be kind to you. What is it that we say and what is it that they say? We all say the same thing." He said, "How can what you say be equal to what they say? They say that they will have a return, a day of receiving their rewards and penalties. They believe in a religion which says that in the heavens is the Lord and that they are habitable while you say that they are in ruins and there is nothing in them."Ibn abu al-‘Awja’ has said, "I then found the opportunity to speak and I asked, "What then keeps this Lord, if it is true the way they say that He exists, from appearing to His creatures and call them to His worship so that no two people would oppose each other? Why is He hiding from them and has only sent messengers? If He would have been in direct contact with them it would have been more helpful to have faith in Him." He then responded, "Woe is you, how someone who is already shown His power within you is hiding from you? He brought you up. You did not even exist. He made you grow when you were so small. He gave you strength and power when you were so weak and will make you weak again after being strong. He make you sick after being healthy and can give you good health after suffering sickness. He can make you happy after you experience anger and make you angry after being happy. He can make you sad after your joy and give you joy after sadness. He can give love after your experiencing hatred and hatred after enjoying love. He can give you determination after your uncertainty and uncertainty after having determination. He can give you strong desires after your experiencing dislike and dislike after having strong desires. He can give you willingness after experiencing fear and concerns and fear after having strong willingness. He can give you hope after despair and despair after having a great deal of hope. He can give you good remembrance of what you had no idea and remove what you may have had as a belief." He kept reminding and counting for me the effects of His power within my soul that I could not deny and I begin to have a feeling that all that is between me and him will all appear in the open."

From the same source the following is narrated from a number of our people in a Marfu‘ manner as additional statements to the above discourse of ibn abu al-‘Awja’ with Imam abu ‘Abdallah (a.s.). That abu al-‘Awja’ came the next day to the meeting of the Imam and sat

down quietly. The Imam (a.s.) said to him, "Would you like to review the issues we discussed yesterday?" He replied, "I did intend to do so, O son of the messenger of Allah." The Imam then said, "It is strange that one who does not believe in Allah acknowledges the existence of the messenger of Allah." He replied, "It is only the habit that made me say so." The ‘Alim (the Imam) then asked, "What is it that keeps you quite?" He replied, "It is your excellence and awesome spiritual ability that hold my tongue back from speaking. I have seen many scholars and have debated many theologians but I never experienced such an awesome feeling from them as I feel in your presence." The Imam then said, " It may happen. I would like to open this session with a question to you. The Imam turned to him and asked, "Are you created or uncreated?" ‘Abdul Karim ibn abu al-‘Awja’ answered, " I am uncreated." The ‘Alim then asked him, "Describe for us then, how you might have been if you were created." ‘Abdal Karim remained quiet and confused and began to scribble scrabble with a piece of wood, saying, long, wide, deep, short, moving and motionless all these are the qualities of His creatures." The ‘Alim (Imam) then said, "If you do not know anything other than these as the qualities of the creation then consider yourself a creature because that is what you find within yourself that take place and come into existence." ‘Abdal Karim then said, "You have asked me a question that no one before had ever asked and no one ever would ask afterwards." Abu ‘Abdallah then said, "It is fine. I noticed that you did not ask any thing in the time past but how would you know that you will not ask any thing in future? Besides, O ‘Abdal Karim, what you said is against your notion that from the beginning all things are equal. How then you made them before and after? The Imam then said, "O ‘Abdal Karim let me explain it for you. Suppose if you had a bag with you full of pearls and someone asked you, "Is there a Dinar in your bag?" You then denied and said, "No, there is no Dinar in my bag." The person then said, "Alright, then describe for me the qualities of the Dinar but you had no knowledge of the qualities of the Dinar. Could you deny the existence of the Dinar that was from the bag but you did not know about it?" he replied, "No, I would not deny." The Imam then said, "The world is bigger, taller and wider than a bag. Perhaps in the world there is a creature as such that you do not know in whose case you would not be able to tell the qualities of the created from the non-created." ‘Abdal Karim remained quiet but some of his people agreed to accept Islam and a few of them remained.

He came again to the meeting of the Imam on the third day and said, "I like to reverse the question." The Imam replied, "Ask whatever you like." He then asked, "What is the proof that bodies did not exist and then they came into existence?" The Imam then said, "I have not seen anything small or large that on adding to it something of the same size would not make it bigger and in this there is a change and transformation from the first condition. If it, however, would have been eternal, there would have been no changing and transformation. What may cease to exist or change it may come into existence and may get destroyed, thus, with its existence after its none existence is entering into the state of coming into being and as being eternal this will take it into nothingness but the two qualities of being eternal and nothingness and the qualities of a contingent and something without a beginning in one thing do come together." ‘Abdal Karim then said, "Suppose, I noticed that with a view to the two conditions you mentioned you considered it a proof of their contingency. If, however, things would

remain small, despite the addition, then how would you prove their contingency?" The ‘Alim then said, "We speak of this universe that is already there. Were we to take it away and place another universe in its place nothingness would have, certainly, been a stronger proof of its contingency than its removal and its replacing with a different one. I, however, will answer you according to your assumption. If things would still remain small but it would certainly come into one’s thinking that whenever something like it added to another thing it then would be bigger. The fact that it can change is proof of its becoming temporal and in its changing condition is proof of its contingency. There is nothing beyond it for you, O ‘Abdal Karim. ‘Abdal Karim had nothing else to say.

Next year he met the Imam (a.s.) in Makkah again and people from his followers said that ‘Abdal Karim has become a Muslim. The Imam told him that ‘Abdal Karim was blind in this matter and would not become a Muslim. When he saw the ‘Alim he said, "My master, my chief!" The ‘Alim then asked him, "What brings you here?" He then replied, "It is the habits of the body and the traditions of the town to see what craziness makes them shave and throw pebbles." The ‘Alim said, "It seems that you still live in your arrogance and misguidance, O ‘Abdal Karim." He began to speak but the Imam said, "Disputation during Hajj is not permissible. The Imam freed his gown from the hand of the heretic man and said, "If it is the way you say and it is not true, then we as well as you are all saved. However, if it is the way we say and it is true we are saved but you are destroyed." ‘Abdal Karim then turned to his people saying, "I feel pain in my heart. Take me back. They took him away and he died.

H 211, Ch. 1, h 3

Muhammad ibn Ja‘far al-Asadi has narrated from Muhammad ibn Esma‘il al-Barmaki al-Razi from al-Husayn ibn al-Hassan ibn Bard al-Daynuri from Muhammad ibn Ali from Muhammad ibn ‘Abdallah al-Khurasani the an employee of Imam al-Rida (a.s.) who has said the following.
"An atheist man came to Imam abu al-Hassan (a.s.) while group of people was present there. The Imam (a.s.) said to him, "Consider, if what you say would be true which is not true, in such case, we all will be equal. Our fasting, prayers, giving charity and belief will not harm us." The man remained quite. The Imam then said, "If what we say would be true, which, in fact, is true then you will be the one facing your destruction and we will be saved." The man then said, "Please help me learn where is He and how is He?" The Imam then said, "What is the matter with you? What you say is not right. He is the ‘where’ of ‘where’ but without ‘where’. He is the ‘how’ of ‘how’ without ‘how’. He can not be defined with ‘how’ and ‘where’ and can not be comprehended with the senses or compared with anything." The man then asked, "Tell me then when was He?" The Imam replied, "You tell me, when He was not there so that I would tell when He was there?" The man then asked, "What is the proof for His existence?" The Imam said, "When I look at my body I find that I can not do any addition or alteration to it such as width and breadth or remove its sufferings and attract all its interests. I

then come to understand that for this establishment there must be a founder and then I acknowledge His existence. Besides, I see all the orbiting planets and stars, the creation of the clouds and driving of the winds, the paths of the sun, the moon, the stars and other things of the marvelous clear signs I come to believe that there is One who has designed and created all such wonderful things"

H 212, Ch. 1, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn Ishaq al-Khaffaf or from his father from Muhammad ibn Ishaq who has said the following. "‘Abdallah al-Daysani asked Hisham ibn al-Hakam, ‘Do you have a God?’" He replied, "Yes, I have a God." He then asked, "Is He powerful?" Hisham then replied, "Yes, He is powerful and the most powerful One." The man then asked, "Can He fit the whole world inside an egg without any change in the size of either one?" Hisham then said, "Give me a little time." The man said, "I give you one whole year and he left." Hisham then went to see Imam abu ‘Abdallah (a.s.) for an Answer. After asking permission that he was granted Hisham explained, "Al-Daysani asked me a question today and I see no one except Allah and yourself to answer it." The Imam then asked, "What is the question?" Hisham restated the question that al-Daysani had asked. The Imam then said, "O Hisham, how many are your senses?" He replied, "They are five." The Imam then asked, "Which one is the smallest?" He replied, "The seeing sense." The Imam then asked, "How big is its size?" He replied, "It is about the size of the pupil or smaller." The Imam then said, "O Hisham, look in front of you and above you and then tell me what you have seen." Hisham then replied, "I can see the sky, the earth, the houses, the buildings, the land, the mountains and the water canals." The Imam then said, "The One who has been able to fit all that you can see in a pupil or even a smaller thing is also able to fit the whole world in side an egg without any change in the size of any one of them. Hisham bowed down and kissed the feet, the hands and the head of the Imam (a.s.) saying, "This is enough for me O descendant of the holy Prophet and then left for his home. The next day al-Daysani met him and said, "I have come just to say greetings to you and not for an answer to my question" Hisham then said, "Even if you may have come for an answer it is ready." Al-Daysani then left to meet Imam abu ‘Abdallah (a.s.) and after asking permission for a meeting which was granted he sat down and said, "O Ja‘far ibn Muhammad, "Guide me to my Lord." The Imam then asked, "What is your name?" He then left without answering the Imam and his people asked him, "Why did you not answer the Imam?" He replied, "Were I to tell him that it is ‘Abdallah he would then ask that who is this Lord whose slave are you?" They then said, "Return to him and ask him to guide you to your Lord without asking your name." He then returned back to the Imam and asked, "O Ja‘far ibn Muhammad, "Guide me to my Lord but do not ask my name." The Imam asked him to sit down. A young boy, son of the Imam was there playing with an egg in his hand and the Imam asked, "Fetch me the egg O young man. The boy gave the egg to the Imam who said, "O Daysani, this is a secure castle. It has a thicker outer shell and inside of it there is much finer shell inside of which there is liquid gold and flowing silver. The liquid gold does

not mix with the flowing silver nor does the flowing silver mix the liquid gold. Such is its condition no expert comes out therefrom to find out what is beneficial to it to report back all about it nor any corrupting agent enters therein so that its problems would be reported. No one knows if it is created for a male or a female. It will burst out with colors of a peacock. Do you think there is someone to design and manage it?

Al-Daysani thought quietly and said, "I testify that there is no god but Allah Who is the only Lord and has no partner. I testify that Muhammad (s.a) is His servant and messenger and that you are the Imam and an authority from Allah over his creatures and I repent because of previous beliefs."

H 213, Ch. 1, h 5

Ali ibn Ibrahim has narrated from his father from ‘Abbass ibn ‘Amr al-Faqimi from Hisham ibn al-Hakam in the narration about the atheist who came to Imam abu ‘Abdallah (a.s.) and the Imam had explained to him the following.
"You assume that there are two eternal and powerful powers (who control the universe) or that both are weak or only one of them is weak and the other is powerful. If they both are powerful why then neither one ever makes an effort to remove the other one so only one would become in control of the universe? If you would assume that one is powerful and the other is weak then it is proof that there is only one, as we believe because the weakness of the other is so apparent. Besides, if you would say that they are two then they either agree with each other in all matters or disagree in the same way. Since we see the creation works in an organized manner, the orbiting objects continue to do so, the organization is one, the day, the night, the sun and the moon all show that the organization is valid and correct. The harmony in the matter shows that the organizer is One. If your claim of two would involve you to believe that there must be a gap in between to show two things and in that case, the gap will become a third one and eternal. Thus, it will involve you in three and this will involve to say what you said about the two where you needed to have a gap and in this case it will become five and so on indefinite in number and multiplicity."

Hisham has said that of the questions of the atheist from Imam abu ‘Abdallah one was that what is the evidence of His existence? The Imam (a.s.) answered, "The existence of the effects (activities) show that someone has produced those effects and activities. Consider, when you see a well constructed building you learn that there is someone, who has built it even if you have not seen the builder with your own eyes." The atheist then asked, "What is it then?" The Imam replied, "He is something but different from all things. I repeat my statement that speaks about Him as a *thing*. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do).

Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him."

H 214, Ch. 1, h 6

Muhammad ibn Ya‘qub has said that a number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father, from Ali ibn al-Ni‘man, from ibn Maskan, from Dawud ibn Farqad from abu Sa‘id al-Zuhri from Imam abu Ja‘far (a.s.) who said the following. "For the people of understanding as proof of the existence of the Allah it is enough that He has created all things and has kept them full under His control. It is enough proof that He is the Most powerful king. It is enough proof that His Majesty is manifest everywhere. That His light is the Most bright that His testimony is the Most truthful. There is enough proof of His existence in what the people speak and what the messengers have brought and what he has revealed to people as proof of His Own existence."

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Chapter 2

Chapter on Can Allah (God) be Considered a Thing?

H 215, Ch. 2, h 1

Muhammad ibn Ya‘qub has narrated from Ali ibn Ibrahim, from Muhammad ibn ‘isa from ‘Abd al-Rahman ibn abu Najran who said the following.
"I asked Imam abu ‘Abdallah about the Oneness of Allah saying, ‘Can I think of Him (the creator) as a thing?’" The Imam replied, "Yes, but not as something well understood and clearly defined with in limits. What may become a subject of your thoughts is different from Him. Nothing resembles Him and the thoughts and imaginations can not reach Him. He is different from what can become the subject of thoughts and is different from whatever that can be perceived in ones thoughts. You can think of Him as some thing but not well understood and clearly defined (under certain limits)."

H 216, Ch. 2, h 2

Muhammad ibn ‘Abdallah has narrated from Muhammad ibn Isma‘il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Husayn ibn Sa‘id who said that I asked Imam abu Ja‘far, the second (a.s.) the following.
"Is it permissible to say that Allah is a thing?" The Imam replied, "Yes, because it removes two kinds of limitations, the limitation of being forgotten altogether and that of considering Him like other things."

H 217, Ch. 2, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Maghra in a marfu‘ manner from Imam abu Ja‘far (a.s.) who has said the following.
"Allah is distinct from His creatures and His creatures are different from Him and whatever that is called a thing is a creature except Allah."

H 218, Ch. 2, h 4

It is narrated from Imam abu "Abdallah (a.s.) who said, "Allah is distinct from His creatures and the creatures are different from Him. Whatever could be called a thing is a creature except Allah Who is the Creator of all things. Holy is He for Whom there is no similarity and He is all-hearing and all-aware."

H 219, Ch. 2, h 5

It is narrated from Imam abu Ja'far (a.s.) who said, " Allah is distinct from His creatures and the creatures are different from Him and whatever could be called a thing is a creature except Allah Who is the Creator of all things."

H 220, Ch. 2, h 6

It is narrated from Imam abu "Abdallah (a.s.), who said this to an atheist on being asked a question. "He (Allah) is a thing but different from all other things. I repeat my statement that speaks about Him as a *thing*. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him." The man asking questions then said, "Do you say that He hears and sees?" The Imam said, "He does hear and see: He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees. My saying "He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees" does not mean that He is a thing and His-self is another thing but that I only meant to express my self thereby as I was questioned and explained to you as you had asked a question. Thus, I can say that He hears with the whole of His-self but not in the sense that His whole self has parts but that I intended to explain it to you and to express my self. All I meant thereby is that He does hear, see and He is all-knowing and is the expert in knowing without any multiplicity in His-self or meaning.

The man asking questions then said, "What then is He?" The Imam said, "He is the Lord. He is the One Who is worshipped and He is Allah. When I say Allah, it does not mean establishing the proof for these letters (of alphabet) like Alif, Lam, Ha', al-Ra' or al-Ba' but I intend thereby the meaning of a *thing* and a thing that is the Creator of all things and the

Designer of all things. These letters only refer to the meaning that is called *Allah*, al-Rahman (the Beneficent), al-Rahim (the Merciful), al-'Aziz (the Majestic) etc., of the other such names and He is the One Who is worshipped, the Majestic, the Glorious One."

The man asking questions then said, "Given the above, whatever we can think of is but a creature." The Imam then said, "Were it to the way you said we would not have had any responsibility to believe in the Oneness of the Creator because we will not have any responsibility towards something of whose existence we can not even think of. In fact we say that whatever is thought of in our senses is comprehended thereby by means of drawing limits around it and is analogized, thus, such a thing is a creature. (It then becomes necessary for us to find proof for the existence of the Creator of things.(We must find that is) clear of the two invalid and confusing aspects) if the meaning of negation would be nullification and nothingness or as is the case of the second aspect, the similarity and analogy which is of the attributes of the creatures that under go manifest composition and assemblage. It becomes necessary to prove the existence of the Creator. It is because of the existence of the creatures and their evident dependency on Him as His creatures and that their Creator is something other than them and that He is not similar to them because something similar to them would resemble them in manifest composition and assemblage. It would be as such also in the matters such as coming into existence from nothing and their changing from a smaller size to a full grown size, from blackness to whiteness from strength to weakness and other existing conditions that we do not need to explain their existence."

The man asking questions then said, "You have already defined and limited Him in your proving His existence." The Imam (a.s.) then said, "I did not limit Him. I only proved His existence if (as you think) there is no difference between proving and disproving."

The man asking questions then said, "Can His existence be proved through a reasoning from the effect to the cause or the cause to the effect?"

The Imam said, "Yes, there is nothing whose existence can be proved without adopting either of the two above process of reasoning."

The man then asked, "Does the question *how* apply to Him?" The Imam said, "No, this question does not apply to Him because it is the aspect of qualities and limitations. However, it is necessary to avoid abandoning and analogizing Him because negating Him is denying His existence and refusing to accept Him as the Lord and abandoning Him altogether. Whoever would analogize Him with other things from His creatures he has proved the qualities of the creature in Him, the creatures that do not deserve being called the Lord. It, however, is necessary to believe that the question *how* applies to Him only in a way that would not apply to things other than Him and things other than Him would not deserve and share Him in it. The *how* question can not apply to Him if it would limit Him or make Him the subject of knowing for others."

The man then asked, "Do things make Him tired?" The Imam then said, "He is far Exalted and above experiencing such conditions. Such conditions are due to coming into physical association or dealing with the creatures. They are of the qualities of the creatures who can only associate with others through physical contact but He is the Most High and His will and demand are effective and He does whatever He wants."

H 221, Ch. 2, h 7

It is narrated from Imam abu Ja‘far (a.s.) who said when he was asked, "Is it permissible to say Allah is a thing?" "Yes, it is permissible because it excludes Him from being ignored altogether and from being analogized or considered similar to the creatures."

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Chapter 3

Chapter on (the Issue) that only He is proof of His Own Existence

H 222, Ch. 3, h 1

Ali ibn Muhammad has narrated from the people he mentioned from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Humran from al- Fadl ibn al-Sakan from Imam abu ‘Abdallah (a.s.) who has narrated the following.
"Imam Ali (a.s.) has said, ‘Recognize Allah by Allah’s Own-Self, recognize the Messenger through his message and the people with Divine authority through their commanding others to do what is obligatory, the practice of justice and kindness.’"

Al-Kulayni had made the following comment on the above passage. "Acknowledge the existence of Allah by His own self" means that Allah has created the individuals, the light, the substance and the objects. The objects are the bodies, the substance stand for the spirits and He is not similar to the bodies or spirit in any of the creatures. No one has any part or effect in the creation of the spirits that comprehend and feel. He is the only one who has created the spirits and the bodies. When similarity to both kinds of creatures; similarity to the bodies and spirits is negated from Him, then one has acknowledge the existence of Allah by Allah’s own self. If one considers Him similar to the spirits, lights or bodies he has not acknowledged His existence by His own self.

H 223, Ch. 3, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Ali ibn ‘Uqbaa ibn Qays ibn Sam‘an ibn abu Rabi‘ah Mawla of the Messenger of Allah who has said the following.
"A certain person asked Imam Ali (a.s.) saying, ‘By what means do you acknowledge the existence of your Lord?’" The Imam (a.s.) replied, "I acknowledge His existence by what He has made me to acknowledge His Own-Self." He was asked, "How that has happened?" The Imam (a.s.) then replied, "He is not similar to any form and is not felt and comprehended through any of the senses and can not be analogized with the people. He is near in that He is far and He is far in that He is near. He is above every thing but one can not say that certain

things are above Him. He is before every thing but one can not say that something is before Him. He is inside all things but not the way things are inside other things. He is outside every thing but not the way things are outside other things. Glory belongs to the One Who is as such and nothing else other than Him is as such and for every thing there is a beginner."

Muhammad ibn Isma‘il has narrated the following from al-Fadl ibn shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said that I spoke to Imam abu ‘Abdallah (a.s.) saying, "I debated certain people and said to them, ‘Allah, Glory be to Him, is far Glorious, Majestic and Honorable than being defined by means of His creatures. In fact, the existence of the creatures is proved through the existence of Allah.’" The Imam (a.s.) said, "May Allah bestow up on you blessings."

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Chapter 4

Chapter on the minimum degree of knowledge of the existence of Allah

H 224, Ch. 4, h 1

Muhammad ibn al- Hassan has narrated from ‘Abdallah ibn al-Hassan al-‘Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hmadini altogether from al- Fath ibn Yazid who has said the following.
"I asked Imam abul Hassan (a.s.), "What is the minimum required degree of knowledge about Allah?" The Imam said, "To acknowledge that there is no other lord besides Him and that nothing is similar to and like Him and that He is eternal, positively existing and not absence and that nothing is like Him."

H 225, Ch. 4, h 2

Ali ibn Ibrahim has narrated from Sahl ibn Ziyad, from Tahir ibn Hatam when he was normal and wrote to the man (meaning thereby Imam abul Hassan al-Rida (a.s.). "What is it that without which one’s acknowledgement of the existence of Allah can not be considered sufficient?"

In answer the Imam (a.s.) replied, "That He is All-knowing, All-hearing All-awareness and that He acts as He wills." Imam abu Ja‘far (a.s.) was asked about the minimum required degree of knowledge about Allah without which an acknowledgement would not be considered sufficient. The Imam (a.s.) said, "There is nothing similar to or like Him. He is All-knowing, All-hearing and All-awareness."

H 226, Ch. 4, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Hassan ibn Ali ibn Yusuf ibn Baqqah from Sayf ibn ‘Umayra from Ibrahim ibn ‘Umar who has said the following. Imam abu 'Abdallah (a.s.) has said, "The issue about Allah is totally extraordinary.

Notice that He has presented to you His arguments in proof of His existence by means of that much of facts about His own self that He has made known to you."

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Chapter 5

Chapter on Who is Worshipped

H 227, Ch. 5, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Hassan ibn Muhbub from ibn Ri’ab from more than one person from the following form Imam abu 'Abdallah (a. s.). Abu 'Abdallah (a.s.) has said, "Whoever worships Allah with a degree of less than fifty percent knowledge of His existence he has certainly denied His existence. Whoever worships the names without their meaning he certainly has also denied His existence. Whoever worships both the names and the meanings he certainly has become a polytheist. Whoever worships the meaning, with the understanding, that names only convey the attributes, which He Himself has said are His. Thus, they have firmly tied this up to their hearts and have spoken out through their tongues in private and in public these are certainly of the friends of ’Amirul al- Mu’minin (a.s.). According to another Hadith, "They, certainly, are true believers."

H 228, Ch. 5, h 2

Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd from Hisham ibn al-Hakam who asked Imam abu 'Abdallah (a.s.) about the names of Allah and about the root or derivative forms of those names. "What is the root word for *Allah*?" The Imam replied, "The word *Allah* is derived from the word *Elah* (Lord) which requires Ma’luh (some one whose Lord one has become). Note that names are something other than whatever to which they apply. O Hissham, whoever, worships the name without the fact for which the name stands he has denied the existence of Allah and has not worshipped any thing. Whoever worships the name and the meaning for which the name stands he has worshipped two things. Whoever worships the meaning without the name he is a monotheist. Did you understand it) O Hisham?" Hisham then asked, "Please explain further." The Imam then said, "Allah has ninety nine names. If names would have been the samething for which they stand every one of them would have been a Lord. However, Allah is a meaning for which these names stand and they all are something other than Him. O Hisham, bread is the name for a certain kind of food, water is the name for a certain kind of drink, cloth is the name for a certain kind of

garment and fire is the name for a thing that burns. Did you understand, O Hisham, in a form of understanding that would help you to defend our cause against our enemies and those who worship things that are other than Allah?" I said, "Yes, I did receive such understanding." The Imam then said, "May Allah grant you success in it and keep you steadfast (in your belief). Hisham has said, "I swear by Allah that since then no one has been able to defeat me in an argumentation on the issue of the Oneness of Allah and that has made me reach this position that I hold."

H 229, Ch. 5, h 3

Ali ibn Ibrahim has narrated from ‘Abbass al-Ma‘ruf from ‘Abd al-Rahman ibn abu Najran who has the following. I wrote or said to Imam abu Ja‘far 'Abdallah (a.s.), "May Allah take my soul in your service. Do we worship the Beneficent, the Merciful, the One who is One only and Self-sufficient?" The Imam then said, "Whoever worships the names without the meaning for which they stand he has become a polytheist and has denied the existence of Allah and has worshipped nothing. You must worship Allah who is the One and only One, the Self-sufficient, Who is the meaning for these names but not these names. The names are attributes that He has said are of His attributes."

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Chapter 6

Chapter On Being and Space (*al-Kawn WA al-Makan)*

H 230, Ch. 6, h 1

Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Abu Hamzah who has said the following.
Nafi' ibn al-Azraq (ibn Qays al-Hanafi, Abu Rashid [d.65/685], the head of al-Azariqah — one of the great sects of the Kharijites) asked Imam abu Ja' far (a.s.). "Please tell me when did Allah come into existence?" The Imam replied, "(Tell me) when did Allah not exist, so that I would tell you when He came into existence. Glory belongs to Him, Who existed and will exist eternally. The One Self-sufficient, the Eternal, the Absolute, Who has not held for Himself no female companion or any child."

H 231, Ch. 6, h 2

A group of our people from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn Abu Nasr who has said the following. A man from Ma Wara' Nahr Balkh (Transoxania) came to abu al-Hassan al-Rida (a.s.), and said, ‘I have a question for you. If your answer is the same as I already know, I will accept you as my Imam (leader with divine authority).’" Imam abul-Hassan (a.s.) replied, "Ask whatever you wish." The man said, "Tell me when did your Lord come into existence, how has He been and on what did He depend?"

Imam Abul-Hassan (a.s.), replied, "Allah, the Blessed, the Almighty, is the space maker of space, Who Himself is not subject to the effects of any space. He is the maker of *How* and Himself is not subject to *How*. He is Self-sufficient with His own power." The man stood up and kissed the head of the Imam (a.s.) and then said, "I testify that there is no god except Allah and Muhammad (s.a.) is the Messenger of Allah and that Imam Ali (a.s) is the successor of the Messenger of Allah and the Guardian and protector of what the Messenger of Allah has brought from Allah and that your forefathers are the leaders with divine authority and that you are a successor to them."

H 232, Ch. 6, h 3

Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa'id from al-Qasim-ibn Muhammad from Ali ibn Abu Hamzah from abu Basir who has said the following. "A man came to Imam abu Ja‘far (a.s.) saying, ‘Tell me about your Lord. When did He come into existence?’" The Imam (a.s.) replied, "Woe upon you! Such question is asked only about a thing that did not exist. My Lord, all Glory belongs to Him is and will be eternally. He lives and no *How* question applies to Him. He did not have any coming into existence and nor there was any being for His coming into being. This does not apply to Him because He is not subject to the effects of space. He was not in any thing or on any thing nor did He invent any space for His own space. He did not become stronger after making all things nor was weak before giving being to the beings. He was not lonely before His inventing all things. He is not similar to any thing that could be called a thing. He was also not without Kingdom before the creation and nor will He be without it after all things. He lives eternally without life and the powerful king before His invention of the things and He is an all powerful king after the creation of all things. To His existence no *How* or *Where* question is applicable. There is no limit for Him nor is He definable by analogy. He does not become old due to eternal living. He doe not become alarmed because of any thing but that all things are fearful of His (disappointment). He lived without newly emerging life. He is not a describable being or that could be limit with conditions or that would have a space to depend on. He does not have a place so that He can be considered as neighboring something. He is living and one can know Him. He is the eternal King. He has the power and the kingdom. He has created all that He wanted and when He decided by His will. He can not be limited. He can not be divided or destroyed. He was before everything but no *How* question would apply to Him. He will be the last but no *Where* will apply to Him. All things will be destroyed except He. The creation belongs to Him and His is the command. He is the Holy Lord of the worlds. O inquirer, imaginations can not encompass my Lord and He does not face any confusions or bewilderment. Nothing is able to escape Him and nothing happens to Him. He can not be held responsible for anything and He does not become regretful. Neither slumber nor sleep overcomes Him. To Him belongs all that is in the heavens and all that is in the earth and all that is between them and under the soil.

H 233, Ch. 6, h 4

A group of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu‘ manner has said the following.
"The Jews came to their chief Ra’sul-Jalut and said, 'This man, meaning thereby Imam Ali (a. s.), is a scholar. Come with us to ask him questions. They all came to Imam Ali (a.s.) but the Imam was in the castle (Government building). They waited till the Imam (a.s.) came out. Ra'sul-Jalut, said, "We have come to you with a question." The Imam said, "O Jew, ask

whatever you like." He said, "I would like to ask you about your Lord. When did He come into existence?" The Imam (a.s.) replied, "(Allah) has always been without coming into being and without being a subject to a *How* question. He is eternal without quantity and quality. He was there without a *Before*. He is before every *before* without being before and without a beginning and end. The end falls short before Him and He Himself is the end of all ends." Ra'sul-Jalut then said to his people, "Let us leave this place. This man knows more than what is said he knows."

H 234, Ch. 6, h 5

It is narrated, through the same chain of narrators and source, from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn Muhammad ibn Abu Nasr from abu al-Hassan al-Muwsali from Imam abu ‘Abdallah (a.s.), who has said the following.
"One of the Jewish rabbis *(hibr)* came to Imam Ali (a.s.), and asked, ‘O Amir al-Mu’minin, when did your Lord come into existence?’" Imam Ali (a.s.) replied, "Bereft of you be your mother! When has Allah not been (in existence), so that it could be said when did He come into existence. My Lord existed before any *before* without being before. He is after every *after*, without being after. There is no finale destination or end for Him. All ends fall short before Him. He is the final destination of all goals." He further asked, "O Amir al-Mu’minin, are you a prophet?" Imam Ali (a.s.) replied, "Hold it there. I am one of the slaves of Muhammad,(s.a.) the Messenger of Allah."

It has also been narrated that someone asked Imam Ali (a.s.) this.
"Where was our Lord before the creation of the heavens and the earth?" Imam Ali (a.s.) replied, "*Where* is a question about space. Allah has been there before there was space."

H 235, Ch. 6, h 6

Ali ibn Muhammad from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn Yahya from Muhammad ibn Suma‘ah from abu ‘Abdallah (a.s.), who has said the following. "Ra'sul Jalut said to the Jews, ‘The Muslims consider Ali excelling everyone in polemics and the most learned. Let us go to him. I will ask him certain questions and perhaps catch him in errors.’" He went to the Imam (a.s.) and said, "O Amirul Mu’minin, I have a question about a matter." The Imam (a.s.) said, "Ask about whatever you like." He then asked, "O Amirul Mu’minin, when did our Lord come into existence?" Imam Ali replied, "O Jew, the question *When* applies to one who did not exist and (then) came into being. Allah has exists without coming into being, and without being in any becoming. Certainly, O Jew, most certainly, O Jew, how can there be any *before* for He Who was before the *before*. He does not have any

destination. He is not the end of any destination and no destination ends up to Him. All destinations fall short before Him and He is the goal of all destinations." The Jew then said, "I testify that your religion is the true religion and any thing against it is false."

H 236, Ch. 6, h 7

Ali ibn Muhammad has narrated in a marfu‘ manner from Zurarah who has said that I asked Imam abu Ja‘far (a.s.) this. "Did Allah exist when there was nothing?" The Imam replied, "Certainly, Allah existed when there was nothing." I further inquired, "Where did Allah exist?" The Imam was leaning, he then sat up and said, "O Zurarah, you spoke of impossible. You ask about space where there is no space."

H 237, Ch. 6, h 8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid from ibn Abu Nasr from Abul Hassan al-Muwsali who has narrated the following from abu ‘Abdallah (a.s.). "A rabbi *hibr* came to Imam Ali (a.s.) and asked, ‘O Amirul Mu’minin, when did your Lord come into existence?’" Imam Ali (a.s.) replied, "Consider carefully. The question *When* applies to one who did not exist (and then came into being). *When* does not apply to the One Who is eternal. He was before the *before* without before and after the *after* without an after. He is not the end of some end so that His end would also end." He then asked, "Are you a prophet?" Imam Ali (a.s.) replied, "Bereft of you be your mother! I am a salve among the slaves of the Messenger of Allah (s.a.)."

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Chapter 7

Chapter On The relationships (Nisbah) Of Allah

H 238, Ch. 7, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from abu Ayyub from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said the following.
"The Jews asked the Messenger of Allah (s.a.), ‘Describe for us the genealogy- of your Lord.’" The Prophet waited for three days and gave no reply. Then the following verses were revealed to him:

In the Name of Allah, the Beneficent, the Merciful

(Muhammad), say, "He is the only God (112:1). God is Absolute (112:2). He neither begets nor was He begotten (112:3). There is no one equal to Him (112:4).

The same *Hadith* has been narrated by Muhammad ibn Yahya from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub.

H 239, Ch. 7, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Muhammad ibn al-Husayn from ibn Mahbub from Hammad ibn 'Amr al-Nusaybi who has said the following.
"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, ‘Say, ‘He is Allah, One . . .’" The Imam replied, "These verses define Allah's relation to His creation. He is the One, Unique, Eternal, and Absolute. He does not have shadow so one can hold Him but it is He who holds things by their shadows. He knows the unknown and is known to every ignorant person. He is only One. He is not in His creatures and His creatures are not in Him. He does not feel nor others can feel Him (physically). Eyes cannot see Him. He is so High that is near

and is so near that He is far. Although disobeyed, yet He forgives. When obeyed, He is appreciative. His earth does not contain Him, nor do His heavens bear Him. He holds all things through His power and He is Everlasting and Eternal. He does not forget or amuse Himself. He does not make any mistakes or play. There is no lapse in His will. His judgment is rewarding and His commands are effective. He does not have a child to become His heir nor is He begotten so His power would be shared. And there is no one like Him."

H 240, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Asim ibn Hamiyd who has said the following.
"I asked Imam Ali ibn al-Husayn (a.s.) about the Oneness of Allah. The Imam replied, "Allah the Almighty, the Great, the Exalted knew that in the latter times there will be people who would investigate the issues very deeply in a hair splitting manner. Therefore, Allah, the Glorious, has revealed chapter one hundred twelve of the holy Quran that speak of the Oneness of Allah. He has also revealed the verses of the chapter fifty seven of the holy Quran

In the Name of God, the Beneficent, the Merciful

All that is in the heavens and the earth speak of the glory of God. He is Majestic and All-wise (57:1). To Him belongs the Kingdom of the heavens and the earth. He gives life and causes things to die. He has power over all things (57:2). He is the First, the Last, the Manifest, and the Unseen and He knows all things (57:3).

It is He who created the heavens and the earth in six days and then established His Dominion over the Throne. He knows whatever enters into the earth, what comes out of it, what descends from the sky, and what ascends to it. He is with you wherever you may be and He is Well Aware of what you do (57:4).

To Him belong the heavens and the earth and to Him all things return (57:5). He causes night to enter into day and day into night. He knows best what all hearts contain (57:6).

Whoever would accept any thing otherwise he is destroyed."

H 241, Ch. 7, h 4

Muhammad ibn abu ‘Abdallah in a marfu‘ manner has narrated from 'Abd al-‘Aziz ibn al-Muhtadi who has said the following.
"I asked Imam Ali al-Rida (a.s.) about the Oneness of Allah." He replied, "Whoever recites Chapter 112 of the holy Quran:

In the Name of Allah, the Beneficent, the Merciful

(Muhammad), say, "He is the only God (112:1). God is Absolute (112:2). He neither begets nor was He begotten (112:3). There is no one equal to Him (112:4). and also believes in it, he has really acknowledged the Oneness of Allah." I asked, "How should I recite it (the chapter 112)?" The Imam replied, "Recite it as the people do." And then the Imam added, "Such is Allah, my Lord. Such is Allah, my Lord."

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Chapter 8

Chapter On Prohibition on *Saying How* is Allah *(al-Kayfiyyah)*

H 242, Ch. 8, h 1

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from abu Basir From Imam abu Ja‘ far (a.s.) who has said the following.
"Speak about the creation of Allah and do not speak about Allah His-self. Speaking about the Allah’s self does not increase anything to one’s knowledge except more confusion."

In another *Hadith* from Hariz it reads, "Speak about every thing but do not speak about Allah’s self."

H 243, Ch. 8, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid from Imam abu ‘Abdallah (a.s.), who has said the following.
"The words of Allah, the Majestic, the Glorious, that say, ‘And that the final end is unto thy Lord." (53:42) instructs people to end a discussion that would take up Allah’s self as an object of investigation."

H 244, Ch. 8, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub from Muhammad ibn Muslim from Imam abu ‘Abdallah (a.s.) who has said the following.
"O Muhammad, people rationalize everything. They even speak about Allah’s self. When you hear such discources, say to them ‘There is no god but Allah, the One and no one is similar to Him.’"

H 245, Ch. 8, h 4

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu ‘Umayr from Muhammad ibn Humran from abu ‘Ubaydah (Ziyad ibn ‘Isa) al-Hadhdha’ from Imam abu Ja‘far (a.s.) who has said the following.
"O Ziyad, beware of debates because they create doubts, invalidate one’s good deeds and turn one into a complete wreck. One may say a thing, perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge and instead they sought a knowledge that was not required of them. They came to speak of Allah’s self and they became confused. Their extreme perplexity was such that if called from the front they would reply to the back and to the front if called from the back.’"

In another *Hadith* it reads, "They totally banished on earth."

H 246, Ch. 8, h 5

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from some of his people from al-Husayn ibn al-Mayyah from his father from Imam abu ‘Abdallh (a.s.) who has said the following.
"He who thinks of *how* and *when* about Allah he has met his doomed."

H 247, Ch. 8, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from ibn Bukayr from Zurarah ibn A’yun from Imam abu ‘Abdallah (a.s.) who has said the following.
"A king of great splendid once before a gathering in his court spoke of the (Self of) Lord, the Holy, the Most High. Thereafter the monarch became extremely confused and could not understand where was he."

H 248, Ch. 8, h 7

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Abdal Hamid from al-‘Ala' ibn Razin from Muhammad ibn Muslim from

Imam abu Ja‘far (a.s.) who has said the following.
"Beware of thinking about Allah’s self. If you would like to think about the greatness of Allah, think about His great and wonderful creations."

H 249, Ch. 8, h 8

Muhammad ibn abu ‘Abdallah in a marfu‘ manner has narrated from Imam abu ‘Abdallah (a. s.) who has said the following.
"O son of Adam, if a bird were to feed upon your heart, it would not satisfy its hunger. Only the eye of a needle, if placed over your eye, would be totally cover your vision. With such (insignificant) means of perception how would you comprehend (Allah's) vast dominion over the earth and the heavens? And if you think you can do so, there is the sun, one of creatures of Allah. If your eyes can see the sun fully you then may think that you are right."

H 250, Ch. 8, h 9

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from al-Ba'qubi (Dawud ibn Ali al-Hashimi) from some of our people from 'Abd al-‘Ala' Mawla Ala Sam from Imam abu ‘Abdallah (a.s.) who has said the following.
"A Jew named Sabhut came to the Prophet, (s.a.) and said, "O Messenger of Allah, I have come to ask about your Lord. If you will answer my question it will be fine, otherwise, I will go back."
The Prophet replied, "Ask whatever you like."

He asked, "Where is your Lord?"
The Prophet replied, "He is everywhere, but He is not confined in any limited space."

He asked, "How is He?"
The Prophet replied, "How can I describe my Lord by means of conditions that are created. Allah cannot be describe by His creation."

The Jew asked further, "What is the proof that you are the Messenger of Allah?"
The Imam said, "At this point nothing remained around him (the Jew), the stones and all other things, but that they spoke in clear Arabic language, ‘O Sabhut he (Muhammad) is the Messenger of Allah.’

Sabhut said, "I have not seen anything so clearly as this today." And then he declared, "I testify that there is no god but Allah and you are the Messenger of Allah."

H 251, Ch. 8, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Yahya al-Khath‘ami from 'Abd al-Rahman ibn ‘Utayk al-Qasir who has said the following. "I asked Imam abu Ja‘far (a.s.), about certain attributes of Allah.
The Imam raised his hand towards the heavens and said, ‘High is the Almighty. High is the Almighty. One who pursues beyond this, he is doomed.’"

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Chapter 9

Chapter On The Invalidity of the Belief to see God (Ru’yah of Allah)

H 252, Ch. 9, h 1

Muhammad ibn abu ‘Abdallah has narrated from Ali ibn abu al-Qasim from Ya’qub ibn Ishaq who wrote to Imam abu Muhammad al-‘Askari and asked.
"How can a worshipper worship his Lord, Whom he does not see?"
The Imam wrote in reply, "O abu Yusuf, my Lord, my Master, and my Benefactor and the Benefactor of my ancestors, is far exalted and is above being seen."

I (Ya'qub ibn Ishaq) asked him, "Had the Messenger of Allah (s.a.) seen his Lord?"
The Imam replied in writing and signed, "Allah, the Most Holy, the Most High, showed His Prophet, in his heart, the light of His Greatness as much as He liked."

H 253, Ch. 9, h 2

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abdal Jabbar from Safwan ibn Yahya who has said that abu Qurrah (Musa ibn Tariq al-Yamani al-Zabudi, d. 203/818), a narrator of *Hadith*, asked me to take him to abul Hassan al-Rida (a.s.). I sought permission from the Imam (a.s.) and an audience was granted. He asked the Imam about what is lawful and unlawful and the rules in Islamic laws. His questions came to Oneness of Allah (God).
Abu Qurrah said, "We (the narrators of *Hadith*) narrate that Allah, the Almighty has divided His being seen *al-Ru’yah* and His *al-kalam*, speech between the two prophets. He gave Musa (Moses) the opportunity to hear His speech, and Muhammad (s.a.) the opportunity to see Him."
Imam abu al-Hassan (a.s.) said, "Who conveyed the message from Allah to the two heavy communities; mankind and the Jinn that says: ‘The eyes can not comprehend Him.’ (6:103) "They can not limit Him through their knowledge." (20:110) ‘There is nothing similar to Him.’ (42:11) "Was it not Muhammad (s.a.)?’" Asked the Imam (a.s.).

Abu Qurrah then replied, "Yes, He was Prophet Muhammad (s.a.). "
The Imam said, "How can a person who brought such messages to all creatures and told them

that he has brought such messages from Allah and called them to Allah by His commands and said, "The eyes can not comprehend Him." (6:103) "They can not limit Him through their knowledge." (20:110) "There is nothing similar to Him." (42:11),

then he would say, "I saw Him with my own eyes? I did limit Him in my knowledge and that He is similar to a man? Should you not be ashamed of yourselves? Even the atheist have not said that the Prophet first brought one thing from Allah and then announced from Him other things contrary to the first."
Abu Qurrah then said, "Does Allah Himself not say, ‘And indeed he (the Prophet) saw him in another descent.?" (53: 13) Imam abu al-Hassan (a.s.) said, "The other verses point out what the Prophet actually saw. Allah has said, "His heart did not lie about what he saw" (53: 11) It means that the heart of Muhammad did not belie what his eyes saw. Therefore, Allah in the subsequent verse has said, "Indeed he saw of the greatest signs of his Lord." (53:18) The signs of Allah are different from Allah Himself. Allah has also said, "They can not limit Him in their knowledge." (20:110) If the eyes could see Him, then people might limit Him in their knowledge and He could be fully defined." Abu Qurrah asked, "Do you disregard *Hadith*?" Imam abu al-Hassan (a.s.) replied, "If *Ahadith* are contrary to Quran, I disregard them. Besides, all Muslims believe that Allah cannot be limited by knowledge, that eyes can not see Him and that nothing is similar to Him."

H 254, Ch. 9, h 3

Ahmad ibn Idris has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn Sayf from Muhammad ibn ‘Ubayd who has said the following.
"I wrote to abu al-Hassan al-Rida (a.s.) and asked him about the belief in *eye-witnessing Allah’s self.* Is it is possible to see Allah’s self with one’s own eyes as is traditionally narrated in the affirmative by the Sunni Muslims *(al-'ammah)* and the Shi‘ah Muslims *(al-khassah)* who are contrary. I requested him to explain the matter. The Imam answered in his own handwriting. "All agree and there is no dissension among the people that eye-witnessed knowledge of things is certainly knowledge without doubt. It is the form of knowledge that does not require logical proofs. If it is true that seeing Allah’s self with the eyes is possible then it becomes a necessity to acknowledge that Allah becomes entirely known and defined through eye-witnessed process. Now, can eye-witnessed knowledge of Allah’s self be considered faith or not? If the knowledge of Him as such, i.e. eye-witnessed knowledge (which according to Sunni Muslims will happen on the Day of resurrection) be considered faith, then faith in Allah in this world, which comes through non-eye-witnessed knowledge is not faith. It is contrary to eye-witnessed knowledge and faith (contrary things do not exist at the same time). Thus, there would be no one who would have faith in Allah in this world because no one has seen Him, Majestic is Whose name.

If the eye-witnessed knowledge and understanding would not be considered faith then the non-eye-witnessed faith and knowledge formed and acquired must go away in the next life, but, in fact, it will not go away on the Day of resurrection.

This is proof that Allah, the Majestic, the Glorious, can not be seen because it will lead to (the kind of confusion) what we just mentioned."

H 255, Ch. 9, h 4

It is narrated from the same narrator (Ahmad ibn Idris) from Ahmad ibn Ishaq who has said the following.
"I wrote to Imam abul Hassan the 3rd and asked him about eye-witnessing Allah’s self and the differences among people about this issue. The Imam (a.s.) answered in writing." "Eye-witnessing Allah’s self is not possible until there is air (light-carrier medium) that would let the light reach the eye. If air is remove from (space between) the viewer and the object, no eye-witnessing will take place. In this is ground for similarity. When the viewer and the object in view would have the same medium that make eye-witnessing possible a similarity must exist therein. (When applying this to the case of Allah) it is an analogy and similarity. The means must have a connection with the source."

H 256, Ch. 9, h 5

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma‘bad from ‘Abdallah ibn Sinan from his father who has said the following.
"I met Imam abu Ja‘far (a.s.) and at that time a man from the *Khariji* group came to see the Imam (a.s.) and asked, ‘O abu Ja‘far, who do you worship?’" The Imam replied, "I worship Allah, the Most High." He then asked, "Have you seen Him?" The Imam then said, "Eyes can not see Him in an eye-witnessing process but the hearts can see Him through the reality of faith. Allah can not be known by analogy or physical senses and He is not similar to people. He is mentioned in the verses of revelation. He is known from the signs. He does not do injustice in His judgments. Thus, is Allah besides Him there is no Allah." The narrator has said, "The man then left the Imam (a.s.) saying, "Allah knows best to who should He entrust His message to mankind."

H 257, Ch. 9, h 6

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from abu al-Hassan al-Muwsali from abu ‘Abdallah (a.s.) who has said, "Once a rabbi *(hibr)* came to Imam Ali (a.s.) and asked, ‘O Amir al-mu’minin, have you seen your Lord when worshipping Him?’"
Imam Ali (a.s.) replied, "This is not a proper question. I would not have worshipped a Lord whom I could not see."

He then asked, "How did you see Him?"
Imam Ali (a.s.) said, "This is not a proper statement. Eyes can not see Him in eye-witnessing process but hearts see Him in the realities of faith."

H 258, Ch. 9, h 7

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Asim ibn Hamiyd who has said the following.
"I discussed with Imam abu ‘Abdallah (a.s.) about what he says to eye-witnessing Allah’s self.
The Imam said, "The light of the sun has a ratio equal to one seventieth of the light of the Kursi (the throne). The same is the ratio of the light of Kursi to al-‘Arsh, the light of which is of the same ration to that of al-Hijab the light of which is of the same ration to the light of al-Satr. If they tell the truth let them fill their eyes with the light of the sun without a curtain in between."

H 259, Ch. 9, h 8

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu Nasr from abu al-Hassan al-Rida (a.s.) who has said that the holy Prophet (s.a.) said, "When Jibril took me for a visit to the heavens we reached a place where he had never sat food there before. Then it was unveiled to him and Allah showed him of the light of His greatness that which he loved."

On the words of Allah

" No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware. (6:103)

H 260, Ch. 9, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu Najran from ‘Abdallah ibn Sinan from Imam abu ‘Abdallah (a.s.) who has said the following about the words of Allah.
"No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware." (6:103)

It means within what is called *al-Wahm* which in terms of the degrees of knowledge is less than fifty percent. Consider the words of Allah in: "Clear proofs have certainly come to you from your Lord.. . ." (6:104) It does not mean eye-witnessed knowledge. Also consider, "Whosoever sees clearly, it is to his own gain." *(ibid)* does not mean seeing with the eyes and in "Whosoever is blind, it is to his own loss' *(ibid).* *Blindness* does not mean deprivation of eye-sight. It means within the range of *Wahm* (mentioned above). As is commonly said, so and so is very keen-sighted in matters of poetry, and so and so is very keen-sighted in religion and jurisprudence. So and so has a keen eye for money, and so and so an eye for clothes. Allah is far great and above being eye-witnessed by people."

H 261, Ch. 9, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Abu Hashim al-Ja‘fari who has said the following.
"I asked Imam abul Hassan al-Rida (a.s.), about Allah if He can be described (defined in words). The Imam (a.s.) said, "Have you not read the Quran?" I replied, "Yes, I do read the Quran." He then said, "Have you not read the words of Allah, the Most High, "No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware." (6:103)

I replied, "Yes, I have read them." The Imam (a.s.) said, "Do they know the meaning of the eyes?" I replied, "Yes, they do." The Imam (a.s.) said, "What is it?" I replied, " It means seeing with the eyes." Then the Imam said, the *Awham* (mentioned above) of the heart is far greater comprehensive in knowledge than eye-witnessing. It is not able to comprehend Him but He comprehends all things."

H 262, Ch. 9, h 11

Muhammad ibn abu ‘Abdallah has narrated from the person whose name he mentioned from Muhammad ibn ‘Isa from Dawud ibn al-Qasim abu Hashim al-Ja‘fari who has said the following.
"I mentioned the words of Allah , ‘No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’ (6:103) to Imam abu Ja'far (a.s.). He said, "O abu Hashim, *Awham*

(mentioned above) of hearts are keener and sharper than the perceptions of the eyes. Through the *Awham* of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never seen with your eyes. How can your eyes see Him when the *Awham* of your heart cannot perceive Him?"

H 263, Ch. 9, h 12

Ali ibn Ibrahim has narrated from his father from some of his people from Hisham ibn al-Hakam who has said the following.
"Things can be perceived by two means:

(1) By the senses and (2) by the heart, intellect. Perceptions of the senses are of three kinds: (1) Perception in the form of penetration, (2) Perception in the form of touching, and (3) Perception without penetration or touch. Perception by means of sounds, smells and tastes are formed through penetration. Perception through touching comes from the knowledge of shapes, such as rectangular or triangular etc., and also softness, hardness, heat and cold. Perception without touch or penetration is that of sight which is capable of perceiving things without touching or penetration, directly or indirectly. Perception through sight needs a path and medium. Its path is air and its medium is the light. If the path is continuous between the viewer and the object and the medium then seeing takes place such as colors and persons. If light falls on something without a path, it will return reflecting what is behind (the observed), like an observer looking into a mirror. Light does not penetrate into the mirror, because it finds no path. So it returns reflecting what lies behind the observed. It is similar to looking into the clear water returns light that reflects what is at the rear. This happens because there is no path for the penetration of light.

Intellect dominates the air. It perceives all that is in the air and forms his *Wahm* (intuitive form of perception). If the heart will not find any thing in the air it comes back and reflects what is in the air. A person of reason should not force his heart against what is not in the air of the issue of the Oneness of Allah, the Majestic, the Glorious, otherwise, it will form his *Wahm* of what is there in the air as mentioned about the eye-witnessing. Allah, the Most High is far and above similarities with the creatures."

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Chapter 10

Chapter On Prohibition on Attributing to Allah What He Himself has not Done so

H 264, Ch. 10, h 1

Ali ibn Ibrahim has narrated from al-‘Abbass ibn Ma‘ruf from ibn abu Najran from Hammad ibn ‘Uthman from Abd al-Rahim ibn ‘Utayk al-Qusayr who has said the following.
"I wrote through ‘Abdal Malik ibn ’a‘yan to Imam abu ‘Abdallah (a.s.). "In Iraq there are people who attribute to Allah forms and lines. If you consider it proper, may Allah take my soul in your service, please write for me the correct belief in the issue of the Oneness of Allah."

The Imam wrote for me, "May Allah grant you blessings. You have asked about the Oneness of Allah and the belief of the group before you. Exalted is Allah, to Who nothing is similar. He is All-hearing and All-seeing. Allah is above what certain people attribute to Him and analogize Him with His creatures and the lies of those who speak lies about Him. Note that the true doctrine in the Oneness of Allah is what is revealed in the Quran in about the attributes of Allah, the Almighty, the Exalted. Keep away from the belief in Allah, the Most High, all ideas that amount to ignoring His existence altogether and those that amount to analogizing Him with the creatures. Neither should His existence be negated nor should He be considered similar to anything. He, Allah, the Most High exists. Exalted is He and far above what is falsely attributed to Him. Do not exceed the limits of the Quran lest you go astray after the clear presentation of Truth."

H 265, Ch. 10, h 2

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from abu Hamzah who has said that Imam Ali ibn al-Husayn said to me, "O abu Hamzah, Allah cannot be defined by the created things. Our Lord is far above being described through the attributes. How can the infinite be defined by the finite? ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’" (6:103)

H 266, Ch. 10, h 3

Muhammad ibn abu ‘Abdallah has narrated from Muhammad ibn Isma‘il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa‘id from Ibrahim ibn Muhammad al-Khazzaz and Muhammad ibn al-Husayn they both have said the following.
"We met Imam abu abu al-Hassan al-Rida (a.s.) and stated to him that Prophet Muhammad (s. a.) saw His Lord in the fashion of a full grown young man of thirty years and added that Hisham ibn Salim and Sahib al-Taq and al-Maythami say that He is hallow down to His navel and the rest is solid. The Imam bowed down to a prostrating position and then said, ‘(O Lord), Glory belongs to you they have not recognized You nor have they acknowledged Your Oneness thus, they attribute to You such things. (O Lord, Glory belongs to You, had they recognized You they would have attributed to You what you yourself have attributed to Yourself and they would not have considered You similar to things other than You. O Lord, I do not attribute to You anything other than what You have attributed to Yourself and do not consider You similar to Your creatures. To You belongs all good. Do not place me among the unjust ones.’ The Imam (a.s.) then turned to us saying, "Whatever you may imagine (make *Wahm* of) consider Allah some thing other than it." He continued, ‘We, people of the family of the Prophet (s.a.), are the middle type and the criteria. Those who exceed can not catch up with us and those who follow can not go ahead of us. O Muhammad, when the messenger of Allah looked at the greatness of his Lord he was of the type of people as fully grown up as thirty years old people. O Muhammad, my Lord, the Majestic, the Glorious, is far greater than to be of the qualities of the creatures." The narrator has said that I said, "May the Lord take my soul for your service, who was the one with his feet in the green?" The Imam said, "He was Prophet Muhammad (s.a.) when looked at his Lord with his heart He placed him in the light like that of the Hujub so he can see what is inside the Hujub. Of the light of Allah some are green, red, white and others. O Muhammad whatever has confirmation in the book and the Sunnah we affirm it."

H 267, Ch. 10, h 4

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Ahmad ibn Bashir al-Barqi who has said that ‘Abbass ibn ‘Amir al-Qasbani who has said that Harun ibn al-Juham from abu Hamza from Imam Ali ibn al-Husayn (a.s.) has reported the following. "Even if all those in heavens and earth would gather together to speak of the greatness of Allah they will not be able to do so."

H 268, Ch. 10, h 5

Sahl has narrated from Ibrahim ibn Muhammad al-Hamdani who has said the following.
"I wrote to the man (Imam abu al-Hassan the 3rd (a.s.) explaining, "Your followers in this city differ on the issue of the Oneness of Allah. Some of them say that Allah has a body, and others say that Allah has a form." The Imam replied in his own handwriting, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-knowing, or the Imam said All-seeing."

H 269, Ch. 10, h 6

Sahl has narrated from Muhammad ibn ‘Isa from Ibrahim from Muhammad ibn Hakim who has said the following.
"Imam abu al-Hassan Musa ibn Ja‘far (a.s.) wrote to my father, ‘Allah is far High, Glorious and Great than that one can reach the essence of His attribute. Speak of only those of His attributes of which He Himself has spoken and refrain from attributes other than those ones.’"

H 270, Ch. 10, h 7

Sahl has narrated from al-Sindi ibn al-Rabi‘ from ibn abu ‘Umayr from Hafs, brother of Marazim from al-Mufaddal who has said the "I asked Imam abu al-Hassan (a.s.) about certain matters of the attributes (of Allah) and the Imam said, "Do not exceed what is in the holy Quran."

H 271, Ch. 10, h 8

Sahl has narrated from Muhammad ibn Ali al-Qasani (the right name is Ali ibn Muhammad, one of the companions of Imam abu al-Hassan al-Hadi, the tenth Imam (a.s.) who has said the following.
"I wrote to the Imam explaining that people before us had differences on the issue of the Oneness of Allah." The Imam wrote, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-seeing."

H 272, Ch. 10, h 9

Sahl has narrated from Bishr ibn Bashshar al-Nayshaburi who has said the following.
"I wrote to the man (Imam) explaining that people before us had differences on the issue of the Oneness of Allah. There were people who said that Allah had a body, others said He had a form." The Imam wrote for me, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-seeing."

H 273, Ch. 10, h 10

Sahl has said that I wrote to abu Muhammad al-Hassan al-‘Askari (a.s.) in 255 AH., "Our people *(ashabuna)* differ on the issue of the Oneness of Allah. There are those who say he has a body and others say He has a certain form. If you would consider to instruct me in this matter on which I would rely without excess it would be a great favor to your servant." The Imam answered in his own handwriting, "You have asked about the Oneness of Allah. It is not your duty to find Allah’s self. Allah is One, the Only One. He has no children and is not anyone’s child. There nothing similar to Him. He is the Creator and is not created. He, the Most Holy, the Most High, creates whatever He wants of the bodies and non-bodies. He is not a body or a certain form. He gives form to whatever He wills but Himself is not a form, Majestic is His praise and Holy are His names and is far above being similar to other things. Only He, and not others, is the One to Who no one is similar and He is all-hearing and All-seeing."

H 274, Ch. 10, h 11

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi‘i ibn ‘Abdallah from al-Fudayl ibn Yasar, who has said the following.
"I heard Imam abu ‘Abdallah (a.s.) saying, ‘Allah cannot be defined. How can He be defined when He Himself has said in His book, "They have not respected Allah the way He truly should have been respected." (6:91) Therefore, He cannot be described in any way but that He is great and above that.’"

H 275, Ch. 10, h 12

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and others from Muhammad ibn Sulayman from Ali ibn Ibrahim from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following. "Allah is Great and High. People cannot describe Him nor can they reach the depth of His Greatness. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-

kind and All-aware.’" (6:103) He cannot be described by means of *how* and *where*. How can I describe Him by means of any condition? He Himself has created the conditions and *how* and so it came into being. We came to know conditions because of His designing them for us. How can I describe Him by means of space? It is He, Who spaced the *space* so it became space. I, thus, came to know space by means of what He has made it into space. How can I describe Him by means of positions when He Himself has given position to positions so it came into position. I, thus, came to know the position by means of what He has made to come into position. Allah, the Holy, the Most High, is in every place but is out of everything. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’" (6:103)

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Chapter 11

Chapter On Prohibition on Considering Allah as having Body *(JISM)* and Form *(SURAH)*

H 276, Ch. 11, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ali ibn abu Hamzah, who has said the following.
"I stated before abu ‘Abdallah (a.s.) that I have heard Hisham ibn al-Hakam quoting you that Allah is a body of Self-subsisting nature and is from light. He can very clearly be recognized and He bestows such knowledge to whoever among His creatures He wills." The Imam said, "Glorious is He, Whom no one knows how He is except He Himself. There is no one similar to Him and He is All-hearing, All-seeing. He cannot be limited, nor can He be felt or touched or moved. Eyes cannot see Him nor any of the senses can comprehend Him. He cannot be contained in anything, nor has He any body or form or figure or confine."

H 277, Ch. 11, h 2

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Hamzah ibn Muhammad who has said the following.
"I wrote to Imam abu al-Hassan (al-Thalith 3rd (a.s.) asking about the body and form (of Allah). He wrote in reply, ‘Glorious is He similar to Who there is nothing. He is not a body nor has He any form.’"

This *Hadith* has also been narrated by Muhammad ibn abu ‘Abdallah without giving the name of the person (from whom he has heard).

H 278, Ch. 11, h 3

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Isma‘il ibn Bazi‘ from Muhammad ibn Zayd who has said the following.
"I went to Imam al-Rida (a.s.) to ask about the Oneness of Allah (God). The Imam dictated to me thus, ‘All praise belongs to Allah, Who is the originator of all things. He is the inventor of

all things, an invention that came from His power and wisdom but not from a thing so it would invalidate the invention and not from a cause so it would invalidate the novelty. He created whatever He wanted and howsoever He liked. He alone did all this to manifest His Wisdom and the truth of His Providence. Intelligence cannot comprehend Him, *(Awham)* imagination cannot reach Him, eyes cannot see Him and measurements cannot confine Him. The power of expression is unable to express Him in words. All sights are exhausted from reaching Him and the power of describing and defining have gone astray in its description and definition of His-self. He is hidden without any veil and is concealed without any covering. He is known without being seen; described without any form, and praised without any body. There is no god, except Allah, the Great, the Most High.’"

H 279, Ch. 11, h 4

Muhammad ibn Abu ‘Abdallah has narrated from those he mentioned from Ali ibn al-‘Abbass from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Hakim. He has said that I explained to abu Ibrahim (Musa al-Kazim (a.s.), the words of Hisham ibn Salim al-Jawaliqi and the words of Hisham ibn al-Hakam that say Allah is a body. The Imam (a.s.) said, "Allah, the Most High, is not similar to any of the things. What can be more blasphemous and scandalous than to describe the Creator of all things by means of body, form, type of creation, limitations, limbs and organs. Allah, the Most High, the Great, is far above these things."

H 280, Ch. 11, h 5

Ali ibn Muhammad, in a marfu‘ manner, has narrated from Muhammad ibn al-Faraj al-Rukhkhaji who has said the following.
"I wrote to Imam abu al-Hassan (a.s.), about the words of Hisham ibn al-Hakam, about the body and the words of Hisham ibn Salim about the form (of Allah). He wrote in reply, ‘Remove from thyself the confusion of the confounded people and seek refuge from Allah against Shaytan (Satan). What the two Hishams have said is not correct.’"

H 281, Ch. 11, h 6

Muhammad ibn Abu ‘Abdallah has narrated from Muhammad ibn Isma‘il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa‘id from ‘Abdullah ibn al-Mughirah from Muhammad ibn Ziyad who has said the following.
"I heard Yunus ibn Zabyan saying, ‘I went to meet abu ‘Abdallah (a.s.), and said, "Hisham

ibn al-Hakam has uttered monstrous words. I will briefly mention a few words. He thinks Allah has a body because things are of two types; (a) body and (b) the acts. It is not possible for the Creator Himself to be just actions or functions. But it is possible to consider Him as the agent." Abu ‘Abdallah (a.s.) then said, ‘That is not proper from him. Does he not know that the body has limits and the form has limits and an end? Whatever is subject to limitations is also subject to increase and reduction and such things are created.’

I then asked, "What then I should say?" He replied, ‘Allah is without body and form. He is the giver of body to all bodies and the giver of form to all forms. He can not be divided or limited. He does not grow or decrease. If it were as they say, then there would have been no difference between the Creator and the created, the inventor and the invented. But He is the Creator and the inventor. He has made the distinction and differentiation between that to which He has given body, form and that which He has invented. This is because nothing is similar to Him nor He resembles anything.’"

H 282, Ch. 11, h 7

Muhammad ibn abu ‘Abdallah has narrated from Muhammad ibn Isma‘il from Ali ibn al-‘Abbass from al-Hassan ibn ‘Abd al-Rahman al-Hammani who has said the following.
"I said to abu al-Hassan Musa ibn Ja‘far (a.s.), ‘Hisham ibn al-Hakam claims that Allah is a body like unto Whom there is no one. He is All-knowing, All-hearing, All-seeing, All-powerful. He speaks and reasons. His word, His power, His knowledge are all in one. No one of them is created.’" The Imam said, "May Allah be his foe. Does he not know that the body is limited, and that the speech is other than what the speaker is? I seek refuge from Allah and I disclaim such words. Allah does not have a body, form or any kind of limitations. Allah has created everything. He creates things as and when He wills without any word or planing in the mind or utterance of the tongue."

H 283, Ch. 11, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Iisa from Yunus from Muhammad ibn Hakim who has said the following.
"I mentioned to abu al-Hassan al-Awwal (the first) (a.s.), the statements of Hisham al-Jawaliqi and what he says about fully grown up young man (see Hadith 3 Chapter on prohibited Attributes). I also mentioned the statements of Hisham ibn al-Hakam in this matter." The Imam said, "Allah, certainly, is not similar to any thing."

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Chapter 12

Chapter On Attribute Of Essence (Sifat al-DhDhat) Of Allah

H 284, Ch. 12, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn Khalid al-Tayalisi from Safwan ibn Yahya from ibn Maskan from abu Basir who has said the following.
"I heard abu ‘Abdallah (a.s.) saying, ‘The Exalted, the Glorious, Allah, our Lord, is Eternal. Knowledge is His self even if there is nothing to be known. Hearing is His self even if there is nothing to be heard. Seeing is His-self even when there is nothing to be seen. Power is His self even if there is nothing to feel the power. When He brought things into existence the perceptible objects became the objects of His knowledge, His hearing applied to audible objects, His seeing to visible objects and His power to the objects that feel power.’"

Abu Basir adds; "I further asked, ‘Has Allah always been in motion?" He replied, "Allah is High Exalted above that. Motion is an attribute that is created through action." I asked, "Did Allah always have the ability to speak?" He replied, " Speech is a created attribute and not an eternal one. Allah, the Majestic, the Glorious, existed when there was nothing able to speak."

H 285, Ch. 12, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim who has said the following.
"I heard abu Ja‘far (a.s.) saying, ‘Allah, to Whom belong Might and Majesty, existed when nothing else existed. He eternally knows whatever comes into being. His knowledge of things before their coming into existence and afterwards is exactly the same.’"

H 286, Ch. 12, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-Kahili who has said the following.

"I wrote to abu al-Hassan (al-Kazim) (a.s.), praising Allah in my letter as, ‘All praise belongs to Allah to the limit of His knowledge.’" He wrote back to me, "Do not say, "To the limit of His knowledge because there is no limit to His knowledge. Instead say, "All praise belongs to Allah to the limit of His pleasure."

H 287, Ch. 12, h 4

Muhammad ibn Yahya has narrated from Sa‘d ibn ‘Abdallah from Muhammad ibn ‘Isa from Ayyub ibn Nuh, who wrote to abu al-Hassan (al-Thalith (a.s.) asking him about Allah, the Majestic, the Glorious. "Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come to know what He created during the process of their creation and what He originated during their being originated?" The Imam wrote in reply in his own handwriting, "Eternally Allah has had full knowledge of all things, before as well as after their creation."

H 288, Ch. 12, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ja‘far ibn Muhammad ibn Hamzah who has said the following.
"I wrote to the man (Imam (a.s.), ‘Your followers differ about the knowledge of Allah. There are those who say that before creating all things Allah had eternally full knowledge of them. Others say that we should not say so because His knowing is like His action. If we prove that His Knowledge is eternal we have also established another thing eternal along with Him. May Allah take my soul in service for your cause, if you would consider it proper, kindly enlighten me in this issue so that I would have a firm stand and do not waver therefrom." He wrote in his own handwriting, "Eternally Allah , the Most Holy, the Most High has had the Knowledge of all things."

?? and Allah's Positive Attributes such as His knowledge are the same as His Essence without any duality between His Essence and His Positive Attributes).' "

H 289, Ch. 12, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from 'Abd al-Samad ibn Bashir from Fudayl ibn Sukkarah

who has said the following.
"I asked abu Ja‘far (a.s.), ‘May Allah take my soul in service for your cause, if you would consider it proper please enlighten me about whether Allah, Majestic is Whose face, had knowledge of His Oneness before He brought the creation into existence? Your followers differ on this issue. There are those who believe that Allah did have knowledge of His Oneness before He created anything. Others say His knowledge is His action. Thus, now Allah has come to know that before He created things there had been nothing besides He Himself. They say that if we believe in the eternal knowledge of Allah of His Oneness, we have established another thing eternal along with Him. If you would consider it proper please enlighten me in this issue so I may not waver here and there." He wrote, "Allah, the Blessed and Exalted has always had the Knowledge of all things." (See *Hadith* No. 294 – 53)

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Chapter 13

Another Chapter of The Previous Chapter

H 290, Ch. 13, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Hammad from Hariz from Muhammad ibn Muslim from abu Ja‘far (a.s.) who has said the following about being eternal.
"He, Allah, is One, the Self-sufficient. He is One and only One without any multiplicity in different meaning." The narrator said that I further inquired, "May Allah take my soul in your service, certain people in Iraq think, that Allah hears with something different from what He sees with, and He sees with something different from what He hears with." The Imam replied, "They have said a lie and have become atheists for considering Allah similar to other things. Allah, the Most High, indeed is above all things. He is All-hearing and All-seeing. He hears with what He sees, and sees with what He hears." The narrator has said that he further asked, "Those people are also of the opinion that Allah is All-seeing in the same sense and in the same way as they perceive." The Imam said, "Allah is High Exalted above all such things. Only such things are perceived, which has the attributes of created things. Allah is not created."

H 291, Ch. 13, h 2

Ali ibn Ibrahim has narrated from his father from al-‘Abbass ibn 'Amr from Hisham ibn al-Hakam, who about the debate with an atheist (see Hadith No.225 - 6), has said the following. "He asked Imam abu ‘Abdallah (a.s.), ‘Do you say that He is All-hearing and All-seeing?’ Abu ‘Abdallah said, "Allah is All-hearing, All-seeing. He hears without any organ and sees without any instrument. He Himself hears and He Himself sees. When I say He Himself hears I do not mean thereby that He is One and His self is something different. I only try to express what I have in my mind to answer a question and help you understand the answer. So I say, "His whole self hears. This does not mean that His whole has parts. In our perception whole consists of parts. It is to make you understand and express my thoughts. It all amounts to saying that He is All-hearing, All-seeing, All-knowing and All-aware, without any multiplicity in the meaning."

Chapter 14

Chapter On Will Power *(IRADAH) i*t is of the Attributes of Action (SIFAT al-FI‘L) and the Rest of the Attributes of Action

H 292, Ch. 14, h 1

Muhammad ibn Yahya al-‘Attar has narrated from Ahmad ibn Muhammad ibn ‘Isa al-Ash‘ari from al-Husayn ibn Sa‘id al-Ahwazi from an-Nadr ibn Suwayd from ‘Asim ibn Hamiyd who has said the following.
"I asked abu ‘Abdallah (a.s.), ‘Is Allah’s will eternal?’"
He replied, Will is always with what is willed. Allah is eternally All-knowing and All-powerful and then He wills."

H 293, Ch. 14, h 2

Muhammad ibn abu ‘Abdallah has narrated from Muhammad ibn Isma‘il from al-Husayn ibn al-Hassan from Bakr ibn Salih from Ali ibn Asbat from al-Hassan ibn al-Jahm from Bukayr ibn A‘yan who has said the following.
"I asked abu ‘Abdallah (a.s.), ‘Are the knowledge and the will of Allah different or the same?’"
He replied, "His knowledge is not the same as His will. Consider when you say, ‘If Allah wills, I will do this,' and you do not say, "If Allah knows I will do this." Your own words, *if Allah wills* are proof that Allah has not yet willed it. If He would will what He would do, it happens exactly as He wills. His knowledge is before His will."

H 300, Ch. 14, h 3

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya who has said the following.
"I asked abu al-Hassan (a.s.), ‘Enlighten me about the will of Allah and the will of His creatures.’"

He said, "The will of His creatures comes from what goes in their minds and leads to action. Will of Allah, the Most High, is His inventing and nothing else because Allah does not need to reflect, deliberate or think. Such qualities do not exist with Him. They are the attributes of His creation. Allah’s will is His acts and nothing else. He says to it: *Be*, and it comes into existence, without any words or utterance of the tongue, any inclination and reflection. His will has no conditions just as His self has no conditions."

H 301, Ch. 14, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ’Udhaynah from abu ‘Abdallah (a.s.) who has said the following.
"Allah created His Will by Will itself. Then, He created all things by His Will."

H 302, Ch. 14, h 5

A group of our people has narrated from Ahmad ibn Muhammad al-Barqi from Muhammad ibn ‘Isa from al-Mashriqi Hamzah ibn al-Murtafi‘ from some of our people who has said the following.
"I was in the presence of abu Ja‘far (a.s.) when ‘Amr ibn ‘Ubayd said, ‘May Allah take my soul in your service, what is the meaning of Allah’s words, "Whoever becomes subject to my anger he is destroyed." 20:84 What is this anger?’
Abu Ja‘far (a.s.) replied, "O ‘Amr, His anger is His punishment. O ‘Amr, whoever thinks Allah changes from one state to another, has ascribed to Allah the attributes of His creatures. Nothing can provoke Allah, the Sublime, to change Him."

H 303, Ch. 14, h 6

Ali ibn Ibrahim has narrated from his father from al-‘Abbass ibn ‘Amr from Hisham ibn al-Hakam who has narrated the following in the debate with the atheist who asked abu ‘Abdallah (a.s.) (See Hadith Nos.225 - 6 and 297 -2).
"Does Allah become pleased and displeased?" Abu ‘Abdallah (a.s.) replied, "Yes, but not like that which is found in His creatures. In His creatures the pleasure is a state *(hal)*, which enters into him and changes him from one state to another. The creatures are hollow, active and compound with entrance in them. Nothing can enter into our Creator. Because He is One, a single self, a single meaning. His pleasure is His reward and His anger is His punishment without anything entering in Him to motivate and change Him from one state to another

because these are of the attributes of His creatures who are weak and needy."

H 304, Ch. 14, h 7

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu ‘Umayr from ibn ’Udhaynah from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said, "The will is created."

Summery Statements on the Attributes of His self

Sifat al-Dhat **and the Attributes of His Actions** *Sifat al-Fi‘1*

For every two attributes which you attribute to Allah (e.g. The Creator, The Sustainer), of which each has its own separate being, (i.e. The Creator achieves its being, as an attribute of Allah' through something which Allah creates, and The Sustainer achieves its being, as an attribute of Allah, through a created being which He sustains), these attributes are attributes of (His) action. (Because if two attributes are separate in being, obviously each of them differs in their being with the thing with which they are attributed, and therefore both the attribute and the attributed have their own being.

Therefore, in order to distinguish an attribute of action from an attribute of essence, it is always necessary to compare that attribute with another one. If we perceives these two to be independent of each other in being, then both of them are attributes of action). The explanation (and proof) of this sentence is that you prove (establish), in respect of His Being, what He intends to do and what He does not intend, what pleases Him and what displeases Him, what He likes and what He dislikes. If the intention had been the attribute of His essence like the attribute of knowledge and power, His not intending (for something) would have been its contradiction. Similarly, if His liking for something had been the attribute of His essence, His dislike (of something) would have been its contradiction. Do you not see, we do not find in His Being anything which He does not know and anything over which He has no power? Such are the attributes of His essence (Self), which are everlasting. We can never attribute to Allah power and (its opposite) weakness. (Similarly, we can neither attribute to Him knowledge and [its opposite] ignorance and stupidity, nor can we attribute to Him wisdom and 1 its opposite] error. Nor can we attribute to Him honor and [its opposite] disgrace). It is permissible to say, "He (Allah) loves him who obeys Him and hates him who disobeys Him. He favors him who obeys Him and is hostile to him who disobeys Him. And verily, He is pleased and He is also displeased. It is also permissible to say in the invocations: ‘O my Allah, be pleased with me and do not be angry at me. Favor me and do not be hostile to me.’"

But it is not permissible to say, "Allah has power to know and has no power not to know. He has power to possess and has no power not to possess. He has power to be powerful and wise, and has no power to be otherwise, i.e. without power and wisdom. He has power to be generous and has no power to be not generous. He has power to be forgiving and has no power to be not forgiving." It is also not permissible to say, "Allah intended to be the Nourishing, the Everlasting, the Mighty, the Wise, the Possessor, the all-knowing, the all-Powerful." Since these are the attributes of His essence while intention is among His attributes of action.

"Do you not see that it is said; "Allah intended this and did not intend that." Every Attribute of His essence negates its opposite in respect of Him. He is called: "The Living, the All-knowing, the All-hearing, the All-seeing, the All-mighty, the All-wise, the Rich, the King, the Clement, the Just and the Generous." The opposite of knowledge is ignorance. The opposite of power is inability. The opposite of life is death. The opposite of honor is humiliation. The opposite of wisdom is error. The opposite of clemency is haste and ignorance. The opposite of justice is oppression and tyranny. (So, by proving any of His essential attributes its opposite is negated.)

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Chapter 15

Chapter On the Coming into the Existence of the Names of Allah

H 305, Ch. 15, h 1

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamzah from Ibrahim ibn ‘Umar from abu ‘Abdallah (a.s.), who has said the following.
"Allah, the Most Holy, the Most High, created a *name* with letters that had no sound. He created it with the word that would not be spoken. He created it with a personality that had no body. It had a similarity that is not described. He created it with color that is colorless. Diameters were negated from it. Limitations were distanced away from it. The feel of all Mutawahhim (intuitive sense) is curtained from it. It is hidden but not covered. He placed it to be a perfect word consisting of four parts together. No one of them is before the other. From these He made public only three names because people desperately needed them. One of them is kept out of public sight. This is the protected and treasured name.

The names that became public is Allah, the Most Holy, the Most High. He, the Most Glorious, for each of these made four subservient key elements that formed twelve key elements. Then for each key element He created thirty key elements to indicate an action ascribed to the four key elements.

He, therefore, is *Al-Rahman* (The All compassionate); *al-Rahim* (The All merciful); *al-Malik* (The King); *al-Quddus* (The Holy); *al-Khaliq* (The Creator); *al-Bari’* (The Maker); *al-Musawwir* (The Fashioner); *al-Hayy* (The Ever living); *al-Qayyum* (The Self-subsistent). Neither slumber nor sleep seizes Him. *Al-’Alim* (The All-knowing); *al-Khabir (The* All-aware); *as-Sami‘ (The* All-hearing); *al-Basir* (The All-seeing); *al-Hakim* (The All-wise); *al-‘Aziz* (The All-Majestic); *al-Jabbar* (The All-compeller); *al-Mutakabbir* (The All-sublime); *al-‘Aliyy* (The Most High); *al-‘Azim* (The All-Great); *al-Muqtadir (The* All-Dominant); *al-Qadir (The* All-capable); *Al-Salam* (The All peaceable); *al-Mu’min* (The All-protector); *al-Muhaymin* (The All-preserver); *al-Munshi’* (The All-inventor) *al-Badi‘* (The *All-originator); al-Rafi‘* (The *Exalter); al-Jalil* (The *Majestic); al-Karim* (The Generous); *al-Raziq* (The All-provider); *al-Muhyi* (The Bestower of Life); *al-Mumit* (The Inflictor of death); *al-Ba‘ith (The* Resurrector); *al-Warith* (The Inheriter).

These names in addition to the (Asma' al-Husna) beautiful names make them three hundred sixty names. Such is the ratio of these three names. These three names are key element names. Only one name is kept out of public sight, protected and treasured with these three names. Thus, Allah has said, "Say, call Allah or al-Rahman. Call whichever you call. For Him there are beautiful names. (17:110)

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from each were . I by letter, nor expressed by word, nor manifested by baby, nor indicated by similitude, nor emblazoned by colour. Negated from Annit are all dimensions, removed from it all limits, inaccessible is it to the sensations of every sensate being, and veiled is it without any veil. Allah made it one all comprehensive Word, with four constituents contiguous, immediate, without one being after the other. Three out of the four were made manifest, since creation was most in need of them, and one has been concealed, the ineffable, the occult Name. Of the (three) Names that have been made manifest, their manifestation is Allah'—the Hallowed, the Exalted. To each one of these (three) Names, Allah, the Exalted, subordinated four 'Supports'. Thus, they have all become twelve 'supports' in number. Then Allah created thirty Names in respect of every support according to (His different) actions. These names are: *Al-Rahman (The* All-compassionate); *ar-Rahim* (The All-merciful); *al-Malik* (The Lord); *al-Quddus* (The All-holy); *al-Khiliq* (The Creator); *al-B&ri' (* The Maker); *al-Musawwir* (The Fashioner); *al-.Hayy* (The Ever living); *al-Qayyam* (The Selfsubsistent); 'Whom slumber seize Him not, neither sleep'; *al- !41im* (The All-knowing); *al-Khabur (* The All-aware); *as-Sami ' (* The Allhearing); *al-Basir* (The All-seeing); *al-Hakim* (The All-wise); *al->lziz* (The All-mighty); *al-Jabbar* (The All-compeller); *al-Mutakabbir* (The All-sublime); *al-Aliyy* (The All-high); *al-!Azim* (The All-glorious); *al-Muqtadir (* The All-omnipotent); *al-Qddir (* The All-powerful); *as-Saldm* (The All-peaceable); *al-Mu'min* (The All-faithful); *al-Muhaymin* (The All-preserver); *al-Munshi'* (The All-evolver) *al-Badi'* (The *All-originator);ar-Rafi'* (The *Exalter);al-Jalil* (The *Majestic);al-Karim* (The Generous); *ar-R§ziq* (The All-sustainer); *al-MuRyi* (The Bestower of Life); *al-Mumit* (The Inflictor of death); *al-Ba'ith (The* Resurrector); *al-W6rith* (The Inheriter).

"These names along with the other Beautiful and Good Names come to a total of three hundred and sixty names. They all branch forth from the original three which are the three supports. And that one ineffable occult name became concealed through these three names. This is what Allah, the Sublime, has said, 'Say, call upon Allah, or call upon *'ar-Rahmdn' (the* Compassionate); whichsoever you call upon, to Him (alone) belongs the name most Beautiful. ' *(al-Isrd', 17:* 110)"

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Al-'Allamah al-Majlisi has said the following about the above Hadith, "Among its narrators, there are unknown people. The Hadith itself is not clear. Its meaning is an indefinable secret.

No one knows its interpretation except Allah and those firmly rooted in knowledge. Therefore, to remain silent in its interpretation and to confess failure in understanding its meaning is most righteous, worthwhile and suitable to precaution. (Mir'at *al-'uqul*, vol.2, p.24)

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H 306, Ch. 15, h 2

Ahmad ibn Idris has narrated from al-Husayn ibn 'Abdallah from Muhammad ibn 'Abdallah and Musa ibn 'Umar and al-Hassan ibn Ali ibn 'Uthman from ibn Sinan who has said the following. "I asked abu al-Hassan al-Rida (a.s.), 'Did Allah, the Majestic, the Glorious, know Himself before He created the creation?'" The Imam (a.s.) replied, "Yes, He knew Himself." I further asked, "Did He see and hear His Own Self?" The Imam replied, "Allah did not need such things because He did not ask or demand it. He is His Own self and His Own self is He. His power is dominant and He does not need to name His Own self. He chose His Own name for the sake of others so they can call Him. Until one is not called by means of his names he is not recognized. The fist name He chose for His Own self was al-'Ali al-'Azim (the Most High, the Great) because He is above all things. It then means that Allah and His name al-'Ali al-'Azim is His. The Most High, He is above all things.

H 307, Ch. 15, h 3

It is narrated through the same chain of narrators (as in the above *Hadith*) from Muhammad ibn Sinan who has said the following.
"I asked the Imam, (perhaps abu al-Hassan al-Rida) about the name (of Allah),
'What is it?' The Imam replied, "It is an attribute of the attributes of (Allah)."

H 308, Ch. 15, h 4

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from some of his people from Bakr ibn Salih from Ali ibn Salih from al-Hassan ibn Muhammad ibn Khalid ibn Yazid from 'Abd al-A'la from abu 'Abdallah (a.s.), who has said the following.
"The name of Allah is something other than Allah Himself. Every thing that is called a *thing* is created except Allah. Whatever is expressed by the tongue or is worked out by hands are all created. The word *Allah* is one example of names and an end for naming. The end is different

from the thing for which it is. The end is describable is created. The Maker of things is not describable by the limits of the fact behind the name. He did not become, so His becoming a being would have been recognized through the making of what is other than Him. He did not end up where there was another's end. Do not ever move away from understanding this rule. This is the true and pure believe in the Oneness of Allah. Observe it, acknowledge it and understand it by the permission of Allah.

Those who think they understand Allah by means of covering, form or examples they become polytheists because his covering, form and example are not Him. He is only One and One alone. How can one form a belief in His Oneness by thinking that one may know Him through things other than Him. One comes to know Allah only by Allah His Own self. One who can not know Him by His Own self he has not known Him. He only comes to know some thing else. There is nothing between the Creator and the created. All is the Creator of things but not from a thing that was there already. Allah's names are His names but He is different from His Own names and the names are other than Him."

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Chapter 16

Chapter On The Meanings of the Names of Allah and their Derivatives

H 309, Ch. 16, h 1

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from ‘Abdallah ibn Sinan who has said the following.
"I asked abu ‘Abdallah (a.s.) about the interpretation of the verse of the holy Quran, ‘*In the Name of Allah, the Beneficent, the Merciful.’* The Imam replied, "The first letter *B* in the Arabic version signifies *Baha ’Ullah* means beauty of Allah. The second letter *S*' signifies *Sana ’Ullah* means radiance of Allah. The third letter *M* signifies *Majdullah* means the Grandeur of Allah or according to some other narrators, *Mujdullah* means Kingdom of Allah. *Allah* means; Lord of all things. And *al-Rahman* means the Beneficent to all of His creatures in general. *Al-Rahim* means the Most Merciful to the believers in particular."

H 310, Ch. 16, h 2

Ali ibn Ibrahim has narrated from his father from an-Nadr ibn Suwayd from Hisham ibn al-Hakam who has said that he asked abu ‘Abdallah (a.s.), about the names of Allah and their derivations and roots.
"What is the root from which the word Allah is derived?" The Imam replied, "O Hisham, the word Allah is derived from *’ilah,* that is, the One Who is worshipped and the One who is worshipped is supposed to be worth worshipping. The name of Allah is different from His Own self. Whoever worships the name not the meaning has become a heathen and has, in fact, worshipped nothing. Whoever worships the name and its meaning jointly, he becomes a polytheist because of worshipping two gods. Whoever worships the meaning of the word Allah only he, in reality, has worshipped the One Allah (God). O Hisham, did you grasp it?" Hisham requested, "Kindly enlighten me more." The Imam added, "Allah has ninety-nine names. If each name had a separate meaning then each meaning would have been a god. Allah is One only and all His names stand for just One reality and all these names are other than Allah Himself. O Hisham, bread is the name of something to eat. Water is the name of something to drink. Dress is the name of something to wear on. Fire is the name of something

that burns. O Hisham, did you fully grasp the point so you can defend your belief and contest successfully against our opponents, who, along with Allah, the Exalted, the Great, except things other than Him?" Hisham replied, "Yes, I did understand." The Imam said, "O Hisham, may Allah benefit you thereby and grant you steadfastness." Hisham (the narrator) says, "I swear by Allah, no one has ever defeated me on the issue of the Oneness of Allah until now."

H 311, Ch. 16, h 3

A group of our people has narrated from Ahmad ibn Muhammad from al-Barqi from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abul Hassan Musa ibn Ja‘far (a.s.), who was questioned about the meaning of the word *Allah*. The Imam replied, "He (Allah) dominates all things small or big."

H 312, Ch. , h

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ya‘qub ibn Yazid from al-‘Abbass ibn Hilal who has said the following.
"I asked Imam al-Rida (a.s.), about the words of Allah, ‘Allah is the Light of the heavens and the earth’" (24:35). The Imam replied, "Allah is the Guide for all that is in the heavens and the Guide for all that is on the earth."

According to another *Hadith* narrated by al-Barqi,(the Imam said), "Allah has guided everyone in the heavens and every one on the earth."

H 313, Ch. 16, h 4

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn ‘Uthman from ibn abu Ya‘fur who has said the following.
"I asked abu ‘Abdallah (a.s.), about the words of Allah, The Majestic, the Glorious, ‘He (Allah) is the first and the last.’ (57:3) We have understood *His being the first* but explain for us the meaning of *His being the last."* The Imam said, "There is nothing in the universe, but that is subject to annihilation, alteration, change, decay, transition from one color to another, from one shape to another and from one quality to another. They increase, decrease and change from decrease to increase, except He, Who is the Lord of the worlds. He alone is eternal and in one state. He is the first, before every thing and the last eternally. His attributes and names do not change as they do in the case of others. A man at one time is dust, at other

time flesh and blood, then turns into decaying bones and finally becomes dust. A piece of date at one time is raw, at another time ripe, mature and then it dries up. With every change, the names and attributes also change. Allah, the Majestic, the Glorious is different from all such things."

H 314, Ch. 16, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhaynah from Muhammad ibn Hakim from Maymun al-Ban who has said the following.
"I heard abu ‘Abdallah (a.s.) saying to a question about Allah being the *first* and the *last*." The Imam replied, "His being the *first* means there was no first before Him and no beginning preceded Him at all. His being the *last* means that He has no end because it is an attribute of the created and He is eternal, the first and the last. He has always been and He will always be without any beginning and any end. Nothing new happens to Him and does not change from one state to another. He is the Creator of all things."

H 315, Ch. 16, h 6

Muhammad ibn abu ‘Abdallah in a marfu‘ manner, has narrated from abu Hashim al-Ja‘fari who has said the following.
"I was in the company of abu Ja'far al-Thani, the 2nd (a.s.), when a person asked him, "The names and attributes of the Lord, the Most Holy, the Most High, mentioned in His book (the Holy Quran) are they He Himself?" The Imam replied, "Your question has two aspects. If you say that they are His Own Self, meaning that He has plurality and multiplicity, then Allah is far exalted from being as such. If you mean that names and attributes of Allah had eternally been there, this also has a double meaning. (Firstly) if you mean, that names and attributes have eternally been in the knowledge of Allah and He eternally deserved them, it is true and quite right. If you mean that the letters, pictures, spellings and syllables of names and attributes were eternal, then we seek refuge from Him against such belief. Allah existed but there were no creatures. He created names and attributes as a means between His Own-self and the creatures. Through these means they pray to Him and ask Him for help and names are the means to speak of Him. Allah existed without being mentioned. The One mentioned through names is Allah the eternal, Who will be there eternally. Names and attributes are created their meaning and what they indicate is Allah, Who is far above plurality and combination, which happens only to the moving things. You can not say that Allah is compiled. He is a great deal or very little. He His Own-self is eternal. What is other than the Only One, it is divisible. Allah is not divisible. Not even in one’s imaginations He can be though of as more or less. Every divisible or being thought of as less or more, in one’s

imagination, is created which is the sign of the existence of the Creator. When you say Allah has power you in reality say that He does not become frustrated due to weakness. In this way you negate weakness from Him and consider it other than Him. The same is the meaning of your saying that He is all knowing. With this, you negate ignorance from Him and have considered it other than Him. When Allah will destroy all things the form, spelling and syllables will all be destroyed. Allah is and will eternally be there."

The man then said, "Why do we call our Lord *All-hearing*? The Imam said, "Because every thing that can be heard is not hidden from Him. We do not ascribe to Him the hearing ability that exists in the heads. In the same way we call Him *All-seeing*. It is because every thing that can be seen like colors or individuals etc., are not hidden from Him. We do not call Him All-seeing because of blinking eye. In the same way we call Him *Subtle* because of His knowledge of delicate things such as insects, etc., or even more delicate things. (It is because of His knowledge of) that, wherefrom such things emerge and of the intelligence, desires for reproduction, compassion for their offspring, their guarding each other, their carrying food and drink to their offspring in the mountains, wilderness, valleys and desolate places. From this we know that their Creator is *Subtle* but without the condition of subtlety. Such conditions are for the creatures, who are conditioned with conditions.

We also call our Lord powerful but not because of the aggressiveness that the creatures display. If so, there a similarity would have existed as well as degrees of decrease that would involve increases. Whatever would decrease is not eternal and is weak. To our Lord, the Most Holy, the Most High, no one is similar, no contrary, no resemblance, no conditions, no end and no seeing of eyes. It is unlawful for the hearts to analogize Him. It is unlawful for the Awham (intuitive power) to limit Him. It is unlawful for one's consciousness to contain Him. He is far Glorious and Majestic and above coming within the reach of the means of His creatures or have the sings of His servants. He is High and Great and far above such matters."

H 316, Ch. 16, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ibn Mahbub from those he mentioned from abu 'Abdallah (a.s.) who has said the following.
"A man said, *Allahu Akbar* (Allah is Greatest) in his presence." The Imam asked, "Allah is Greatest than who?" The man replied, "Greatest than everything." The Imam said, "You have considered Him limited." The man asked, "Then, how should I say it?" The Imam replied, "Say, 'Allah is Greatest beyond description.'"

H 317, Ch. 16, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Marwak ibn ‘Ubayd from Jumay’ ibn ‘Umayr who has said the following.
"Imam abu ‘Abdallah (a.s.) asked me, ‘What is *Allah is Greatest*?" I replied, "Allah is Greatest of all things." The Imam further asked, "Were there other things so Allah would be considered the greatest of them?" I then asked, "What then is the meaning thereof?'" The Imam replied, "Allah is far greater than all descriptions."

H 318, Ch. 16, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from Hisham ibn al-Hakam who has said the following.
"I asked abu ‘Abdallah (a.s.) about the words *Glorious is Allah*." The Imam said, "It means Distinction of Allah (His being free of all shortcomings)."

H 319, Ch. 16, h 10

Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim ibn ‘Abdallah al-Hassani from Ali ibn Asbat. From Sulayman Mawla Tirbal from Hisham al-Jawaliqi who has said the following.
"I asked abu ‘Abdallah (a.s.) about the meaning of the words of Allah, the Majestic, the Glorious, *Glorious Allah* (Qur'an, 12:108, 23:91, 28:68, 37:159, 52:43, 59:23). The Imam replied, "They denote Allah’s being above all things in perfection."

H 320, Ch. 16, h 11

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all of them from abu Hashim al-Ja‘fari who has said the following.
"I asked abu Ja‘far al-Thani, the 2nd (a.s.), "What is the meaning of the *One*?" The Imam replied, "It means the unanimity of all tongues in speaking of Allah’s Oneness. If you ask them as to who has created them, they all say it is Allah, Who has created them."

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Chapter 17

Chapter on Another Chapter (Related) to the Previous Chapter

Some additions concerning the different connotations of names (and attributes) used both for Allah, the Creator and the created.

H 321, Ch. 17, h 1

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamadani and Muhammad ibn al-Hassan from ‘Abdallah ibn al-Hassan al-‘Alawi both of them from al-Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) al-Thani or al-Thalith who has said the following.
"I heard the Imam saying, ‘He (Allah) is the Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children, is not any one’s child and there is no one similar to Him. Had Allah been as those believing in similitude *(al-Mushabbihah)* say there would have been no distinction between the Creator and the created, the inventor and the invented but He is the Inventor.

There would have been no distinction between Allah and what He has given body and form to bring into existence. In fact, nothing is similar to Him and He is not similar to anything." I then said, "Yes, may Allah take my soul in your service, but you just said, *The One the Self-sufficient,* that no one is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?" The Imam replied, "O Fath, you said something impossible. May Allah grant you steadfastness. Similarity is in meaning. In the case of names they are all the same. The names refer to the nominee. When it is said a man it, at the same time, is a report about one body and not two bodies. In fact, man is not one thing. His parts, colors and the color of his colors that consist of distinct parts, that are not equal. His blood is different from his flesh. His nerves are different from his vines, his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures. Human beings are one in name but not in meaning.

Allah, Great Whose Majesty is, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when combined becomes one."

I then said, "May Allah take my soul in service for your cause, and grant you happiness, would you explain to me the meaning of your words "Subtle and All-aware? Explain it as you just did with the *One?* I know that His Subtlety or kindness is different from those of His creatures but I like more clarity." The Imam said, "O Fath, we said He is Subtle it is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you should consider His creation. Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and cricket and smaller ones that even eyes can not. Because of their small size no one knows which is male and which is female, which is new born and which is old. We find tremendously delicate things with signs of His Subtlety, in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places. We find more fastidiousness in such animals and their ability to communicate with each other, and what their offspring understand from them, their transporting food to their young and their colors, red along with yellow, white along with red so fine that our eyes are not able to catch for their very exquisite shape. Our eyes are not able to see them and our hands are not able to touch them. All these show that the Creator of all such marvelous creatures are Subtle Who is kind to all the creatures we mentioned. He has done it without instruments and means. Every designer and manufacturer builds and manufactures some thing from something but Allah does it from nothing."

H 322, Ch. 17, h 2

It is narrated from Ali ibn Muhammad, in a mursal manner, from abu al-Hassan al-Rida (a.s.) who has said the following to one of his followers.
"May Allah, bestow up on you knowledge of the good, notice that Allah, the Most Holy, the Most High, is eternal. Eternity is that attribute which guides the wise that there was nothing before Him in eternity nor is there anything with Him eternal. That this attribute is a miraculous one has come to light from the acknowledgement of the ‘Ammah (common people) that there is nothing before Allah, with and after Him. At the same time, it invalidates the belief that there was something before or with Him. Had there been something with Him eternal He would not have been the Creator of that thing. If it was with Him how then He could have been its creator? Had there been something before Him then that thing might have been His creator because of its existing earlier.

Allah, the Most Holy, the Exalted, has ascribed certain names to Himself. He told His creatures when He created them, give them the ability to worship Him and made them responsible, to call Him with those names. He called Himself All-hearing, All-seeing, All-powerful, Guarding, Rationalizing, Manifest, Hidden, Subtle, All-aware, Powerful, Majestic, Wise, All-knowing and with such other similar names. When the animosity-mongers, who speak lies heard us mention such names as that there is nothing similar to Him and nothing of the creatures is like Him they began to speak out. "When you (the Imams (a.s.) say that there

is nothing like Him and no one is similar to Him then how is it that you also have those beautiful names for yourselves? This is proof that you are similar to Him or in certain conditions and not in other conditions because of having all those beautiful names." It is said to them that Allah, the Most Holy, the Most High, made it necessary for His servants to have certain names from among His names with differences in their meanings. The difference is because one name may have two different meanings. One example is what people consider permissible and is widely used. This is the way Allah has addressed people. He has spoken to them by means of things that they understand so that they will have no excuse in their misdeeds.

A man is sometimes called a dog, a bull, sweet, bitter and a loin. All these are different from him and his conditions. The names were not used in their original meaning because man is not a loin or a dog etc. Note this carefully, may Allah grant you blessings.

Allah is called All-knowing. It is other than the created knowledge. With His knowledge of things He knows things and uses it to preserve His future commands and the process of whatever He creates of His creatures, destroys what He destroys of His creatures and without such knowledge He would have been weak and ignorant. We see that people of knowledge among people are called knowledgeable because of the created knowledge, which they did not have at one time. Perhaps such knowledge may go away from them and they become ignorant.

Allah is called All-knowing because He is not ignorant of anything. Thus, the Creator and created are both called as having knowledge but the meaning is different as you may have noticed.

Our Lord is called All-hearing but it is not through the perforated piece and with sound so He would hear with it but would not see with it, which is the case with us. We do not see with what we hear but Allah has told us that from Him nothing of the sounds is hidden. His hearing is not in the way we are called as hearing people. We are called as hearing but the meaning is different. In the same way is seeing not that He sees through a hole as we do and can not use it for other uses. Allah sees but not by looking to an object. We also are called as seeing but the meaning is different.

Allah is called Standing but not in the sense of standing in an upright position on the legs as is the case with the things but that He has said He is preserving as in the saying of a man, "standing for our affairs." Allah stands over every soul and what it gains. The word standing is also in the usage of people. Words like *remaining* and *standing* also mean to suffice as in the words as you may say to a man, "Stand up over the affairs of so and so" which means deal with them in a sufficient manner. We stand on our legs, thus, the name is similar but the meaning is different.

The name, *Subtle* is not in the sense of fastidiousness or being infinitesimal but it is in the rarity and hard to perceive nature of things. As an example it may be said, "It has become very delicate for me and that so and so is very delicate in his manners and dealings." This means that it is profound for intelligence and difficult to find. It has become bottomless and delicate so much that even imagination is not able to reach it. Allah, the Most Holy, the Most High, is far Subtle to be comprehended through definitions or be combined in an attribute or in the way we are subtle, small and delicate. Names are the same but different in meaning.

The name al-Khabir, meaning All-aware, is for One Who knows all things completely but not by means of experience and learning lessons from the past. Experience and learning from mistakes are of the means of learning for people. Without them there would exist no knowledge. One without experience and learning lessons is an ignorant person. Allah is All-aware eternally of what He has created but well aware and expert among people are those who ask questions and learn. Our names are the same but they, again, are different in meaning.

The name al-Zahir meaning clear and conspicuous is not because of being over and on top of all things or sitting on them at their peak but it is because of His domination and having power over all things. An example of this is when a person says, "I over came my enemies or that Allah gave me victory over my enemies." In this there is report of the failure and victory. Also there is Allah's domination over all things. Another example is that His existence is clear for those who want (to know) Him. Nothing is hidden from Him and that He is the guardian of all that He has curved and fashioned. In such case whose existence can be clearer than Allah, the Most Holy, the Most High? You will not live without His creatures, no matter wherever you may be. Only within your own self there is enough of His creation. His existence by far is clearer than ours. He manifest all by His Own-self and is Known by His own self. We are of the same name but the meaning is different.

The name *al-Batin*, means hidden. This is not in the sense of being inside of things by means of diving or so but is in the sense of His dealing, having knowledge, preserving and regulating the inside of all things. As one may say, "I tried to find the inside to learn and discover the secrets." Hidden for us is what is unseen and covered. In this case again our names are the same but different in meaning.

The name *al-Qahir*, means subduing. It is not in the sense of plotting, using certain devices and speaking attractive words or cunning means. It is not the way people subdue each other. The victorious among people may become subdued and vice versa. For Allah, the Most Holy, the Most High all the creatures have the garment of weakness on them. Due to the absence of obstacles in what He wills about them, it only takes less than a blinking of the eye to say it *Be* and it *is*, comes into existence. Subduing in our case is how I mentioned and explained. Our names are alike but the meaning is different. Thus, is the case for all the names although we have not mentioned all of them. For learning a lesson what we have mentioned for you is sufficient. May Allah be your and our helper in the matters of guidance and success."

Chapter 18

Chapter on the Interpretation of al-Samad, Self-sufficient

H 323, Ch. 18, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, whose title was Shabab al-Sayrafi from Dawud ibn al-Qasim al-Ja‘fari who has said the following.
"I asked Imam abu Ja‘far al-Thani (the 2nd (a.s.), ‘May Allah take my soul in your service, what is the meaning of the word *al-Samad*?’" The Imam replied, *al-Samad* means the Lord to Who one turns for help, big or small."

H 324, Ch. 18, h 2

A group of our people has narrated from Ahmad ibn abu ‘Abdallah from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from al-Hassan ibn al-Sari from Jabir ibn Yazid al-Ju‘fi who has said the following.
"I asked Imam abu Ja‘far (a.s.) a few things about the Oneness of Allah. The Imam replied, "Allah, Holy are Whose names, with which He is mentioned is Exalted and Most High in His Own-self. He is One. In Oneness He is the One and only in Oneness. He then made His creatures to know Him as the only One. He is One, Self-sufficient and the Holy. All things worship Him and He has the knowledge of all things."

Al-Kulayni has said that this is the correct meaning of *al-Samad* but not what *al-Mushabbihah* (people who consider Allah similar to certain things) believe. *Al-Samad* literally means solid as opposed to hallow which applies only to physical objects. Allah, the Most High, is far above such attributes. Had such attribute applied to Allah, the Most High, it would have contradicted with Allah’s statement that says, "There is nothing similar to Him."

In the *Ahadith* of the scholar, the Imam (a.s.) *al-Samad* refers to a master whom people consider a recourse or stronghold and such meaning is close to Allah’s words, "There is nothing similar to Him." (42:11)

An example of such usage is what abu Talib had expressed in praise of the holy Prophet (s.a.) during his performing Hajj in throwing pebbles onto the pillars of stones that symbolically stand for Satan. He has used the word *al-Samad* to mean aiming.

An other example is found in the expression of ibn Zabarqan, "Mr Rahibah is but a master and a (*al-Samad*) recourse."

One more example can be found in the expression of Shaddad ibn Mu‘awiyah about Kudhayfah ibn Badr, "Hold it O Hudhayfa, you are a master, (*al-Samad*) recourse." There are many such examples in normal usage.

Allah, the Majestic, the Most High, the Master and the Recourse to Who all man and Jinn turn for help in their difficulties and from Him they expect relief.

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Chapter 19

Chapter on Motion and Change

H 325, Ch. 19, h 1

Muhammad ibn abu ‘Abdallah has narrated from Muhammad ibn Isma‘il al-Barmaki from Ali ibn ‘Abbass al-Kharazini from al-Hassan ibn Rashid from Ya‘qub ibn Ja‘far al-Ja‘fari, from abu Ibrahim (a.s.) Who has said the following.
"A people was mentioned, before the Imam (a.s.), who believed that Allah, the Most Holy, the Most High, comes down to the sky above the earth." The Imam (a.s.) said, "Allah does not come down and He does not need to come down. His sight for near and far is the same. Near does not become far for Him and far does not become near for Him. He does not become needy for any thing but all things need Him and He is generous. There is no Lord except Him. He is Most Majestic and All-wise. The statement that says Allah, the Most Holy, the Most High, comes down to the sky over the earth can only come from those who consider Him to decrease or increase (in size). Besides, all moving objects need something to move it or move because of it. Whoever thinks of Allah as such has caused his own destruction. Be very careful about the attributes of Allah to have a belief about them that would limit Him through increase or reduction, moving or being moved, removal or His coming down, standing up or sitting down. Allah, the Most Holy, the Most High, is far from being described by those who would like to describe Him or being characterized by those who do so or pictured in imagination. Have trust in Allah, the Most Majestic, the Most Merciful Who sees you when you get up and when you change positions during prostration."

H 326, Ch. 19, h 2

It is narrated from him (the narrator of the above Hadith), in a marfu‘ manner, from al-Hassan ibn Rashid from Ya‘qub ibn Ja‘far from abu Ibrahim (a.s.) who has said the following.
"I do not say that he is standing so I would remove Him from His place. I do not limit Him in a place. I do not limit Him by His moving in something with key elements of the body or body parts. I do not limit Him by ascribing the movements of mouth or tongue. The truth is what Allah, the Most Holy, the Most High, has said, *Be* and it comes into existence through His will without any planning in a soul. He is Self-sufficient and all alone. He does not need

any partner who would speak of His kingdom or open the doors of His knowledge."

H 327, Ch. 19, h 3

It is narrated from him (the narrator of the above Hadith) from Muhammad ibn abu ‘Abdallah from Muhammad ibn Isma‘il from Dawud ibn ‘Abdallah from ‘Amr ibn Muhammad from ‘Isa ibn Yunus who has said the following.
"Ibn abu al-‘Awja said to Imam abu ‘Abdallah (a.s.) in one of their conversations, ‘You spoke of Allah and referred to an unseen.’" The Imam (a.s.) said, "What you said is not proper. How would He be unseen when He is present with His creatures and is closer to them than their jugular vein. He hears their speeches, sees their persons and knows their secrets." Ibn abu al-‘Awja then said, "Is He everywhere? If He is in the heavens, how can He, at the same time, be on earth and when He would be on earth then how can He be in the heavens at the same time.?" The Imam (a.s.) said, "You spoke only of a creature that with changing place any other place becomes occupied with it and another place is vacated from him and does not know what has happened to the place where he used to be. Allah’s position is great. He is the king Who has full account of all things. No place is without Him and He does not occupy any place. He is nearer to one place than the other place."

H 328, Ch. 19, h 4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa who has said the following.
"I wrote to Imam abu al-Hassan, Ali ibn Muhammad (a.s.) to clarify a question. May Allah take my soul in your service, O my master, it is narrated to us that Allah is in one place and not in another place on ‘Arsh, (the Throne) resting. He comes down to the sky above the earth every night during the last half of the night. It is narrated that He comes down at the ninth evening of the month of Dhul Hajj and then He returns back to His place. Certain individuals among your friends have said that if He would be found in certain places and not in other places the air must have come in contact with Him and would surround Him because air is a thin form of body that surrounds everything proportionate to its size. How then the air would surround Allah, the Most Holy and the Most High, According to this assumption? The Imam replied in writing, "He has the knowledge of this. He is the best One in having the true measurements of all things. You must, However, note that His being in the sky over the earth is just as He on the Throne. All things to Him are the same in the matters of His knowledge and power, domination and control."

Muhammad ibn Ja‘far al-Kufi has narrated from Muhammad ibn ’Isa a similar *Hadith*

About the words of Allah

"There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, . . ." (58:7).

H 329, Ch. 19, h 5

It is narrated from him (the narrator of the above Haddith) from a group of our people from Ahmad ibn Muhammad ibn Khalid from ya‘qub ibn yazid from ibn abu ‘Umayr from ibn ’Udhaynah from Imam abu ‘Abdallah (a.s.) who has said the following.
It is about the words of Allah "There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth. . ." (58:7). "He is One, the One only in His Own-self. He is different from His creatures and as such He has said about His Own-Self. He has control over all things through His presence, control and power. Nothing as small as an atom in the heavens or earth is absent from Him, not even things smaller or bigger. It is all through His control and knowledge not by His-self. It is because the places are limited by the four boundaries. If it would be by His-self it would limit Him."

About the words of Allah

The Beneficent God is dominant over the Throne (of the realm) (20:5)

H 330, Ch. 19, h 6

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al-Hassan ibn Musa al-Khashshab from a few of his people from Imam abu ‘Abdallah (a.s.) who (the narrator) has said the following.
"A person asked the Imam about the words of Allah, "The Beneficent God is dominant over the Throne (of the realm) (20:5)" The Imam said, "Allah established His control over all things. No one thing is closer to Him than any other thing."

H 331, Ch. 19, h 7

Sahl through the same chain of narrators has narrated from al-Hassan ibn Mahbub from Maridin the following.
"A person asked Imam abu ‘Abdallah about the words of Allah, "The Beneficent God is dominant over the Throne (of the realm) (20:5)." The Imam said, "He established His control in all things.

H 332, Ch. 19, h 8

Ali ibn Muhammad has narrated from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj from Imam abu ‘Abdallah (a.s.) the following about the words of Allah.
"The Beneficent God is dominant over the Throne (of the realm)." (20:5) "No single thing is closer to Him than any other thing. The *far* is not far for Him and the close is not closer to Him. All are the same to Him."

H 333, Ch. 19, h 9

It is narrated from him (narrator of previous *Hadith*) from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from ‘Asim ibn Humayd from abu Basir from Imam abu ‘Abdallah (a.s.) who has said the following.
"Whoever may think that Allah is from things or in the things or on the things he has become an atheist." I asked the Imam (a.s.), "Please explain to me." The Imam said, "I intend thereby His being contained, held or being preceded." In another *Hadith* it said, "Whoever would believe that Allah is from things he has considered Him as created. Whoever would think that He is in things he has considered Him as surrounded. Whoever thinks that He is on things he has considered Him as being carried."

About the words of Allah

"It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing." (43:84)

H 334, Ch. 19, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following.
"Abu Shakir al-Daysani said, ‘In the Quran there is a verse that says what we say.’ I asked, "What is that?" He replied, " It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing (43:84)." I did not know the answer? During Hajj I mentioned it to Imam abu ‘Abdallah who said this. "This is the statement of a wicked atheist. When you go back say to him, ‘What is your name in Basra? He will say so and so. Ask, "What is your name in al-Kufah? He will say so and so. Say in the same way is our Lord in the heavens. He is the king in the heavens and the Lord on earth. He is the Lord in oceans and on land and in all places. "The narrator has said, "I came back, went to abu Shakir and explained to him the answer. He said, "This (answer) is brought from al- Hijaz."

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Chapter 20

Chapter about al-‘Arsh and al-Kursi

H 335, Ch. 20, h 1

A number of our people have narrated from Ahamad ibn Muhammad al-Barqi, in a marfu‘ manner, who has said the following.
"Jathaliq, a christian scholar, asked Imam Ali (a.s.) saying, ‘Tell me about Allah, the Most Holy, the Most High. Does He carry the ‘Arsh or ‘Arsh carries Him?" Imam Ali (a.s.) replied, "Allah, the Most Holy, the Most High, is the One Who carries and has lifted the ‘Arsh, the heavens and earth and all that is between them from banishment. ‘Allah (God) prevents the heavens and the earth from falling apart. If they do fall apart, then, no one besides Him can restore them. He is All-forbearing and All-forgiving. (35:41)’ He then asked, "Tell me about His words, ‘The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures (69:17).’ "How has He said it. You just said that He carries the heavens, earth and all that is between them." Asked the man. Amirul Mu’minin then said, "Allah, the Most High, created al-‘Arsh (the Throne) from four lights. From a red wherefrom the redness became red, a green light from which the greenness became green, a yellow light whereby the yellowness became yellow. He created it from a white light wherefrom is white and it is knowledge which Allah has made the carriers to carry and that is the light of His greatness. With His greatness and His light He has given sight to the hearts of believers. Because of His greatness and light the ignorant ones have become His enemies. Through His greatness and light all those in heavens and on earth, all His creatures seek to reach Allah, the Most Holy, the Most High, by means of their various deeds and mixed religions. All that is carried Allah carries them with the light of His greatness and power. They are not able to do any benefit, or harm, death or life or resurrection. All things are carried. Allah, the Most Holy, the Most High, preserves them from banishment and has control over both of them (heavens and earth). He is the life of all things, the light of all things. Glorious is He, the Most High, far above what they say about Him. He is far high above them with Greatness."

He then said tell me about Allah, the Most Holy, the Most High, where is He? Amirul Mu’minin said, "He is here. He is there, above, below, encompassing us and with us as He has said. ‘There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth nor any gathering of more or less people, wherever it may be, without His being with them . . .’

(58:7). The al-Kursi contains the heavens and the earth and all that is between them and below the soil. If you would say anything loud, He knows the secrets and hidden as mentioned in His words, "The heavens and the earth are under His dominion (contained in His al-Kursi). He does not experience fatigue in preserving them both. He is the High, and the Greatest.' (2:255) Thus, those who carry al-'Arsh (the throne) are the scholars whom Allah has made to carry His knowledge. There is nothing that Allah has created in the heavens and the earth that is out of these four that He has shown to those whom he chosen. He showed them to His friend Ibrahim (s.a.). "Also, We showed (Abraham) the kingdom of the heavens and the earth to strengthen his faith." (6:75) How would the carriers of al-'Arsh (the Throne) carry Allah when with life from Him their hearts receive life and with His light they found guidance to know Him."

H 336, Ch. 20, h 2

Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.
"Abu Qurrah, the narrator of Hadith asked for help to meet Imam Ali abu al-Hassan al-Rida (a.s.). I requested the Imam (a.s.) to meet him and he agreed. Abu Qurrah asked the Imam about the lawful and unlawful matters and then said, "Do you affirm that Allah is carried?" Imam abu al-Hassan (a.s.) replied, "Every thing in an objective case is related to another thing and is dependent. Being carried is the name for verbal defect. On the other hand, carrier is in a subjective case and it verbally is a word to convey praises and so is the expression of one who says, "Above, below, upper and lower." Allah has said, 'For Him there are beautiful names, thus, call Him through those names.' He (Allah) has not said anywhere in His books that He is *al-Mahmul* (Being carried) He has, in fact, said that He is the carrier in the sea and on land and the preserver of the heavens and earth from banishment. *Al-Mahmul*, (being carried) are things other than Allah. It is never heard from any one who believed in Allah and His greatness saying in his prayers *Ya Mahmul,* (O the one being carried,)." Abu Qurrah then said, "He Himself has said, 'The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures.' (69:17) Also He has said, "Those who carry the Throne (al-'Arsh)." Imam abu al-Hassan (a.s.) then said, "Al-'Arsh (the Throne) is not Allah. Al-'Arsh is the name of knowledge and power. In al-'Arsh there is everything. Besides, He has ascribed *carrying* to things other than His Own-self. It is ascribed to a creature among His creatures. This is because He has made His creatures to worship Him through carrying His al-'Arsh (the Throne) and they are the carrier of His knowledge. There is a creature, who speaks of His praise around His al-'Arsh (the Throne) and act according to His knowledge and the angels write down the deeds of His servants. He has made those on earth to worship Him in the form of Tawaf (walking around) His house. Allah has control over al-'Arsh (the Throne) as He has said, "Allah carries al-'Arsh, those who carry it and those around it, preserves them, keeps them together and is the guardian of all souls and above and over all things." It is not permissible to say, "He is carried. He is below." It would

be the only expression that would not make any sense. Thus, both the word and meaning would be destroyed." Abu Qurrah than said, "Do you then consider a false Hadith the *Hadith* that says, "When Allah becomes angry His anger becomes known to the angels who carry al-‘Arsh. They at such time feel the weight of His anger on their shoulders. They then bow down in prostration. When Allah’s anger goes away it becomes light and the angels return to their places." Imam abu al-Hassan (a.s.) said, "Tell me about Allah, the Most Holy, the Most High. From the time He condemned Satan until today is He not angry with Satan? When did He become happy with Satan? As you say He is still angry with Satan, his friend and followers. How would you dare speak of your Lord as under going changes from one condition to another condition and that what happens to the creatures happens to Him also. He is the Most Glorious, the Most High. He does not banish with those who banish and does not change with those who change. He is not replaced with those who are replaced. The creatures are under His guardianship and they all are dependent on Him. He is Self-sufficient and independent of others."

H 337, Ch. 20, h 3

Muhammad ibn Isma‘il has narrated from Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi‘i ibn ‘Abdallah from Fudayl ibn Yasar who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "His al-Kursi (the Throne) encompasses the heavens and earth." He said, "O Fudayl everything is the al-Kursi (the Throne), the heavens and earth everything is in al-Kursi."

H 338, Ch. 20, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal form Tha‘labah ibn Maymun from Zurarah ibn ’a‘yun who has said the following.
"I asked Imam abu ‘Abdallah (a.s.), ‘The heavens and the earth are (contained in His al-Kursi) under His dominion . . .’ (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that it is al-Kursi that contains the heavens and earth and all things are contained in al-Kursi."

H 339, Ch. 20, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Sa‘id from Fudala ibn Ayyub from ‘Abdallah ibn Bukayr from Zurara ibn ’Ayun who has said the

following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, ‘The heavens and the earth are (contained in His al-Kursi) under His dominion.. . .’ (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that all things are contained in al-Kursi."

H 340, Ch. 20, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn al-Fudayl from abu Hamza from Imam abu ‘abdallah (a.s.) who said the following.
"The carriers of al-‘Arsh (the Throne), al-‘Arsh and al-‘Ilm (knowledge) are eight. Four of these are from us and the rest are whoever Allah will chose."

H 341, Ch. 20, h 7

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn Mahbub from ‘Abd al-Rahman ibn Kathir from Dawud al-Ruqyy who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, ‘. . . His Throne existed on water . . . (11:8).’" The Imam asked, "What do they say about it?" I said, "They say that al-‘Arsh (the Throne) was on the water and the Lord was on top of it." The Imam then said, "They have said a lie. Whoever would think that way he has considered Allah as being carried and has described Him with the qualities of the creatures which involves that the thing that carries Him is stronger than Him." I then asked, may Allah take my soul for your service, please explain it to me." The Imam then said, "Allah made water to carry His religion and His knowledge before there were the earth, the heavens, the Jinns, the human beings, the sun and the moon. When Allah willed to create the creatures He spread them before His-self and said to them, "Who is you Lord? The first ones who spoke were the Holy Prophet and Amirul Mu‘minin Ali (a.s.) and the Imams (a.s.). They all said, "You are our Lord." He then made them to carry the religion and the knowledge. Then He spoke to the angels, "These are the carriers of My religion and knowledge, My trustees in My people and they are responsible (or questions will be asked about them). Then Allah spoke to the children of Adam, "Acknowledge that Allah is the Lord and acknowledge that these people are the authorities (of Allah) among you and that obedience to them is obligatory. They said, "O our Lord, we acknowledge." Allah then told the angels, "Bear witness to this." The angels said, "We bear witness so that they, tomorrow will not say, ‘We were not aware of this or say that our forefathers have worshipped idols before us and we were only their offspring. Will You then destroy us just because what the followers of falsehood have done?" O Dawud, our authority

over them was strongly stressed up on at the time of the covenant."

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Chapter 21

Chapter on al-Ruh, the Spirit

H 342, Ch. 21, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from ’Udhayna from al-Ahwal who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the spirit (Ruh) which was in Adam as indicated in the Holy Quran, ‘When it is properly shaped and I have blown My Spirit into it (15:29).’" Imam abu ‘Abdallah (a.s.) replied, "This is a created spirit and the spirit in Jesus is created."

H 343, Ch. 21, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Tha‘laba from Himran who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, ‘The spirit from Him’. Imam abu ‘Abdallah (a.s.) replied, "It is the spirit (Ruh) from Allah created in Adam and Jesus."

H 344, Ch. 21, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Qasin ibn ‘Urwa from ‘Abd al-Hamid al- Ta’i from Muhammad ibn Muslim who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, ‘I have blown My Spirit into it (15:29)’" The Imam (a.s.) replied, "The spirit has motion like winds. It is called spirit (Ruh) because the word is a derivative of *Rih* (wind). This derivative is selected because the spirits are similar or are of the genus of the *Rih* (wind). He has given His own possessive case because He selected it from among the other spirits just as He has said about a House from among the houses ‘My house’ and to a messenger from among the messengers ‘My friend’ and so on. All such things are created, invented, newly produced and

are cherished by the Lord."

H 345, Ch. 21, h 4

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from ‘Abdallah ibn Bahr from abu Ayyub al-Khazzan from Muhammad ibn Muslim who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about what people narrate that Allah created Adam in His-own form." The Imam (a.s.) replied, "It is created and newly invented form. Allah selected and chose it over the other various forms and gave His-own possessive case just like He has done so about Ka‘bah and the spirit saying, ‘My house’ ‘I have blown My spirit in Him.’"

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Chapter 22

Chapter on Comprehensive (Ahadith) about the Oneness of Allah

H 346, Ch. 22, h 1

Muhammad ibn abu 'Abdallah and Muhammad ibn Yahya - both in a marfu' manner- have narrated from Imam abu 'Abdallah (a.s.) who has said the following.
"Imam Amirul Mu'minin mobilized people against Mu'awiya for the second time and when people came in multitudes he stood up to give a speech. 'All praise is due to Allah, the One, only One, the Self-sufficient, the Single one Who did not cone into being from anything and was not created from something that had come into being before. He is the power. With His power He is distinct from others and the other things became manifest through His power. There is no attribute that would reach Him and He has no limit for a definition or an analogy. All the linguistic beauty and expressions fall far short to express His attributes. In speaking of Him all attributes prove to be misleading. The depth of the schools of thoughts are perplexed and confused about the wonders of His kingdom. All the comprehensive interpretations have remained far short of establishing any footing in His knowledge. The barriers of the unseen have curtained His treasured secrets. The high flying ambitious intelligence with the ability to reach the depth of very subtle matters lose their way at the very beginning of their journey to Him. Most Holy is Allah. To Him not even the far-reaching ambitions are able to reach. No deep diving intelligence is able to comprehend Him. Most High is He Who is not subject to the effects of any calculated time or extended period or limited attributes. Glorious is He Who has no beginning for His start, a destination to approach or an end to diminish. Glorious is He Who is just the way He Himself has introduced. All those who speak of His praise can never praise fully and duly. He designed a limit for everything at the time He created them. It is because that there is no similarity between them and He and that because He is not similar to any thing else. He is not absolved in anything so that it could be said He is within anything and He is far from anything so that it could be said He has nothing to do with them (the creatures). He has not distanced Himself from them so that it can be said where is He? He is far Glorious (and above such associations). He has encompassed all things through His knowledge. He has made their design firm and has enumerated them for safe preservation. Even the unseen and hidden things in the air, is not unnoticed to Him. Nor things deeply hidden in the darkness of black nights, all things high above in heavens and down to the lowest earth are not unnoticed to Him. For everything there is a protector and a guard and everything therein has limits within something and a limit for that limit.

He is the One, the only One, the self sufficient, Who is not subject to the changes due to times. The creation of things never over burdens Him. He only, when willing, commands it to exist (and it comes into existence). He invented whatever He has created without any examples to follow and without feeling of over burdened or exhaustion. All manufacturers manufacture things from something. Allah has not created whatever He has created from anything. Every knowledgeable one learns after being ignorant. He has not being ignorant and has not learned from any one. He has encompassed all things through His knowledge before their coming into existence and their existence has not increased any thing to His knowledge. He knew them before their coming into existence just as He knows them after their coming into existence. He did not bring them into existence to strengthen His authority or for fear of banishment or reduction. He did not bring them into existence as helpers against a competing opponent, and a peer who would be of more (power) or a partner who would show greatness. He created them as creatures that required preservation and protection as subdued servants.

Glorious is He, Who does not become tired in the creation of what He has created or the preservation of all that He has formed into beings. He does not undergo in this work any weakness or exhaustion. Whatever He has created has deemed it sufficient. He knows what He has created and created what He knew. It did not happen as a result of new thinking that He found to be a correct one not because of some doubts that He may have found in whatever that He had not yet created. It is due His unchangeable decree, His firm knowledge and resolute command. He is the One only Lord and is very special in His Oneness. He is pure in His Glory and praise. He is the only one in Oneness, the Glory, in Highness, in Oneness in praiseworthiness and in Glory and Gloriousness. He is Far High above having children. He is far Holy and clean above involvement in touching women and by far Majestic and Glorious above the association of the partners. In whatever He has created there is nothing to oppose Him nor there is any thing in what He created to stand parallel to Him and no one shares Him His kingdom. He the One and only the Self-sufficient, Who brings the timeless time to an end, is the owner of the extended duration of time. He is the one Who is eternal with eternal Oneness before the beginning of the times and after all the changes in the creation. He is the one who never banishes or diminishes. Thus, I speak of my Lord. There is no lord besides Allah. He is the Great and of un-matching greatness. He is the Most Majestic and of unmatched Majesty. He is the Most Glorious and of unmatched Glory. He is far above what the unjust think of Him to be."

H 347, Ch. 22, h 2

Ali ibn Muhammad has narrated from Salih ibn Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamza from Ibrahim from abu ‘Abdallah (a.s.) Who has said the following.
"Allah, the Most Holy is Whose name, the Most High is Whose praise, the Most Glorious are

Whose attributes. He is the Most Sacred, the Most Holy, the only One in oneness. He is eternal, the First and the Last, the Manifest and the Hidden. There is no beginning for Him. He is the Most Exalted in His highness. The Highest in power, Exalted in authority, the greatest in kingdom, the Most bountiful, His Highness is the Most High. He is the One whose praise no one can complete, and can not bear the knowledge of His Lordship. No one is able to limit Him because it is not possible to reach Him with qualities."

H 348, Ch. 22, h 3

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar and Muhammad ibn al-Hassan from ‘Abdallah ibn al-Hassan al-‘Alawi all from al-Fath ibn Yazid al-Jurjani who has said the following.
"A road on my way back from Makkah to Khuransan joined me with Imam abu al-Hassan (a. s.) the 2nd who was going to Iraq and I heard him saying, "Whoever observes piety before Allah he is protected and whoever obeys Allah he is obeyed." I calmly walked to him and on reaching him I offered my salutation and he responded likewise and said, "O fath whoever pleases Allah is not worried about the anger of people. Whoever causes the Creator to become angry with him he deserves that Allah would cause to subject him to the anger of the people. One can only speak of the attributes of the Creator the way he Himself has spoken about Himself. How can a person speak of One from Whose perceiving all the senses are frustrated and even the imagination is not able to comprehend Him or ones sharp feelings would reach Him in any way or manner or the eyes would limit Him in any manner. He is far above the description of those who speak of His attributes and the praise of those who speak of His praise. He is far in His nearness and is near in His being far. He in His far-ness is near and is far in His nearness. He is the condition of the conditions and no one can say that He is in a condition or is somewhere. No one can about Him where because He is far above the conditions and places."

H 349, Ch. 22, h 4

Muhaamd ibn abu ‘Abdallah in marfu‘ manner has narrated from Imam abu ‘Abdallah (a.s.) who has said the following.
"Once Imam Amirul Mu’minin addressed the people in the Mosque of Kufa from the pulpit and a man called dhi‘lab a very good orator and brave in heart said, "O Amirul Mu’minin, have you seen your Lord?" The Imam replied, "Fie upon you O Dhi‘lab, how would I worship a Lord whom I would not see?" The man said, "O Amirul Mu’minin how have you seen Him?" The Imam said, "Fie up on you O Dhi‘lab, the eyes are not able to see Him physically but it is the hearts that see Him through the truth of the faith. O Dhi‘lab, my Lord is subtle in

subtleties but can not be described by means of subtle matters. My Lord is great but can not be described by means of greatness. His greatness surpasses all greatness but he can not be described by means of such greatness. He is Glorious in His Glory but He can not be described in terms of thickness. He is before everything and it can not be said that something was before Him. He will be after all things but it can not be said that there is something after Him. He willed the existence of things but not by means of first thinking about it. He comprehends things but not with a great deal of efforts. Things are not mixed with Him and nor is He indifferent about them. He is clearly manifest but not with contacts and changes. He shines but not in the form of being found out with eye sight. He is far but not in the form of distance. He is near but not in the form of nearness. He is very fine but not in the form of physical fineness. He exists but not after nothingness. He acts but not because of being forced. He measures things but not by means of movement. He wills but not by means of thinking. He hears but not with tools. He sees but not with instruments. He is not contained in place and held up in times. Attributes do not limit Him and slumber does not seize Him. His Being was before the time and His existence was before nothingness. He was before eternity. His giving the sense awareness prove that He does not have the tools for sensing. His giving substance to the substances is proof that Himself is not a substance. The existence of a contrary to everything is proof that there is nothing contrary to Him. His giving nearness to things is proof that there is nothing similar to Him. He has made the light contrary to the darkness, the wetness to the dryness, the harshness to the softness, the coldness to the heat. He combines their transgressing and separates their closeness. The separation among things is evidence of the existence of the One Who causes separation in them and their combinations is evidence of the existence of the One Who combines them. It is jus as Allah has said, "We have created everything in pairs so that perhaps you may take heed (51:49)." He has made a distinction between the before and after to show that there is no before and after for Him. The instincts show that the One who created the instincts Himself has no instinct. The time is evidence that there is no timing for the One Who made the time. Things are hidden from each other are evidence that nothing hides them from their Creator. He was the Lord when there was nothing to enjoy His Lordship. He was to be worshipped when there was no worshipper. He had the knowledge when there was nothing to know. He was hearing when there was nothing to hear."

H 350, Ch. 22, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Shabab al-Sayarafi called Muhammad ibn al-Walid from Ali ibn Sayf from ‘Amira who has said that Isma‘il ibn Qutayba said the following. "I and ‘Isa ibn al-Shalqan went to see Imam abu ‘Abdallah (a.s.). The Imam said ‘It is strange that a group of people ascribe to Amirul Mu’minin certain things that he had never said. Amirul Mu’minin addressed people in Kufa in the following words. "All praise is due to Allah Who inspired His servants with His praise and natured them in a way that would give them the desire to acknowledge His Lordship. It is He, Who guides

people through His creation to His Own existence and His creatures are evidence of His eternity. The fact that His creatures are similar is evidence that there is nothing similar to Him. His signs are evidence of His great power. His Own-self prohibits acceptance of descriptions and so are His being seen with the eyes and His being comprehended in the imaginations. There is no time limit for His being in existence and there is no final destination for Him. Awareness can not contain Him and coverings can not cover Him. The curtain between Him and His creatures is His creating them. It is because of being impossible for Him what is possible in the essence of the creatures and because of what may be possible in their case is impossible in His case. It is also because of the difference between the Creator and the created, the limited and the unlimited and the Lord and the worshippers. He is One without being a unit of a particular kind. He is the Creator but not terms of motion. He is seeing but not by means of tools. He is hearing but not with distinguishing instruments. He observes but not by means of touching. He is hidden but not with covering. He is clearly manifest but not with lapse due to distance. His eternity is beyond the reach of thinking and a stop for the aims of the intelligence. His reality has worn out the ability of sight and His Own-self has uprooted the (spreading) vines of imaginations. Whoever tries to describe Allah has thought of Him as limited and whoever considers Him limited he has enumerated Him and whoever enumerates Him he has invalidated His eternity. Whoever asks where is He, he has considered Him as having an end. Whoever says on what is He, he has considered Him as distanced. Whoever says wherein is He, he has considered Him contained in some thing."

H 351, Ch. 22, h 6

The above is narrated from Muhammad ibn al-Husayn from Salih ibn Hamza from Fath ibn ‘Abdallah Mawla Banu Hashim who has said the following.
"I wrote to abu Ibrahim (a.s.) asking him about the Oneness of Allah." He wrote back to me in his own hand writing, "All praise is due to Allah, Who inspires His servants with His praise." He mentioned in it facts similar to those in the Hadith of Sahl ibn Ziyad (No. 5 above) to his words that read, ‘His essence has uprooted the (spreading) vines of imaginations’ with the following addition. "The first thing in His religion is to know Him. A perfect knowledge about Him is to know that He is One. A perfect belief in His Oneness is to negate all attributes from Him. Every attribute is evidence that it is different from what it is attributed to. That everything to which an attribute is ascribed is evidence that it is something other than the attribute. Both the attribute and to whatever it is attributed are evidence that there are two things which invalidate His being eternal. Whoever attributes a quality to Allah he has considered Him limited. Whoever considers Him limited he has enumerated Him and whoever enumerates Him he has considered His eternity invalid. Whoever says how is He, he has he has considered Him describable. Whoever says in what is He, he has considered Him as contained. Whoever says on what is He, he has become ignorant of Him. Whoever says where is He, he has considered some place without Him. Whoever says what is He, he has attributed certain qualities to Him. Whoever says up to what limit is He, he has considered

Him as having an end. He had knowledge before there was anything to know. He was the Creator before there was any creatures. He was the Lord before there was a worshipper. Thus, is our Lord spoken of and it is above the way others speak of Him."

H 352, Ch. 22, h 7

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn al-Nadr and others whom he mentioned from ‘Amr ibn Thabit from a man whom he mentioned from abu Ishaq al-Subay‘i from Harith al-A‘war who said the following.
"Amirul Mu’minin gave a speech in the afternoon and people liked it very much because of the beautiful manner in which Allah, the Most Holy, the Most High, is praised. Abu Ishaq has said that he asked al-Harith if he has recorded that sermon." Al-Harith said, "I have recorded the sermon in writing." He then dictated it to us from his book. "All praise is due to Allah Who does not die Whose wonders do not end. It is because everyday He has a task in the form of the invention of something that did not exist. It is He Who has no children so that He would share others in Majesty and He is not the child of others so that He would be inherited and Himself banish. The imaginations can not comprehend Him to figure Him out in some form of similitude. The eyes have not perceived Him so that after changing position He would also change. It is He for whose beginning there is no end nor there is a final destination for His being the last. It is He before Whom there is no time and is not preceded by any duration. He does not become defective by reduction or addition. He does not become attributed with direction or of what is He made of or with place. It is He Who knows all the hidden matters and has surpassed all intelligence what is evident in His creatures of plans and maintenance. It is He about Whom the prophets were asked and they did not speak of Him in terms of limits and parts. They spoke of His acts and showed people His signs. The intelligence of thinkers can not deny Him because the One who has created the heavens and earth and all that is in them and between them and is their Creator no one is able to stand up to His power. It is He, Who is different from the creatures and there is nothing similar to Him. It is He, Who has created the creatures for His worship and has given them the ability to obey Him. With the capabilities that He has placed in them and has removed all their excuses He has placing His authority among them so that after knowing the authority would perish whoever would like to perish and after knowing the authority receive salvation whoever would like to receive salvation. Benevolent is Allah to begin and to repeat. Then, Allah, to Whom all praise is due, introduced praise for His Own-self. He has finished the affairs of the world and the coming of the next life with praise for His Own-self saying, "He has judged among them with the truth" and All praise is due to Allah, Lord of the worlds."

All praise is due to Allah, Who has dressed up with greatness but with out a body, Who has put on the gown of Majesty and Glory which has no similarity. It is He, Who has control over the Throne without losing such authority. He is far Exalted above the creatures but without

being far from them or being in touch with them. He has no limit that would end to a limit nor there is anything similar to Him to help know Him better. All things are humble before His power and might. All things, although great, are small before Him. All things respect His Greatness, obey His authority and Majesty. Glimpses of eyes are weak and exhausted in trying to comprehend Him. The imaginations of the creatures fall far short off describing Him. He is the first before all things and there was is no one before Him. He is the last after all things and there is no after for Him. He has control over all things with might. He observes all places without moving thereto. No touching touches Him and no sense senses Him. He is the Lord in the heavens and the Lord on earth. He is All-wise and All-knowing. He has given firm shape and form to His creatures the way He willed but not with following previous examples and without experiencing any fatigue in the creation of the things that He has created. He began what He wanted to begin and invented what He wanted to invent and the way He willed of the two great and heavy creatures, the man and Jinn so that they would know Him through such evidence His Lordship and established in them His obedience.

"We thank Him with all of His praise for all of His bounties. We ask Him for His guidance to give us wisdom in our affairs. We seek His refuge from the evil of our sinful deeds and ask Him to forgive our sins that we may have committed before. We testify that there is no god but Allah and that Muhammad (s.a.) is His servant and messengers. He sent him with truth as a prophet, as a sign of His existence and a guide to Him. (We) found guidance through him from straying and are saved through him from ignorance. Whoever obeys Allah and His messenger has indeed gained a great success and has earned a great reward. Whoever disobeys Allah and His messengers has indeed suffered a clear loss and is subjected to a painful punishment. Make sure to succeed in obedience and listening, sincerity, good advice and proper support. Be helpful to yourselves to keep on the straight path and shun the detested matters. Deal among yourselves with truth and cooperate thereby with me. Hold back the unjust and feeble minded hands. Make others do good and prevent them from committing unlawful deeds. Appreciate excellence of the excelling people. May Allah protect you and us through guidance and make you and us steadfast in piety. I ask Allah for forgiveness for myself and for you."

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Chapter 23

Chapter on Miscellaneous Ahadith

H 353, Ch. 23, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Ni‘man from Sayf ibn ‘Umayr from those whom he mentioned from al-Harith ibn al-Mughira al-Nasri who has said the following.
"A person asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "Everything will be destroyed except God. . . ." (28:88) The Imam (a.s.) asked, "What do they say about it?" I replied, "They say that everything will perish except the face of Allah." The Imam (a.s.) said, "Glory belongs to Allah. What they say is monstrous. What is meant thereby is that aspect of Allah’s relation with people through which (persons of highest degree of excellence) they establish faith in Him."

H 354, Ch. 23, h 2

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal from Imam abu ‘Abdallah (a.s.) the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "Everything will be destroyed except God. . . ." (28:88) The Imam (a.s.) said, "It means whoever comes to Allah through obeying His commandments, i.e. following Prophet Muhammad (s.a.) is the face (the aspect of Allah’s relation with people) of Allah that does not perish. So also is His words, "One who obeys the Messenger has certainly obeyed God . . ." (4:80).

H 355, Ch. 23, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from abu Salam al-Khannas from some of our people from Imam abu Ja‘far (a.s.)

who has said the following.
"We (family of Prophet Muhammad) are the *al-Mathani* (one of two) that Allah gave to Prophet Muhammad (s.a.). We are the *Wajhullah* (face of Allah, meaning a certain aspect of Allah’s relation with people) that move among you on earth. We are the eyes of Allah (overseers or observers from the side of Allah) in His creatures. We are the hands of Allah that are open with blessings for His servants. Those who wanted to know us have known us. There are people who are ignorant about us they are ignorant of us and of the leadership of the pious people."

H 356, Ch. 23, h 4

Al-Husayn ibn Muhammad al-Ash‘ari and Muhammad ibn Yahya altogether have narrated from Ahmad ibn Ishaq from Su‘dan ibn Muslim from Mu‘awiya ibn ‘Ammar from abu ‘Abdallah (a.s.) who has said the following about the words of Allah.
"God has the most blessed Names. You should address Him in your worship by these Names . . ." (7:180) The Imam said, "We, I swear by Allah, are the most blessed names of Allah without which Allah does not accept any of the good deeds of His servants until they know us properly."

H 357, Ch. 23, h 5

Muhammad ibn abu ‘Abdallah ibn Muhammad ibn Isma‘il has narrated from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa‘id from al-Haytham ibn ‘Abdallah from Marwan ibn Salih who has said that Imam abu ‘Abdallah has said the following.
"Allah created us and made it well. He gave us our form and formed it well. He made us His eyes among His servants and His speaking tongue in His creatures. He made us His open hands over His servants with kindness and mercy. He has made us his face through which He is approached and his door that shows the way leading to Him. He made us His treasurers in the heavens and on earth. Through us the trees give fruit and the fruits ripen and the canals flow. Through us the skies send rain and plants grow on earth. Through our worship Allah is worshipped and were we not there Allah would not have been worshipped."

H 358, Ch. 23, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi‘a from his uncle, Hamza ibn Bazi‘a from abu ‘Abdallah (a.s.) who has said

the following about the words of Allah.
"When they invoked Our anger, (43:54). We took revenge on them . . ." (43:55). "Allah, the Most Holy, the Most High, does not become frustrated the way we do. But He has created friends for his-Own-self who become frustrated and at times happy. They are created. They worship (Allah). He has designed their happiness to be His Own happiness and their anger as His-Own anger. It is because He has assigned them to guide people to Him and serve as proof of His existence. For this reason such conditions belong to them. This does not reach Allah the way it reaches people. The meaning is what just mentioned. He has also said, "Whoever would humiliate My friends such people have declared war against Me with challenge." He has also said, "One who obeys the Messenger has certainly obeyed God. . . ." (4:80). "Those who pledge obedience to you are, in fact, pledging obedience to God. The hands of God are above their hands. . . ." (48:10). All of these and other similar ones mean what I just said. The same is the case with anger and happiness and other such matters. Had it been possible for frustration and anger to reach Allah one could have said that one-day Allah will banish altogether. It is because if anger and frustration would reach Him changes also would take place in Him and, thus, He will not remain safe from banishment. As a result, there would exist no distinction between the created and the Creator, between the Almighty and those subject to such might and power. No distinction would remain between the created and the Creator. Allah is far above such things, and is the Most High and Most Great. He is the Creator of all things not because he needed them. If it would be without the need then it would be impossible to limit Him with limits and conditions. Note this if Allah would will it to be so."

H 359, Ch. 23, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Humran from Aswad ibn Sa‘id who has said the following.
"I was in the presence of Imam abu Ja‘far (a.s.), who began to speak without any question from me." "We are the authority of Allah. We are the door to Allah. We are the tongue of Allah. We are the face of Allah. We are the eyes of Allah in His people. We are the authority in the commandments of Allah among His servants."

H 360, Ch. 23, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn abu Nasr from Hassan al-Jammal who has said that Hashim ibn abu ‘Ammara al-Janbi reported to him this. "I heard Amirul Mu’minin Ali (a.s.) saying, ‘I am the eyes of Allah. I am the hands of Allah. I am the sides of Allah. I am the door to Allah."

H 361, Ch. 23, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi‘a from his uncle Hamza ibn Bazi‘a from Ali ibn Suwayd from abu al-Hassan Musa ibn Ja‘far (a.s.) who has said the following.
About the words of Allah "Woe to me because of my failure to fulfill my duties from the side of God. . ." (39:56). The Imam (a.s.) said that *the side of Allah* is Amirul Mu’minin (a.s.) and so are the successors of the high position until the matters will reach to the last one among them."

H 362, Ch. 23, h 10

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Ali ibn al-Salt from al-Hakam and Isma‘il sons of Habid from Burayd al-‘Ijli who has said the following.
"I heard Imam abu Ja‘far (a.s.) saying, ‘Through us Allah is worshipped. Through us Allah is known. Through us belief in the Oneness of Allah, the Most Holy, the Most High, is established. Muhammad is the Hijab (curtain) of Allah, the Most Holy, the Most High."

H 363, Ch. 23, h 11

Some of our people have narrated from Muhammad ibn ‘Abdallah from ‘Abdal Wahhab ibn Bishr from Musa ibn Qadim from Sulayman from Zurara from abu Ja‘far (a.s.) who has said the following.
"I asked the Imam about the words of Allah, the Most Holy, the Most High, "They (children of Israel) did not wrong Us but they wronged themselves." (2:57) The Imam said, "Allah is far Great and Majestic and Mighty above being wronged. But He has mixed us with His Own-self. He has considered the wrong done to us as being done to Him and His Own authority as our authority as He has said, "Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians" (5:55). It means the Imams from us. Allah has also said, "They (children of Israel) did not wrong Us but wronged themselves. (2:57)" Then he mentioned a similar statement."

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Chapter 24

Chapter on al-Bida'

H 364, Ch. 24, h 1

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from abu Ishaq Tha'laba from Zurara ibn A'yun from one of the two Imams who has said the following.
"Allah is best worshipped with belief in *al-Bada'*. In another Hadith from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abdallah (a.s.) who has said, "Allah's Greatness is not realized as good as it is realized with belief in *al-Bad."*

H 365, Ch. 24, h 2

It is narrated from Ali ibn Ibrahim from his father from ibn abu 'Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari and others from abu 'Abdallah (a.s.) whos has said the following about the words of Allah.
"God establishes or effaces whatever He wants . . ." (13:39) The Imam (a.s.) said, "Can anything be affaced without being established? Can anything be esblished unless it is out of nothing?"

H 366, Ch. 24, h 3

It is narrated from Ali from his father from ibn abu 'Umayr from Hisham ibn Salim from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said the following.
"Allah did not send any messenger without three conditions. (a) Acknowledgement of being His servant and worshipper (b) To acknowledge that there is nothing like Him and (c) that Allah may bring forwards whatever He would so will and takes backwards whatever He would so will."

H 367, Ch. 24, h 4

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurara from humran from abu Ja‘far (a.s.) who has said the following.
"I asked the Imam about the words of Allah, "It is He who has created you from clay to live for a life-time and the span of your life is only known to Him. . . ." (6:2)
The Imam said, "There are two appointed times. One is is a definit time and the other is the conditional one."

H 368, Ch. 24, h 5

It is narrated from Ahmad ibn Mahran from ‘Abdal ‘Azim ibn ‘Abdallah al-Hassani from Ali ibn Asbat from Khalaf ibn Hammad from ibn Maskan from Malik al-Juhanni who has said the following.
"I asked Imam abu ‘Abdallah (a.s.) about the words of Allah "Does he not remember that We created him when he did not exist?" (19:67)
The Imam (a.s.) said, "It means that he did not exist in a definit or in the form of a being."

I asked the Imam about the words of Allah, "There was certainly a time when there was no mention of the human being" (76:1)
The Imam said, " It was definit but not mentioned."

H 369, Ch. 24, h 6

It is narrated from Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi‘ ibn ‘Abdallah from al-fudayl ibn Yasar who has said the following.
"I heard abu Ja‘far (a.s.) saying, "There are two kinds of knolwedge. One kind is hidden with Allah of which no one of his creatures has any information. The other kind of knowledge is the knowledge of His angels and His messengers. Whatever knowledge He has given to His angels and messengers it will come to pass. He will not speak a lie not will He let His angels or messengers to do so. The knowledge that is hidden with Him of this He brings forwards whatever He would will and takes back whatever would He will so and establishes whatever would He will so."

H 371, Ch. 24, h 8

It is narrated from a number of our people from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Ja‘far ibn ‘Uthman from Suma‘a from abu Basir and Wahab ibn Hafs from abu Basir from abu ‘Abdallah (a.s.) who has said the following.
"Allah has two kinds of knowledge. There is the hidden, treasured knowledge of which one has any information except Allah. From this knowledge comes *al-Bada’*. There is the knowledge that Allah has given to His angels, His messengers and His prophets and we know this knowledge."

H 372, Ch. 24, h 9

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn sa‘id from al-Hassan ibn Mahbub from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following.
"Nothing appeared to Allah in a thing except that He knew it before *al-Bada’* would take place."

H 373, Ch. 24, h 10

It is narrated from him from Ahmad from al-Hassan ibn Ali ibn Faddal from Dawud ibn Farqad from ‘Amr ibn ‘Uthman al-Juhanni from abu ‘Abdallah (a.s.) who has said the following.
"*Al-Bada’* does not takke place to Allah out of ignorance."

H 374, Ch. 24, h 11

It is narrated from Ali ibn Ibrahim from Muhammad ibn ibn ‘Isa from Yunus from Mansur ibn Hazim who has said the following.
I asked abu ‘Abdallah (a.s.), "Can anything happen today that was not in the knowledge of Allah the day before?’ The Imam (a.s.) said, "No, this does not happen. Whoever would say so Allah will make him to suffer a great deal." I then said, "Do you consider that all that were there and all that will take place up to the Day of Judgment are all in the knowledge of Allah?" The Imam said, "Yes, it was so before He created the creatures."

H 375, Ch. 24, h 12

It is narrated from Ali ibn Muhammad from Yunus from Malik al-Juhanni who has said the following.
"I heard Imam abu ‘Abdallah (a.s.) saying, ‘Had the people known of the reward in the belief in *al-Bada’* there would have been no weakness in their words about it."

H 376, Ch. 24, h 13

It is narrated from a number of our peole from Ahmad ibn Muhammad ibn Khalid fro some of our people from Muhammad ibn ‘Amr al-Kufi brother of Yahya from Murazim ibn Hakimwhos has said the following.
I heard abu ‘Abdallah (a.s.) saying, "No prophet has ever proclaimed prophethood before acknowledging before Allah about five things. Acknowledgement of al-Bada’, of the wish of Allah, the prostration, affirmation of worshipping and obedience."

H 377, Ch. 24, h 14

With the same chain of narrators it is narrated from Ahmad ibn Muhammad from Ja‘far ibn Muhammad from Yunus from Jahm ibn abu Jahma from whom he narrated from abu ‘Abdallah (a.s.) who has said the following.
"Allah, the Most Holy, the Most High, inform Prophet Muhammad about all that was there from the beginning of the world and that will be there to the end of the world. He informed him about is definit in them and made an except about what is otherwise."

H 378, Ch. 24, h 15

It is narrated from Ali ibn Ibrahim from his father from al-Rayyan ibn al-Salt who has said the following.
"I heard Imam al-Rida (a.s.) saying, "Allah never sent a prophet without the law that prohibits the use of wine and without belief in *al-Bada.’*"

H 379, Ch. 24, h 16

It is narrated from al-Husayn ibn Muhammad from Mu’alla ibn Muhammad who has said the following.
"The ‘Alim (scholar) was asked, ‘How is the knowledge of Allah?" He replied, "He knew, He wanted, He willed, He measured, He decreed and He allowed it to happen. He let happen what He had decreed and decreed what he had measured and measured what He had willed. From His knowledge was His wish. From His wish was His will and from His will was His measuring. From His measuring was His decree and from His decree was His letting it to happen. Knowledge is before the wish. The wish is the second and the will is the third. Measuring happens up on the decree to let it happen. For Allah, the Most Holy, the Most High, there is al-Bada’ in whatever He knows when He wants and in the will to measure things. When the decree is issued to let it happen then there is no al-Bada’. Thus, the knowledge of the object of knowledge is before it comes into existence. The wish for the object of wish is before its substance. The will in what iis willed iis before it is established. The measuring of these objects of knowledge is before their details and before their reaching the stage of being manifested in their substance and time. The decree to let it happen is decisive in the acts with body and what is perceived with the senses of the colored having smells and weight and measurement and things walking, crawling and creeping on earth of man, Jinn, birds, beasts and others that are comprehended with the senses.

Al-Bada’ happens with Allah in the matters that have no substance. When substance and meaning would appear then there is no al-Bada’. Allah does whatever He wants. With knowledge He has the knowledge of the things before their coming into existence. With the wish He has the knowledge their qualities and their limits. He invented them before they became manifest. With the will He distinguished them in their colors and qualities. With measurement He measured their sustenance and and made their beginning and end. With the decree Ahe made public for people theiir places and guided them thereto. With the letting them to happen He explained the reaasons and made the affairs public. This how is the planing of the Most Majestic, the All-knowing."

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Chapter 25

Chapter on the issue that there is nothing in heavens and earth but that they are in seven

H 380, Ch. 25, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id and Muhammad ibn Khalid altogether from Fudala ibn Ayyub from Muhammad ibn ‘Ammara from Hariz ibn ‘Abdallah and ‘Abdallah ibn Maskan altogether from abu ‘Abdallah (a.s.) who said the following.
"There is nothing in the heavens and on earth without these seven charateristics: the wish, the will, the measure, the decree, the permission, the record and duration.Whoever thinks that he can do without any one of these he has become a unbeliever."

From Ali ibn Ibrahim from his father from Muhammad ibn Hafs from Muhammad ibn ‘Ammara from Hariz ibn ‘Abdallah and ibn Maskan a similar Hadith is narrated.

H 381, Ch. 25, h 2

He has narrated it from his father from Muhammad ibn Khalid from Zakariya ibn ‘Imran from abu al-Hassan Musa ibn Ja‘far (a.s.) who has said the following.
There is nothing in heavens or on earth without seven: the decree, the measure, the will, the wish, the record (book) the duration and the permission. Whoever, would think something else he certainly has spoken a lie against Allah or has rejected Allah, the Most Holy, the Most High.

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Chapter 26

Chapter on Wish and Will

H 382, Ch. 26, h 1

It is narrated from Ali ibn Muhammad ibn ‘Abdallah from Ahmad ibn abu ‘Abdallah from his father from Muhammad ibn Sulayman al-Daylami from Ali ibn Ibrahim al-Hashimi who has said the following.
"I heard abu al-Hassan Musa ibn Ja‘far (a.s.) saying, ‘There can nothing until Allah would wish it to be, will, measure and decree." I asked what is the meaning of *wish* (Sha’a)? The Imam replied, "It is to begin the act." I asked, "What is the meaning of measure (Qaddara)? The Imam replied, "It is measuring the length and the width of something." I asked what is the meaning of decree (Qada)? The Imam replied, "When He decrees He lets it happen and this is when it becomes unavoidable to happen."

H 383, Ch. 26, h 2

It is narrated from Ali ibn Ibrahim from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from Aban from abu Basir who has said the following.
"asked abu ‘Abdallah (a.s.) about, "(Allah) Wished, Willed, Measured and Decreed." The Imam said, "Yes." I asked, "Did He love?" The Imam said, "No." I asked, "How is it that He wished, willed measured and decreed but did not love?" The Imam said, "This is how it has come to us."

H 384, Ch. 26, h 3

It is narrated from Ali ibn Ibrahim from his father from Aloi ibn Ma‘bad from Wasil ibn Sulayman from ‘Abdallah ibn Sinan who has said the following.
"I hear Imam abu ‘Abdallah (a.s.) saying, "Allah commanded but did not want. He wanted but did not command. He commanded Satan to prostrate but He did not want it. If He wanted Satan would have prostrated. He prohibited Adam from eating of the tree and wanted him to

eat. Had He not wanted he would not have ate."

H 385, Ch. 26, h 4

It is narrated from Ali ibn Ibrahim from al-Mukhtar ibn Muhammad al-Hamadani and Muhammad ibn al-Hassan from ‘Abdallah ibn al-Hassan al-‘Alawi altogether from al-Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) who has said the following.
"Allah has two wills and two wishes. He has a definite will and an intended will. He prohibits but He wants it. He commands but He does not want it. Consider that He prohibited Adam and his spouse from eating of the tree but He wanted them to eat. Had He not wanted their wish would not have surpassed Allah’s wish. He commanded Ibrahim to slaughter Ishaq but He did not want it to happen. Had He wanted it the wish of Ibrahim would not have surpassed the wish of Allah, the Most High."

H 386, Ch. 26, h 5

It is narrated from Ali ibn Ibrahim from his father from Ali ibn Ma‘bad from Durost ibn abu Mansur from Fudayl ibn Yasar who has said the following.
"I heard Imam abu ‘Abdallah (a.s.) saying, ‘He wanted and willed and did not love and did not agree. He wanted something nor to happen except in His knowledge and He willed in the same way but He did not love it to be said, "The third of the three and He did not agree that His servants become unbelievers."

H 387, Ch. 26, h 6

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn abu Nasr who has that Imam abul Hassan al-Rida has said the following.
"Allah said, ‘O son of Adam through My wish you came into existence and it is you who wish for yourself whatever you wish. Through My power you fulfill your obligations and through My bounties you receive strength to disobey Me. I made you made you to hear and see and be strong. Whatever good you receive is from Allah and whatever evil afflicts you is from your own-self. It is because I have priority to your good deeds and you have priority to your bad deeds. This is because I Ahmad ibn Muhammad not asked what I do but they are questioned ffor what they do."

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Chapter 27

Chapter on Test and Choice

H 388, Ch. 27, h 1

It is narrated from Ali ibn Ibrahim ibn Hashim from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from Hamza ibn al-Tayyar from Imam abu ‘Abdallah (a.s.) who has said the following.
"There is no expansion or reduction but that Allah therein has a wish, decree and testing."

H 389, Ch. 27, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Fudala ibn Ayyub from Hamza ibn Muhammad al-Tayyar from abu ‘Abdallah (a. s.) who has said the following.
" There is nothing in which there is expansion or reduction of the matters that Allah has commanded or has prohibited except that Allah, the Most Holy, the Most High, therein has a decree and a testing."

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Chapter 28

Chapter on Fortunateness and Un-fortunateness

H 390, Ch. 28, h 1

It is narrated from Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Saffron ibn Yahya from Mansur ibn Hazim from Imam abu ‘Abdallah (a.s.) who has said the following.
"Allah created good fortune and bad fortune before He created the creatures. Whoever Allah has created fortunate He never becomes angry with him even though he may do bad deeds. He to reach and nor do the deep diving intelligence is capable to grasp. Most High is Allah. It is He who is not subject to the effects of the numbered time or extended period or limited attributes. Glorious is Allah, Who has no beginning that started or a destination that would close or an end that would finish. Glorious is He Who is just as He Him Self has introduced. Those who speak of His attributes can never praise Him duly. He gave to everything a limit at the time of its creation for their non- similarity to Him and His none-similarity to them. For Him th of would dislike his deeds but his own self. If he is an unfortunate He would never love him even if he would do good deeds. He would love his deeds but not his own self because of what he will end up to. If Allah would love someone He will not dislike him and if He would dislike someone He will not love him."

H 391, Ch. 28, h 2

It is narrated from Ali ibn Muhammad (in a marfu‘ manner) from shu‘ayb al-‘aqaqufi from abu Basir who has said the following.
"I was in presence of Imam abu ‘abdallah (a.s.) when a certain person asked him saying, ‘May Allah take my soul in service for your cause, O great-great-great-great-grandson of the holy Prophet (s.a.), wherefrom misfortune took hold of the people committing sins and so Allah in His knowledge deemed it for them to suffer?" The Imam said, "It is the judgment of Allah, the Most Holy, the Most High and no one has the right (to oppose it). When passed such judgment He gave to the people of love the ability to know Him and relieved them of the hardships of deeds by means of what they are capable of and He gave the people of sins the ability to commit sins due His early knowledge and denying them the power to accept from Him, thus, they agree with what is in His knowledge about them and they remain unable to do

things that would save them from His punishment. It is because His knowledge is more preferred in the reality of judgment and acknowledgement and this is what is meant by He wanted what He wanted and it is His secret"

H 392, Ch. 28, h 3

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd for Yahya ibn ‘Imran al-Halabi from Mu’alla ibn ‘Uthman from Ali ibn Hanzala from Imam abu ‘Abdallah (a.s.) Who has said the following.
The Imam said, "A fortunate person is made to walk on the path of the unfortunate ones so much so that people would say, "How similar has he become with them? In fact, he has become one of them. Then good fortune helps him. Sometimes a unfortunate one is made to walk on the path of the fortunate ones and people begins to say, "How similar has he become with them? In fact, he has become one of them. But misfortune takes hold of him. Whoever Allah has written to be of the fortunate ones, even if very little time, such equal to the period between two breast-feeding of a camel her young, would have been left from his life in this world Allah will make it end in good fortune.

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Chapter 29

Chapter on Good and Evil

H 393, Ch. 29, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub and Ali ibn al-Hakam from Mu‘wiyah ibn Wahab from Imam abu ‘Abdallah (a.s.) who has said the following.
" Who sent it to Moses and revealed it in the Torah, "I Ahmad ibn Muhammad the Lord Allah. There is no lord but I. I have created the creatures and created the good and made to run through the hands of those whom I love. Fortunate are those through whose hands I have made the good to run. I am Allah. There is no Lord other than I. I created the creatures and created Evil and made it to run through the hands of whoever I wanted. Unfortunate, therefore, are those through whose hands I have made Evil to run.

H 394, Ch. 29, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad from his father from ibn abu ‘Umayr from Muhammad ibn Hakim from Muhammad ibn Muslim who has said that he heard Imam abu Ja‘far (a.s.) say the following.
"In some of the things that Allah has revealed through His books is, ‘I am Allah. There is no lord other than I. I created the Good and Evil. Fortunate are those through whose hands I have made the Good to run and unfortunate are those through whose hands I have made the Evil to run and unfortunate are those who say, "How is this and how is that."

H 395, Ch. 29, h 3

It is narrated from Ali ibn Ibrahim from Muhammad ibn ‘Isa from Yunus from Bakkar from Kardam, from Mufaddal ibn ‘Umar and ‘Abdul Mu’min al- Ansari from Imam abu ‘Abdallah (a.s.) who has said the following.
"Allah, the Most Holy, the Most High, has said, "I am Allah. There is no lord other than I the creator of good and evil. Fortunate are those through whose hands I made the Good to run and unfortunate are those through whose hands I have made the Evil to run and unfortunate are those who say, "How is this and how is that." Yunus has said, "It means those who deny this fact instead of having proper understanding in it."

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Chapter 30

Chapter on Predestination, Fate and the Middle road in between

H 396, Ch. 30, h 1

It is narrated from Ali ibn Muhammad from Sahl ibn Ziyad and Ishaq ibn Muhammad and others (in a marfu‘ manner) who have said the following .
"Once in Kufa, after Amirul Mu’minin’s return from Siffin a man came to him and sat with his legs folded underneath in front of the Imam (a.s.) and said, "O Amirul Mu’minin, tell us about our journey against the people of Sham (Syria) was it because of Allah’s determining it to be so?"

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Chapter 31

Chapter on Predestination, Fate and the Middle road in between

H 397, Ch. 31, h 1

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Ishaq ibn Muhammad and others, in a marfu‘ manner, who have said the following.
"Once in Kufa, after Amirul Mu’minin’s return from Siffin, a man came to him and sat with his legs folded underneath in front of the Imam (a.s.) and said, "O Amirul Mu’minin, tell us about our journey against the people of Sham (Syria). Was it because of Allah’s decree and determination or not?" Amir al-Mu’minin said, "Yes, O Shaykh, every hill that you climbed and every valley that you traversed was because of the decree and the determination of Allah." The Shaykh then said, "Will my tiring efforts be counted in the sight of Allah, O Amir al-Mu’minin?" The Imam said, "Be patient, O Shaykh. I swear to Allah that He will grant you a great reward for your journey wherever you traveled, for your stay wherever you rested and for your return when you were headed back. In none of these conditions that you went through you were coerced or compelled."

The Shaykh then said, "How would we not be considered compelled or coerced when all of our journey, rest and return were because if the decree and determination of Allah?" The Imam said, "Do You think it was all due to unavoidable decree and binding determination? Had it been so all the reward, punishment, commandments, orders and warnings from Allah would remain invalid and meaningless. The promise and warnings would fall apart. No one could blame the sinners and no one would praise the people of good deeds. The sinners could have been more deserving than the people of good deeds and the latter ones could have deserved more punishment. Such can only be the belief of the idol worshippers, the enemies of the Beneficent and of the party of Satan and determinist of this nation (Ummah) and her Zoarastarians.

"Allah, the Most Holy, the Most High, has obligated people on the basis of their freedom and choice and has prohibited as a warning. He rewards a great deal for very little of deeds. Disobedience to Him is not due to His weakness or His defeat. Obedience to Him is not for compulsion and coercion. He has not given (the power to people) in the absolute sense. He has not created the heavens and the earth and all that is between them without a purpose. He has not sent the messengers and the prophets to warn and promise people just to play a joke. Such could only be the belief of the unbelievers. Woe is for the unbelievers to suffer in the fire."

The Shaykh then recited the following lines that he compose at the spot.

You are the Imam for whose obedience we do hope for Salvation a day from the Beneficent, and forgiveness Explain you did our issue that was vague May your Lord reward the good with good.

H 398, Ch. 31, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Husayn ibn Ali al-Washsha’ from Hammad ibn ‘Uthman from abu Basir from Imam abu ‘Abdallah (a.s.), who has said the following.
"Whoever would think that Allah orders people to commit sins he has ascribed lies to Allah and whoever would think and say good and evil are from Allah he would have ascribed lies to Allah. (See also Hadith No 6 below).

H 399, Ch. 31, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Husayn ibn Ali al-Washsha’ from abu al-Hassan al-Rida (a.s.) who has said the following.
"I asked the Imam, ‘Has Allah left all the matters to people?’" The Imam said, "Allah is by far Exalted above such things." I then asked, "Has He compelled them to commit sins?" The Imam (a.s.) said, "Allah’s justice and His judgement is far above such things." The Imam further said, "Allah has said, ‘O son of Adam, I have more priority to your good deeds than yourself and you are of more priority to your bad deeds than I. You commit sins with the power that I have given to you."

H 400, Ch. 31, h 4

Ali ibn Ibrahim has narrated from his father from Isma‘il ibn Marrar from Yunus ibn ‘Abd al-Rahman who has said that abu al-Hassan al-Rida (a.s.) said to me the following.
"O Yunus, do not say what pre-determinists say. The pre-determinists do not say what people of paradise say nor what people of hell say or what Satan says. The people of paradise say, "All praise is due to Allah for His guiding us. We would have never been guided without Allah’s guiding us." The people of hell say, "Lord, our misfortune overwhelmed us and we became lost" Satan said, "My Lord for your making me to rebel . . ."

H 401, Ch. 31, h 5

I then said, "I swear to Allah that I do not say what they say but I only say that there will be nothing unless Allah would want, will, measure and decree." The Imam (a.s.) said, "O Yunus, it is not that way, *there will be nothing unless Allah would want, will, measure and decree*. O 4."

H 402, Ch. 31, h 6

Through the above chain of narrators it is narrated from Yunus from Sa‘dan, in a marfu‘ manner, from abu ‘Abdallah (a.s.) who has said the following.
"Allah has not granted any bounties to a person but that He holds him justifiably responsible for it. He gives them bounties and gives them power, which justifies His holding them responsible for their duties. He gives smaller degrees of responsibilities to those who are of lesser degrees of capabilities. One who has received bounties from Allah He has provided ease for him, thus, the justification is what is for him to what is against him. Then it is for him to help the needy in optional ways. One on whom Allah has bestowed favors, He has made him noble in his house and beautiful in his form. This is enough justification for the duty of praising Allah, the Most Holy, the Most High, on his part of the deal and that he must not boast over the others to hold back the rights of the needy because of his respectability and beauty in his form."

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Chapter 32

Chapter on Differences in Justifying Divine Authority among People

H 403, Ch. 32, h 1

Muhammad ibn abu ‘Abdallah has narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Husayn ibn Zayd from Durust ibn abu Mansur from whoever he narrated from abu ‘Abdallah (a.s.), who has said, "There are six things in which the people have no doing. They are knowing, ignorance, consent, anger, sleeping and waking up."

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Chapter 33

Chapter on Allah’s Authorities and Means of Justification of Accountability in People

H 404, Ch. 33, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from abu Sha‘ba al-Mahamili from Durust ibn abu Mansur from Burayd ibn Mu‘awiya from abu ‘Abdallah (a.s.) who has said the following.
"People do not owe to Allah to know. It is up to Allah to make them know. Once Allah would make them know then people are responsible to accept."

H 405, Ch. 33, h 2

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Tha‘laba ibn Maymun from ‘Abd al-A‘la ibn ’A‘yun who has said the following.
"I asked abu ‘Abdallah (a.s.), ‘If a person does not know will he be held responsible?" The Imam (a.s.) said, "No, he will not be held responsible."

H 406, Ch. 33, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from Dawud ibn Farqad from abu al-Hassan Zakariyya from abu ‘Abdallah who has said the following.
"Whatever Allah has kept hidden from people they will not be held responsible for it."

H 407, Ch. 33, h 4

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Aban al-Ahmar from Hamza ibn al-Tayyar from abu ‘Abdallah (a.s.) who has said the following.
"The Imam (a.s.) said to me. ‘Write it down. He dictated to me the following. "It is of our *Hadith* that Allah will, justifiably, hold people accountable for what He has given and made known to them. Allah then sent His messengers to them and sent down books up on them in which He has commanded and prohibited them. He has commanded them to perform prayers and fast. The holy Prophet (s.a.) remained sleeping until the time for prayer expired and Allah said, "I make you sleep and wake you up. When you wake up then perform the prayer so that they would learn if such thing would happen to them what to do. It is not the way that they

say, ‘If one remains asleep (at the time of prayer) one is destroyed.’ In the same way is fasting. I cause you to become ill and when I give you good health then you will make up for the fast that you missed during your illness." Abu ‘Abdallah (a.s.) then said, "In the same way if you would look at all things you will find that Allah has caused no constrictions to anyone. You will not find anyone against whom Allah may not have enough justification to hold him accountable with His wish therein. I do not say that they can do whatever they wish." The Imam (a.s.) then said, "Allah guides and misleads." He further said, "People are not ordered in what they are not capable for. For every thing that people are ordered to do they have the capability for it and anything for which they are not capable is removed and lifted up from them but there is not much good in people." He then recited from the Holy Quran: "People who are weak or sick and those who do not have the means to take part in the fighting are exempt from this duty . . ." (They are accountable for the duty) "Righteous people shall not be blamed. God is All-forgiving and All-merciful." (9:91) as well as "Those who come to you, (Muhammad), asking to be taken to the battle . . ." (9:92) They are relieved of the duty because they do not have the means."

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Chapter 34

Chapter on The Issue that Guidance is from Allah, the Most Holy, the Most High

H 408, Ch. 34, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma‘il from Isma‘il al-Sarraj from ibn Maskan from Thabit in Sa‘id who has said the following.
"Abu ‘Abdallah (a.s.) said, ‘O Thabit, why would you bother about people. Leave them alone and do not call anyone to accept your faith. I swear by Allah that even if all the people in the heavens and earth would come together to guide a person whom Allah wants not to guide they will never be able to guide him. If all the people in the heavens and earth would come together to misguide a person whom Allah wants to guide, they will never be able to misguide him. Leave the people alone. Let no one say, ‘O my uncle, my brother, the son of my uncle and my neighbor.’ When Allah wants good for a person He cleanses his spirit. He then would not hear any lawful thing but that he knows it and no unlawful thing but that he dislikes it. Then Allah places a word in his heart with which He organizes all his affairs."

H 409, Ch. 34, h 2

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Humran from Sulayman ibn Khalid from abu ‘Abdallah (a.s.) who has said the following.
"When Allah, the Most Holy, the Most High, wants good for a person He places a point of light in his heart and opens the ears of his heart and assigns an angel to support him. When He wants bad fortune for a person He places a dark black spot in his heart, closes the ears of his heart and assigns a Satan to mislead him. The Imam (a.s.) then recited the following verse of the Holy Quran. "Allah (God) will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he was climbing high up into the sky. . . ." (6:125)

H 410, Ch. 34, h 3

A number of our people has narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn ‘Uqba from his father who has said the following.
"I heard abu ‘Abdallah (a.s.) saying, ‘Leave your affairs to Allah and do not leave them to the people. Whatever would be for Allah it will be for Him. Whatever would be for people it will

not rise up to Allah. Do not quarrel people about your faith because quarrelling sickens the heart. Allah, the Most Holy, the Most High, said to His Prophet (s.a.) "(Muhammad), you cannot guide whomever you love, but Allah (God) guides whomever He wants and knows best those who seek guidance (28:56). (Muhammad), do you force people to have faith?" (10:99). Leave the people alone because people learn from people and you have learned from the Holy Prophet (s.a.). I heard my father (a.s.) saying, "When Allah, the Most Holy, the Most High, writes for a person to enter in this faith he will do so faster than the flight of a bird to its nest."

H 411, Ch. 34, h 4

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from Fudayl ibn Yasar the following.
"I asked abu ‘Abdallah (a.s.), ‘Can we invite people to this faith?’" The Imam Said, "No, do not invite them, O Fudayl. When Allah wants good for a servant of His, He orders an angel, to grab him by his neck and then enters him in this faith compelled or willing."

The end of the books on Intelligence, Knowledge and Oneness of Allah of the book, al-Kafi, followed by the book, al-Hujja in the second volume of the book, al-Kafi by al-Shaykh abu Ja‘far Muhammad ibn Ya‘qub al-Kulayni (May Allah grant him blessings).

12/12/1998

Translated into English

Muhammad Sarwar***

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The Book about People with Divine Authority

Last Updated: June 8, 1999

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Chapter 1

The necessity of the presence of Divine Authority among the people Abu Ja‘far Muhammad ibn Ya‘qub al-Kulayni, the author of this book, may Allah grant him blessings has said the following.

H 412, Ch. 1, h 1

Ali ibn Ibrahim has narrated from his father from al-‘Abbass ibn ‘Umar al-Qummi from Hisham ibn al-Hakam from abu ‘Abdallah (a.s.) the following.
"An atheist asked the Imam (a.s.), ‘How do you prove the truthfulness of the prophets and the messengers?’" The Imam (a.s.) said, "It is a fact that we have established with sufficient evidence the existence of our Creator, the Most Holy, the Most High and Exalted above all creatures. It is a fact that this Creator is All wise and Most High. His creatures can not see, touch, associate and directly communicate with Him. It proves that His deputies must be present among His creatures. It is His deputies and ambassadors who speak to people for Him and provide them guidance to protect their interests, to tell them what is beneficial to them and what are the best means of survival and what may cause their destruction. This proves the presence among people of those who conveys the commandments of the Creator, Who is All wise and All knowing Allah, the Most Holy, the Most High, to people. Such people are the prophet (a.s.) the chosen ones from among His creatures. They are the people of wisdom, disciplined with wisdom and sent to people with the message of wisdom. They are different from other people - although are like them in physical form and shape - in their conditions of discipline and their receiving direct support from Allah, the Most Holy, the Most High and All-Wise. This also proves their presence among people in all times to ensure the availability of the people with Divine authority who would have the kind of knowledge that would establish their truthfulness and trustworthiness."

H 413, Ch. 1, h 2

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following.
"I said to Imam abu ‘Abdallah (a.s.), ‘Allah by far above Majestic and Gracious to be known through His creatures. In fact, the creatures are known through Allah.’" The Imam (a.s.) said, "You have spoken the truth." I said, "One who knows that he has a Lord, he must also learn that his Lord agrees with certain things and disagrees with certain other things. The only way he would know what his like and dislikes is revelation or a messenger. On e does not receive revelation he must find the messengers and when finds the messengers he will know that they the Divine authority and that obedience to them is necessary.

I say to people, "Do you know that the messenger of Allah was the Divine authority over His creatures?" They say, "Yes, he was the Divine authority." I then ask, "After the messenger of Allah who was the Divine authority over His creatures?" They said, "After the messenger of Allah the Divine authority is the Holy Quran." I considered the Holy Quran and found out that various kinds of people consider this Holy Book as support for their beliefs. For example the Murji'a (people who say Allah has postponed punishment), the pre-determinists and the atheist who even do not believe in it but take it as the basis for their arguments against the others. I then learned that the Holy Quran can not serve as Divine authority without a guardian whose words from the Holy Quran would be the truth. I then ask the people, "Who is the guardian of the Holy Quran?" They say, "Ibn Mas'ud knew the Holy Quran, 'Umar knew it and Hudhayfa knew the Holy Quran." I ask them, "Did they know all of the Holy Quran?" The people say, "No, they did not know all of it." I have not found anyone who would know all of the Holy Quran except Ali ibn abu Talib (a.s.). It is a fact that if any issue would emerge that needed a Quranic solution, except for Imam Ali (a.s.) every one of the others would, in many cases, say, "I do not know." Only Imam Ali (a.s.) would say, "I know." I then acknowledge that Imam Ali (a.s.) is the guardian of the Holy Quran and obedience to him is obligatory and he is the Divine authority over the people after the Holy Prophet (s.a.). Whatever Imam Ali (a.s.) has said from the Holy Quran is the truth." The Imam (a.s.) said, "May Allah grant you blessing."

H 414, Ch. 1, h 3

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ibrahim from Yunus ibn Ya'qub who has said the following.
"In the presence of Imam abu 'Abdallah (a.s.) once there was a group of his followers consisting of Humran ibn 'Ayun, Muhammad ibn al-Ni'man, Hisham ibn Salim, al-Tayyar and others among whom was also Hisham ibn al-Hakam, a young man. Imam abu 'Abdallah (a.s.) said, "O Hisham can you tell us what did you do to 'Amr ibn 'Ubayd and how did you ask him questions?" Hisham said, "O descendant of the Holy Prophet Your greatness makes me feel shy and my tongue does not work in your presence." The Imam (a.s.) said, "When I would order you something you should do it." Hisham, then said, "I came to learn about the gathering of 'Amr ibn 'Ubayd and sessions of speeches for people in the Mosque of Basra. It disturbed me a great deal and I went to Basra. It was a Friday. I went to the Mosque and found a large circle of people among was 'Arm ibn 'Ubayd with a black piece of woolen cloth used as a loin cloth and another piece over him as a gown and people would ask him questions. I asked people for room, which they made for me. I sat in front of the people with my legs folded beneath and said, "O scholar, I come from out of town. Can I ask you questions?" He said, "Yes, you may ask." I asked, "Do you have eyes?" He said, "Son, what kind of question is this? Something that you can see why then do you ask?" I said, "That is how my questions are." He said, "Son, you may ask your questions even if they would be foolish ones." I asked, "Do you have eyes?" He said, "Yes, I have eyes." I asked, "What do you do with them?" He said, "I see with them the colors and persons." I asked, "Do you have

a nose?" He said, "Yes, I have a nose." I asked, "What do you do with it?" He said, " I use it to smell things." I asked, "Do you have a mouth?" He said, "Yes, I have a mouth." I asked, "What do you do with it?" He said, "I test things with it." I asked, "Do you have ears?" He said, "Yes, I have ears." I asked, "What do you do with them?" He said, "I hear sounds with them." He I asked, "Do you have a heart?" He said, "Yes, I have a heart." I asked, "What do you do with it?" He said, "I distinguish and discern things that come to it from the other senses." I asked, "Why are your others senses independent of your heart and why do they need it?" He said, "They are not independent of my heart." I said, "Why do they need your heart when they are all healthy and sound?" He said, "Son, when the other senses face a doubt about something, such as smell, test, etc., I send it to my heart and it ascertains certainty and discards doubts." I asked him, "Do you mean that Allah has set up the heart to remove doubts from the other senses?" He said, "Yes, that is true." I asked, "Is then the existence of the heart necessary to remove the doubts of the other senses?" He said, "Yes, it is necessary."

I then said, "O abu Marwan, Allah, the Most Holy, the Most High, as you say, has not left your senses without an Imam to correct the doubts and the mistakes of the other senses in you and remove doubts therefrom, how would He leave all the people with doubts and confusions without an Imam who would remove their doubts and settle their disputes?" He remained quite and did not say anything for a while. He then asked, "Are you Hisham ibn al-Hakam?" I said, "No, I am not." He asked, "Are you of his associates?" I said, "No." He asked, "Wherefrom are you?" I said, "I am from Kufa." He said, "You then must be Hisham ibn al-Hakam." He then took to himself and gave me room nearby. He discontinued his speech until I left." Imam abu ‘abdallah (a.s.) smiled and said, "O Hisham who has taught you this?"

I replied, "I learned something from you and added something of my self." The Imam (a.s.) said, "This, I swear by Allah, is written in the books of Abraham and Moses."

H 415, Ch. 1, h 4

Ali ibn Ibrahim has narrated from his father from those whom mentioned from Yunus ibn Ya’qub who has said the following.
"I was in the presence of Imam abu ‘Abdallah (a.s.) that a man from Sham (Syria) came to him and said, ‘I am a man of Kalam (meaningful words) Fiqh (laws) and rules of obligations and I have come to debate your people." Imam abu ‘Abdallah asked, " Are your meaningful words those of the Messenger of Allah or your own words?" He replied, "Somme of them are from the Messenger of Allah and some of them are my own words." The Imam said, "Are then you a partner of the Messenger of Allah?" He said, "No, I am not." The Imam (a.s.) asked, "Have you received any revelation from Allah, the Most Holy, the Most High ?" He said, "No, I have not." The Imam then asked, "Is it obligatory to obey you just as it is obligatory to obey the Messenger of Allah?" He said, "No, it is not." The Imam (a.s.) then turned to me and said, "O Yunus, this man has just defeated himself before debating others."

The Imam then said, "O Yunus, why do you not speak to him if you do well in debate?" I said, "I wish I could but, may Allah take my soul in the service for your cause, I have heard that you do not allow debating and say that wayl (a place in hell) is for those who debate. Some of them say, ‘This is accepted and that is not accepted and this is alright to say but that is not alright to say that this we understand and that we do not understand.’ The Imam (a.s.) said, "I said so if they would ignore what I say and follow what they themselves want."

The Imam then said, "find out who is outside who could debate and bring them in. The reporter has said, "I then brought in Humran ibn ’Ayun who was good in debating, Ahwal who also was good in debate. I brought Hisham ibn Salim who debated well. Another person I brought was Qays ibn Masir who the best of them to me. He had learned Kalam (theology) from Imam Ali ibn al-Husayn (a.s.) Our gathering took place in Makka before Hajj. Imam abu ‘Abdallah (a.s.) would stay near the Holy Mosque for few days in a small tent. Once the Imam (a.s.) looked outside the tent and there was a camel growling and said, "By the Lord of the Ka‘ba, it is Hisham." We thought it must be Hisham, the man from the family of ‘Qil who was very beloved to the Imam (a.s.). It was Hisham ibn al-Hakam who came in. He had just grown a small beard and all of us were older than him. The Imam (a.s.) made room for him and said, "He is our supporter with his heart, tongue and hands." The Imam then asked Humran to debate the man. Humran came out strong. Then the Imam asked Taqi to debate the man. Ahwal also came strong. Then the Imam asked Hisham ibn Salim to debate the man. They both remained the same. The Imam (a.s.) then asked Qasys al-Masir to debate the man. When they debated the Imam (a.s.) laughed because of the man from Sham sometimes saying the right thing.

The Imam then asked the man from to speak with Hisham ibn al-Hakam. The man said, "O boy, ask me about the Imamat (spiritual leadership) of this man." Hisham become angry and began to shake and said, "O you, is your Lord more protective of His people or people themselves?" The man said, "It is My Lord Who is more protective of His creatures." Hisham then asked, "What then He in His opinion has done for them?" The Man said, "He has established His authority and guidance so that they would not differ and disunite and be united to support each other and remind them of their duties towards Allah." Hisham asked, "Who is he?" The man said, "He is the Messenger of Allah." Hisham then asked, "Who is the Divine authority after the Messenger of Allah?" The man replied, "It is the book if Allah and the Sunnah." Hisham then said, "Have the Book and Sunnah helped us today in removing our differences?" The man said, "Yes, they have helped us." Hisham then asked, "Why then do we have differences among us. You have come all the way from Sham to oppose and debate us?" The man then remained quite. The Imam asked him, "Why do not speak?" The man said, "If I were to say that we have no differences I would speaking lies. Were I to say that the Book and Sunnah solves our differences it would be invalid because they can be interpreted in so many ways. Were I to say that we do have differences and each claims to be the rightful party then the Book and the Sunnah would have been proved of no help. However, I can ask the same question from him also." The Imam (a.s.) then said to man from Sham, "Why do not then ask him this question?"

The man from Sham (Syria) then turned to Hisham and asked, "O you, is your Lord more protective of His people or people themselves?" Hisham said, "It is My Lord Who is more protective of His creatures." The man then asked, "Has He then established for them a means that would remove their differences, unite them, remove their difficulties and show them the right from wrong?" Hisham asked, "Do you mean for the time of the Messenger of Allah or at this time?"

The man from Sham said, "At the time of the Messenger of Allah was the Messenger of Allah. Who is the (Divine) authority at this time?" Hisham said, "(The Divine authority) at this time is this person sitting among us. To him people journey long distance to find answer to their questions. He tells us about the news of the heavens and the earth as he has inherited it from his father and grand father." The man from Sham said, "How would I know that?" Hisham then said, "Ask him whatever you would like." The man from Sham said, "You have left no excuse for me and I must ask."

Imam abu ‘Abdallah (a.s.) then said, "O man from Sham, "I can tell you how was your journey and how was your road. It was so and so." The Imam (a.s.) informed him with details. The man agreed and acknowledged the details and said, "Now I have become a Muslim." The Imam (a.s.) said, "In fact, you have become a believer in Allah now. Islam is before *Iman* (faith). Because of Islam people inherit each other and marry. Because of faith people receive rewards." The man then said, "You have spoken the truth. At this time I testify that there is no god but Allah, and that Muhammad is His Messenger and that you are the executor of the will of the Executor of wills of the Messengers of Allah."

The Imam (a.s.) then turned to Humran and said, "When you speak on the basis of *Hadith* you speak the truth." Turning to Hisham ibn Salim the Imam (a.s.) said, "You want the Hadith but you do not know them." About the al-Ahwal the Imam said, "You analogized and use a great deal of cunning ways and break falsehood with falsehood but your falsehood is stronger." To Qays al-Masir the Imam (a.s.) said, "You speak of something very near to the Hadith of the Holy Prophet (s.a) but use something very far from the Hadith of the Holy Prophet. You mix the truth with falsehood while a small degree of truth is enough to remove falsehood. You and Ahwal are experts in jumping here and there." Yunus has said, "I thought the Imam will say about Hisham something similar to those he said about the other two." The Imam then said, "O Hisham, you sometimes almost fall but you spring up like a bird on take-off. People like you should speak but be careful of slipping and intercession will follow, Allah willing."

H 416, Ch. 1, h 5

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘isa from Ali ibn al-Hakam from Aban who has that al-Ahwal reported to him the following.
"Zayd ibn Ali ibn al-Husayn (a.s.) sent called up on to meet him when he was in hiding. When I met him, Zayd said, "O abu Ja‘far, what would say if someone will from us would

come to you asking to join us? Will you rise up with him (against the enemies)?" I said, "Would it be your father or brother I would have joined them." He then said, "I want to rise up against these people. Come and join me." I then said, "No, may Allah my soul of service to you." He then said, "Is it that you keep yourself away from me?" I said, " It is only one soul. If Allah’s authority on earth exists, then those keeping away from you would have saved themselves and those joining you would have faced their destruction. If there would Divine authority exist one earth then people joining and keeping away from would be the same." He then said, "O abu Ja‘far, I would sit with my father at the same table he would feed me chunky morsels and cool off for me the hot one out kindness and diligent care. Do you think he was not afraid for me from the fire of hell? So he has informed you about religion and did not inform me?" I said, " May Allah make my soul of service to you, it is also because of the kindness of your father to you that to save you from the fire he did not inform you. He was afraid for you that after having the information you would ignore his guidance and so you become subject of fire He informed me also and if I would follow I will be safe and become destroyed if disobeyed for he which he was not that much concerned. Then I told him, ".." May Allah make my soul of service to you, are you of a higher degree of excellence or the prophets?" He said, "It is the prophets." I said, "Consider that Ya‘qub has said to Joseph, ‘My son do not tell your dream to your brothers. They may plot against you. Why he not inform the brothers so that they would not plot against Josephe?.He hid it from them such the way your father has done because he was afraid about you." Then He said, "When you say that, I swear to Allah that your friend (the Imam (a.s.) told me in Madina that I will be killed and crucified in al-Kunnasa and that he has a book with him that lists the people killed and crucified." I then went for Hajj and reported the story of Zayd to abu ‘Abdallah (a.s.) and what I said to Zayd. The Imam (a.s.) said, "You surrounded him from his fron, back, left, right, above and below and did not leave for any way out.

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Chapter 2

The Categories of the Prophets, the Messengers and the Imams (a.s.)

H 417, Ch. 2, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from Hisham ibn Salim and Durust ibn abu Mansur from him the following.
"Abu ‘Abdallah (a.s.) has said that the prophets and the messengers are of four categories. There were prophets who were given Divine news in their souls just for their own-selves and for no one else. There were also prophets who were given Divine news in their dreams and would hear the voice but would not see anyone when awake and they were not sent to other people with such news. They had to follow and Imam just as it happened with Lot who followed Abraham.. There were prophets who would experience in their dreams, hear the voice and see the angel and were sent to a group of people small or large like Jonas (we sent him to a hundred thousand people or a few more). The Imam said that there were thirty thousand more people lead by an Imam. Those who saw in their dreams heard the voice and saw the angel when awake and were also Imams like ’Ulul ‘Azm ones, such as Abraham were prophets but not Imams until Allah said, "I want to appoint you as the Imam for people." He said, "Also please from my descendents, to which He said, ‘My covenant does not go to the unjust ones, those who have worshipped idols or statues will not become Imams."

H 418, Ch. 2, h 2

Muhammad ibn al-Hassan has narrated those whom he mentioned from Muhammad ibn Khalid from Muhammad ibn Sinan from Zayd al-Shahham who has said the following.
"I heard Imam abu ‘Abdallah saying, ‘Allah chose Abraham as a servant before choosing him as a prophet. Allah chose him as a prophet before choosing him as a messenger. Allah chose him as a messenger before choosing him as a friend of His. Allah chose him as a friend of His before choosing him as an Imam. When all of the above things were gathered in Abraham, Allah said, "I have certainly appointed you as the Imam for the people." Because to Abraham it was so great he asked, "Can this (Imamat, leadership) be in my descendents also?" Allah said, "The feeble-minded can become the leaders of the pious ones."

H 419, Ch. 2, h 3

A number of our people has narrated from Ahmad ibn Muhammad ibn Muhammad ibn Yahya al-Khath‘ami from Hisham from abu Ya‘qub who has said the following "I heard abu

‘Abdallah saying, ‘The leaders and masters of the prophets and the messengers are five who are called ’ulul ‘Azm (people with determination) among the messengers who have the central role. They are Noah, Abraham, Moses, Jesus and Muhammad (s.a.)."

H 420, Ch. 2, h 4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan from Ishaq ibn ‘Abd al-‘Aziz from abu al-Saffah from Jabir from abu Ja‘far (a.s.) has said the following.
"I heard the Imam saying, ‘Allah chose Abraham as a servant before He chose him as a prophet. He chose him as a prophet before He chose him as a messenger. He chose him as a messenger before He chose him as a friend of His. He chose him as a friend of His before He chose him as an Imam. When all of these things gathered in him (the Imam holding his hands said, "Allah said, ‘O Ibrahim I have appointed you as the Imam (leader) of the people." Because of the greatness of the position Abraham them asked, "O Lord, can it be in my descendants also?" The Lord said, ‘My covenant does not go to the unjust ones."

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Chapter 3

The Difference among he Messengers, the Prophets and the al-Muhaddath

H 421, Ch. 3, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn from Ahmad ibn Muhammad ibn abu Nasr from Tha‘laba ibn Maymun from Zurara who has said the following "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, ‘He was a messenger, a prophet’. What is a messenger and what is a prophet?’" The Imam said, "A prophet is one who sees things in his dream and hears the voice but does not see the angel. The messenger is one who hears the voice, in his dreams and sees the angel." I then said, "What is the position of the Imam?" The Imam (a.s.) said, "He hears the voice but does not see and observe the angel" Then he recited the following verse of the Holy Quran. ‘Satan would try to tamper with the desires of every Prophet or Messenger or Muhaddith (Muhaddith is a commentary of Imam (a.s.), whom We sent . . .’" (22:52)

Ali ibn Ibrahim has narrated from his father from Isma‘il ibn Marrar who has said the following "Al-Hassan ibn al-‘Abbass al-Ma‘rufi wrote to Imam al-Rida (a.s.). "May Allah take my soul in service for your cause, explain to me the difference between the messengers, the prophets and the Imams." The Imam said or wrote, " The difference between the messengers, the prophets and the Imams is that a messenger is one to whom Jibril (Gabriel) comes. He sees Jibril and hears his speech and Jibril (the angel) brings him (Divine) revelation and sometimes he may see in his dream like the dream of Abraham (a.s.). A prophet is one who may hear the speech and may see the person or may not hear. The Imam is the one who hears the speech but does not see the person."

H 422, Ch. 3, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from al-Ahwal who has said the following.
"I Asked abu Ja‘far (a.s.) about the messenger, the prophet and al-Muhaddith (one who reports Divine guidance)." The Imam (a.s.) said, "A messenger is one to whom Jibril (angel) comes openly he sees him (the angel) and speaks to him. Such person is a messenger. A prophet is one who sees in his dream something like the dream of Abraham (a.s.) or the dream of our Prophet (s.a.) about reasons for prophethood before the coming of revelation until Jibril came from Allah with to inform him that he was to be a messenger. In the case of Prophet Muhammad (s.a.) when prophethood was established in him then Jibril brought him the

message that he was to be a messenger. Jibril would come and speak to him openly. Some of the prophets in whom prophethood is established they see in their dreams, the spirit comes to them, speaks and reports to them but they do not see the spirit when awake. Al-Muhaddith is one to who is reported to and he hears the reporting but does not see openly or in his dream."

H 423, Ch. 3, h 3

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ali ibn Hassan from Faddal from Ali ibn Ya'qub al-Hashimi from Marwan ibn Muslim from Burayd who has said the following.
"I asked abu Ja‘far (a.s.) about the words of Allah, the Most Holy, the Most High, "Satan would try to tamper with the desires of every Prophet or Messenger or Muhaddith (Muhaddith is a commentary of Imam (a.s.), whom We sent . . .’" (22:52). I said, ""May Allah take my soul in service for your cause, the word Muhaddith does not exist in our reading. What then is the meaning of The Messenger, Prophet and Muhaddith?" The Imam (a.s.) said, "A messenger is one to whom the angel comes openly and speaks to him. A prophet is one who sees in his dream. Sometimes prophethood and messengership may exist in one person. Al-Muhaddith is one who hears the voice but does not see the person (of the angel)." I then asked, may Allah keep you well, "How would one know that what one sees in his dream is true and that it is from the angel?" The Imam (a.s.) said, "He receives help for success to know the angel. Allah has your book the last book and your Prophet the last of prophets."

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Chapter 4

The issue that Allah’s holding people accountable remains unjustified without the Imam

H 424, Ch. 4, h 1

Muhammad ibn Yahya al-‘Attar has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Amayr from al-Hassan ibn Mahbub from Dawud al-Riqqi from the pious man (a.s.) the following "Allah’s holding people accountable remains unjustified without the Imam who would teach people about Him."

H 425, Ch. 4, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ who has said the following.
"Allah’s holding people accountable remains unjustified without the Imam who would teach people about Him."

H 426, Ch. 4, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from ‘Abbad ibn Sulayman from Sa‘d ibn Sa‘d from Muhammad ibn ‘Ammara from abu al-Hassan al-Rida (a.s.) who has said the following.
"Allah’s holding people accountable remains unjustified without the Imam who would teach people about Him."

H 427, Ch. 4, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from Khalaf ibn Hammad from ’Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following.
"A person with Divine authority is before the people, with the people and after the people."

Chapter 5

The Issue that the Earth at no time is without a Person with Divine Authority

H 428, Ch. 5, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn abu ‘Umayr from al-Husayn ibn abu al-‘Ala’ who has said the following.
"I abu ‘Abdallah (a.s.), ‘Can there be a time on earth without Imam?" The Imam said, "No, it can not be without Imam." I asked, "Can there be two Imams at a time?" He said, "No, unless one is quite."

H 429, Ch. 5, h 2

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu ‘Umayr from Mansur ibn Yunus and Su‘dan ibn Muslim from Ishaq ibn ‘Ammara from abu ‘Abdallah (a.s.) who has said the following.
"I heard the Imam (a.s.) saying, ‘The earth is never left without an Imam so that if the believers would add any thing it would be brought back and if they would reduce anything it would be completed."

H 430, Ch. 5, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Rabi‘ ibn Muhammad al-Musalliy from ‘Abdallah ibn Sulayman al- ‘Amiriy from abu ‘Abdallah (a.s.) who has said the following.
"The earth has never been without a person with Divine authority who would teach people about the lawful and unlawful matters and call them to the path of Allah."

H 431, Ch. 5, h 4

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from al-Husayn ibn abu ‘Ala’ from abu ‘Abdallah (a.s.) who has said the following.
"Can the earth be without Imam?" The Imam (a.s.) said, "No, it can be without Imam."

H 432, Ch. 5, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn Muskan from abu

Basir from one of them (Imams (a.s.), who has said the following
"Allah does not leave the earth without a ‘Alim (scholar). Without this the truth would not be distinguished from falsehood."

H 433, Ch. 5, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) who has said the following
"Allah, the Most Holy, the Most High, is far greater and above leaving the earth without an Imam of justice."

H 434, Ch. 5, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from abu ’Usama and Ali ibn Ibrahim from his father from al-Hassan ibn Mahbub from abu ’Usama and Hisham ibn salim from abu Hamza from abu Ishaq from those reliable among the companions of Amir al-Mu’minin (a.s.) who has said the following.
"O Lord. You do not leave your earth without a person who would represent Your authority among the people."

H 435, Ch. 5, h 8

Ali ibn Ibrahim has narrated from his father Muhammad ibn ‘Isa from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far (a.s.) who has said the following.
"I swear to Allah that He has not, from the day Adam died, left the earth without an Imam who would guide people to the Lord as with divine authority over the servants of the Lord. The earth will never remain without an Imam with Divine authority over His servants."

H 436, Ch. 5, h 9

Al-Hassan ibn Muhammad has narrated from Muhammad ibn Mu‘alla ibn Muhammad from some of our people from abu Ali ibn Rashid from abu al-Hassan (a.s.) who has said the following.
" The earth is never without a person with divine authority and I swear to Allah that I am the person with Divine authority."

H 437, Ch. 5, h 10

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from al-Fudayl from ibn abu Hamza who has said the following.
"I asked abu ‘Abdallah (a.s.), ‘Can the earth be left without the Imam?’" The Imam (a.s.)

replied, " Were to remain without Imam it would obliterate its inhabitants."

H 438, Ch. 5, h 11

Ali ibn Ibrahim has narrated from Muhammad ibn ‘isa from Muhammad al-Fudayl who has said the following.
"I asked abu al-Hassan al-Rida (a.s.), ‘Can the remain without Imam?’" He replied, "No, it will not remain so." I then said, "We narrate from Imam abu ‘Abdallah (a.s.) that the earth will not remain without Imam unless Allah becomes extremely angry with the people of the earth or with His servants." The Imam (a.s.) said, "In such condition it will not remain but it would obliterate with its inhabitants."

H 439, Ch. 5, h 12

Ali has narrated from Muhammad ibn ‘Isa from abu ‘Abd al_Mu’min from abu Harassa from abu Ja'far (a.s.) who has said the following.
"Would the Imam be taken away from the earth it will create waves against her inhabitants just like what the inhabitants of the ocean face."

H 440, Ch. 5, h 13

Al-Husayn ibn Ali has narrated from Muhammad from Mu‘alla ibn Muhammad from al-Washsha’ who has said the following.
"I asked al-Hassan al-Rida (a.s.), "I can the earth remain without Imam?" The Imam (a.s.) replied, "No, it will not remain so." I said, "We narrate that it will not remain without the Imam unless Allah, the Most Holy, the Most High, becomes angry with the people." The Imam said, "In such condition it will not remain but it will obliterate its inhabitants."

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Chapter 6

The Issue that even if only two people would remain on earth one of them would certainly be the Imam, the person with divine authority

H 441, Ch. 6, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn al-Tayyar who has said the following.
"I heard abu ‘Abdallah (a.s.) saying, ‘Would there remain no one on earth except two persons one of them would certainly be the person with Divine authority."

H 442, Ch. 6, h 2

Ahmad ibn Idris and Muhammad ibn Yahya together have narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isa from abu ‘Ubayd from Muhammad ibn Sinan from abu Hamza ibn al-Tayyar from abu ‘Abdallah (a.s.) who has said the following. "Would there remain only two people on earth, one of them would the person with divine authority over the other."

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa a similar Hadith.

H 443, Ch. 6, h 3

Muhammad ibn Yahya has narrated from those who he has mentioned from al-Hassan ibn Musa al-Khashshab from Ja'far ibn Muhammad from Kiram from abu ‘Abdallah (a.s.) who has said the following.
"If of all the people there will remain only two man one of them will be the Imam. He also said, ‘The last person to die will be the Imam (a.s.) so that no one could complain against Allah leaving him without Imam, the person with Divine authority over him.’"

H 444, Ch. 6, h 4

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn Isma‘il from ibn Sinan from Hamza ibn al-Tayyar who has said the following.
"I heard Imam abu ‘Abdallah (a.s.) saying, ‘Would there remain on earth no one except two people one of them will be the person with Divine authority or the second one will be the

person with Divine authority (uncertainty is from the narrator)."

H 445, Ch. 6, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from al-Nahdi from his father from Yunus ibn ya‘qub from abu ‘Abdallah who has said the following. "Would there remain no one except two people one of them will certainly be the Imam."

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Chapter 7

Knowing the Imam (a.s.) and Belief in His Divine Authority

H 446, Ch. 7, h 1

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ who has said that Muhammad ibn al-Fudayl narrated to me from abu Hamza from abu Ja'far (a.s.) who has said the following.
"Only those who know Allah worship Him. Those who do not know Allah they worship Him just like that in misguidance." I then asked, may Allah take my soul in service for your cause, what the knowledge about Allah?" The Imam (a.s.) said, "Knowledge about Allah means is to acknowledge the existence of Allah, the Most Holy, the Most High, to acknowledge His messenger and to love Imam Ali (a.s.). Of such knowledge is to follow him and the Imams of guidance and to denounce before Allah, the Most Holy, the Most High, their (Imams’) enemies. This is how the knowledge about Allah is."

H 447, Ch. 7, h 2

Al-Husayn has narrated from Mu‘alla al-Hassan ibn Ali from Ahmad ibn ‘A’idh from his father from ’Udhayna who has said that more than one person has narrated to us from one the two Imams (a.s.) who has said the following.
"One will not be considered a Mu‘min until he knows Allah, His Messenger and all of the Imams and the Imam of ones time, acknowledges his Divine authority and submits his affairs to the Imam (a.s.)." He then said, "How would one know the last one when one is ignorant of the first one."

H 448, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Hisham ibn Salim from Zurara who has said the following.
"I said to abu Ja'far (a.s.), ‘Is knowing the Imam from among you obligatory on all creatures?’" The Imam (a.s.) said, "Allah, the Most Holy, the Most High, sent Muhammad to all people as His Messenger and as His authority over all creatures on earth. Those who have faith in Allah and that Muhammad is His Messenger and have followed him and have acknowledged his message on such people it is obligatory to the Imam from us. Those who do not have faith in Allah and in His messenger and who do not follow him and do not acknowledge him and do not acknowledge the rights of Allah and His messenger then

knowing the Imam (a.s.) would be obligatory on them? They do not have faith in Allah and in His messenger, do not follow him and do not acknowledge their rights." I then asked, "What would you say about those who have faith in Allah and His messenger who acknowledge His messenger in all the matters that have come from Allah, is it obligatory for them to know the Imam (a.s.) from you?" The Imam (a.s.) said, "Yes, it is obligatory. Do they not know so and so?" I said, "yes, they do." The Imam (a.s.) then said, "Do you think Allah is the one who has placed such knowledge in their hearts? No, I swear to Allah that no one other than Satan has placed such knowledge in their hearts. I swear to Allah that no one other than Allah, the Most Holy, the Most High, has inspired our rights in hearts of the believers."

H 449, Ch. 7, h 4

From the narrator of the previous Hadith from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ‘Amr ibn abu al-Miqdam from Jabir who has said the following.
"I heard imam abu Ja'far (a.s.) saying, ‘Only those who know Allah, the Most Holy, the Most High, and worship Him. It is such people who know Him and know the Imam from the family of the Holy Prophet (s.a). Those who do not know Allah, the Most Holy, the Most High, and do not know the Imam from us, Ahlul Bayt, such people only know and worship something other than Allah just like that in error."

H 450, Ch. 7, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jaumhur from Faddala ibn Ayyub from Mu‘awiya ibn Wahab from Dhurayh who has said the following.
"I asked abu ‘Abdallah (a.s.) about the Imams after the Holy Prophet (s.a.)." The Imam (a.s.) said, "Amir al-Mu’minin (Ali) (a.s.) was the Imam. Then al-Hassan (a.s.) was the Imam. Then al-Husayn (a.s.) was the Imam. Then Ali ibn Al-Husayn (a.s.) was the Imam. Then Muhammad ibn Ali (a.s.) was the Imam. One who would deny this would be as if he has denied the existence of Allah, the Most Holy, the Most High, and the truthfulness of Prophet Muhammad (s.a)." I asked, "may Allah take my soul in service for your cause, are you then the Imam? I repeated it three times." The Imam said, "I only said it to you so that you will be of the witnesses before Allah, the Most Holy, the Most High, on His earth."

H 451, Ch. 7, h 6

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from those whom he mentioned from Muhammad ibn ‘Abd al-Rahman ibn abu Layla from his father from abu ‘Abdallah (a.s.) who has said the following.
"You will not be of the people of good deeds until you will know. You will not know until you acknowledge. You will not acknowledge until you safeguard the four doors and the first of these doors will not do any good without the last. The people of the three strayed far away

from the (right) path. Allah, the Most Holy, the Most High, accepts only the righteous deeds. Allah does not accept with one's fulfilling the conditions of the covenant. Those who remain faithful to Allah, the Most Holy, the Most High, about His condition and follow what is prescribed in the covenant he will receive blessings from Him and He will keep His promise. Allah, the Most Holy, the Most High, has informed the people of the path of guidance and has sanctioned for them the laws of Shari'a as beacons. He has informed them how to follow the laws. He has said, "I am All-forgiving to the righteously striving believers who repent and follow the right guidance." (20:82) "Allah (God) only accepts the offerings of the pious ones." (5:27)

Those who are pious before Allah about His commandments they meet Allah as believers in in whatever Prophet has brought to them from Allah. It is unfortunate that people died before finding guidance. They thought that they were believers but they became polytheist without realizing it.

Those who enter the house through the door they are rightly guided. Those who go other ways they are on the path to destruction. Allah has connected the obedience to the people of Divine authority with the obedience to His Messenger and the obedience to His messenger with obedience to His Own-self. Those who would disregard obedience to the people of Divine authority they have not obeyed Allah and His Messenger. This obedience is the acknowledgment of what Allah, the Most Holy, the Most High, has sent. (That you) be well dressed with means of beauty near every mosque; that you should enter the doors of the houses that Allah has given permission to be uplifted wherein His names be mentioned. Allah has certainly informed you that there are certain man whose attentions and mind do not deviate from speaking about Allah, prayer and paying charity because of business and trade attractions. They only fear the Day in which the hearts and eyes turn upside down.

Allah has appointed the messengers for commands. He then chose them to acknowledge in His Warning and said, "No nation who lived before was left without a Warner . . ." (35:25) Stray those who are ignorant and find the right guidance those who think and understand. Allah, the Most Holy, the Most High, has said, "It is their hearts in the center which are blind, not their ears." (22:46) How can one does not see find guidance and how would one understand without thinking? Follow the Messenger of Allah and his Ahlul Bayt (family) and acknowledge what Allah has sent and follow the traces of guidance. They (Ahlul Bayt) are the signs of trust and piety. Know that if a person would deny Jesus, the son of Mary (a.s.) and acknowledge all the other prophets such person will not be considered a believer. Follow the path by the help of the lighthouses and follow the signs from behind the barriers. Try to perfect the matters of your religion and have faith in Allah, your Lord."

H 452, Ch. 7, h 7

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id

from Muhammad ibn al-Husayn ibn Saghir from whom he has narrated from Rib‘i ibn ‘Abdallah from abu ‘Abdallah (a.s.) who has said the following.
"Allah did not want to let things work except through their means and reasons. For everything He made a cause, for every cause an explanation, for every explanation a science, for every science a speaking chapter. Some people know it and some do not know. It is the messengers of Allah and we."

H 453, Ch. 7, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following.
"I heard abu Ja'far (a.s.) saying, ‘Whoever would worship Allah in the expectation for reward and work hard but without having an Imam for himself his efforts would not be received acceptance. Such person is last and straying and Allah would dislike his deeds. The example of such person is like that of a lost sheep who would stray away from her herd. She would wonder around during the day and at nightfall she would see a different flock of sheep with a shepherd and she would glad and affectionately join it thinking it to be like her own flock. She would pass the night in their barn but in the morning when the shepherd let the flock out she could not recognize her flock and shepherd and begin to wonder in search for her own flock and shepherd and saw a flock and a shepherd. She then would rush to the flock with great interest but the shepherd shouted, ‘Go to your own flock and shepherd because you are lost and wondering.’ She then would run back and forth lost and wondering without a shepherd to show her the grazing areas and the barn. At such time a wolf would seize the opportunity and would kill her to eat. Just the same is the case, O Muhammad, those people of this ’Ummah (nation) who has no Imam from Allah, the Most Holy, the Most High, who is in public and possessing the noble quality of justice. Such people are lost and straying. If such people would in such a condition their death would be like that of an unbeliever and hypocrite. O Muhammad, take notice that the unjust Imams and their followers are far away from the religion of Allah. They have lost the right path and have mislead the others. The deeds that they are like dust blown away by the winds in a stormy day. They would remain helpless and unable to benefit from their deeds. Such is straying far away from the right path."

H 454, Ch. 7, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from ‘Abdallah ibn ‘Abd al-Rahman from al-Haytham ibn Waqid from Muqrin who has said the following.
"I heard abu ‘Abdallah (a.s.) saying, ‘Ibn al-Kawwa came to Amir al-Mu’minin (a.s.) and asked, "O Amir al-Mu’minin,(what do you say about; "There will be people on the Heights who know everyone by their faces . . ." (7:46). The Imam said, "we will be on the Heights. We will recognize our supporters from their faces. We are the Heights without whose knowing there is no other way to know Allah, the Most Holy, the Most High. We are the Heights that Allah on the Day of Judgment will make known to everyone on the bridge. No

one will enter paradise without knowing us and our knowing them. No one will enter hell except those would not know us and we will ignore them.

If Allah, the Most Holy, the Most High, would want to let people know Him He may do so but He has made us the door to knowing Him, the bridge, the path and the aspect to Him. Whoever would deviate from our authority and guardianship or would consider others more excellent than us such people will down off the bridge. People are the same in following guidance. They are not equal with those who have found the sparkling fountains with those who have gathered around polluted waters that fall over other such waters. Such are not equal with those who have found the sparkling fountains that flow by the order of the Lord without ceasing and reduction."

H 455, Ch. 7, h 10

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn muhammad from Bakr ibn Salih from al-Rayyan ibn Shabib from yunus from abu Ayyub al-Khazziz from abu Hamza who has narrated from Imam abu Ja'far‘far (a.s.) the following.
"O abu Hamza, when one of decide to travel for just a few miles he first finds a guide and direction for himself. Your knowledge of the paths of heavens is much less than your knowledge of the paths of earth. You must find a guide for yourself."

H 456, Ch. 7, h 11

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Ayyub al-Hurr from abu Basir from Imam abu ‘Abdallah (a.s.) who has said the following about the words of Allah
‘Whoever is given wisdom he has received a great deal of goodness’ (2:273) "It means obedience to Allah and knowin who one’s Imam is."

H 457, Ch. 7, h 12

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad from Ali ibn al-Hakam from aban from abu Basir saying that Imam abu Ja'far‘far (a.s.) said to him the following.
"Have you found out who your Imam is?" I said, "Yes, I swear by Allah, I did so before I left Kufa." The Imam (a.s.) said, "Then it is sufficient for you."

H 458, Ch. 7, h 13

Muhammad ibn Yahya has narrated from ahmad ibn Muhammad from Muhammad ibn Isma‘il from Mansur ibn Yunus from Burayd who has said that he heard Imam abu Ja'far (a. s.) said the following about the words of Allah,
"Can the dead to whom We have given life and light so that they may walk among the people,

be considered equal to those who can never come out of darkness?" (6:122) The dead do not understand anything ‘The light by the help of which they walk’ is the Imam that they follow.’ "be considered equal to those who can never come out of darkness" applies to those who do not know who their Imam is."

H 459, Ch. 7, h 14

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’warma and Muhammad ibn ‘Abdallah from Ali ibn Hassan from ‘Abd al-Rahman ibn Kathir from Imam abu ‘Abdallah (a.s.) who has said the following. "Imam abu Ja'far (a.s.) has said, ‘Abu ‘Abdallah al-Jadali once came to Amir al-Mu’minin (a.s.). Amir al-mu’minin said to him, "O abu ‘Abdallah may I say something to you about the words of Allah, ‘Whoever does a good deed will receive a better reward than what he has done. He will be secure from the terror of the Day of Judgment (27:89). Those who commit evil will be thrown headlong into hell fire. (It will be said to them) can you expect any recompense other than what you deserve for your deeds?’ (27:90) The man said, "yes, O Amir al-Mu’minin, please tell me, may Allah take my soul in service for your cause." Amir al-Mu’mini said, "A good deed means is to acknowledge our Divine authority and have our love in one’s heart. Evil means denying our Divine authority and harboring in one’s heart hatered towards us." Amir al-Mu’minin (a.s.) then read the verses to him.

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Chapter 8

The obligation to obey the Imams (a.s.)

H 460, Ch. 8, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara from abu Ja‘far (a.s.) who has said the following.
"The top most matter (in religion) the most noble, the key issue, the gateway to all affairs and the pleasure of the Most Beneficent , the Most Holy, the Most High, is obedience to the Imam after finding out who the Imam is." The Imam (a.s.) then said, "Allah, the Most Holy, the Most High, has said, ‘One who obeys the Messenger has certainly obeyed God. You have not been sent to watch over those who turn away from you (4:80)’"

H 461, Ch. 8, h 2

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha from Aban ibn ‘Uthman from abu al-Sabah who has said that he heard Imam abu ‘Abdallah (a.s.) saying, "I testify that Amir al-Mu’minin (a.s.) is the Imam obedience to whom is obligatory by the command of Allah, that al-Hassan (a.s.) is the Imam obedience to whom is obligatory by the command of Allah, that al-Husayn is the Imam obedience to whom is obligatory by the command of Allah, that Ali ibn al-Husayn is the Imam obedience to whom is obligatory by the command of Allah and that Muhammad ibn Ali is the Imam obedience to whom is obligatory by the command of Allah."

H 462, Ch. 8, h 3

Through the same chain of narrators it is narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn ‘Uthman narrated to us from Bashir al-‘Attar who has said that he heard Imam abu ‘Abdallah (a.s.) saying, "We are the people obedience to whom is obligatory by the command of Allah and you follow those that people’s responsibility to obey them does not cease because of ignorance and not knowing them."

H 463, Ch. 8, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from al-Husayn ibn al_Mukhtar from some of our people from Imam abu Ja'far (a.s.) about the words of Allah, the Most Holy, the Most High, "We gave them a

great kingdom" 4:58, it means the obedience that is obligatory."

H 464, Ch. 8, h 5

A number of our people has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Khalid al-Qammat from abu al_hassan al-‘Attar who has said that he heard Imam abu ‘Abdallah (a.s.) saying, "Of the matters common among the successors and the messengers themselves one is that to obey them all is obligatory."

H 465, Ch. 8, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn abu ‘Umayr from Sayf ibn ibn ‘Umayr from abu al-Sabah al-Kinani who has said that Imam abu ‘Abdallah (a.s.) who has said the following.
"We are a people obedience to whom is obligatory by the command of Allah, the Most Holy, the Most High. The Anfal (twenty percent in tax) is for us and we have been given the authority to choose the best out of the property seized from the enemy. We are the people very firmly established in knowledge. We are the ones who are considered as subject to the jealousy of people in the following verse of the holy Quran, "Are they jealous of the favors that God has done to some people? . . . (4:54)

H 466, Ch. 8, h 7

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ whos has said that I mentioned to Imam abu ‘Abdallah (a.s.) our expression about the successors (of the Prophets (s.a.)) "That obedience to them is obligatory", the Imam (a.s.) said, ‘It is very true because they are the people about whom Allah, the Most Holy, the Most High, has said, "Believers, obey God, His Messenger, and your (qualified) leaders. . . .’ (4:59) It is they about whom Allah, the Most Holy, the Most High, has also said, ‘Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians (5:55)’"

H 467, Ch. 8, h 8

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from Mu‘ammar ibn Khallad who has said that a man from Persia asked Imam abu al-Hassan (a.s.) "Is obedience to you obligatory?" The Imam (a.s.) replied, "Yes, it is obligatory." The man then asked is in the same way as obedience to Amir al-Mu’minin Ali ibn abu Talib (a.s.)?" The Imam (a.s.) replied "Yes, it is obligatory in the same way,"

H 468, Ch. 8, h 9

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir who has said that I asked Imam abu ‘Abdallah (a.s.) about the Imams whether in the matters of the obligation of obedience to them they are all the same or not. The Imam (a.s.) replied, "Yes, they are all the same."

H 469, Ch. 8, h 10

Through the same chain of narrators it is narrated from Marwak ibn ‘Ubayd from Muhammad ibn Zayd al-Tabari who has said the following.
"I was in the presence of Imam al-Rida (a.s.) in Khurasan with a group of Hashimite people among them was Issshaq ibn Musa ibn ‘Isa from Abbasides and the Imam (a.s.) said to Ishaq, "I hear that people say we think they are our slaves. I swear upon my close relation with the holy Prophet (s.a.) that I have never said such a thing nor Have I ever heard any such thing from my father and grandfather nor I have received any such report from my (holy and noble) ancestors who may have said any such thing. But I must say that people are our slaves in the matters of obedience to us. They are our friends in religion. Those present here must tell this to those who are not present here."

H 470, Ch. 8, h 11

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from abu Salma who has said that I heard Imam abu ‘Abdallah say the following.
"We are the ones obedience to whom is obligatory by the commands of Allah. People have no other choice except to know us and they will not be excused for not knowing us. Those who know us are the true believers and those who would refuse to acknowledge our Divine authority are unbelievers. Those who would not know us and would not acknowledge us are straying and lost until they return to guidance and affirm the fact that Allah has made obedience to us obligatory. But if they would die in their straying condition Allah will deal with the way He would will."

H 471, Ch. 8, h 12

Ali has narrated from Muhammad ibn ‘Isa from Yunus from Muhammad ibn Fudayl who has said that I asked the Imam (a.s.) about such a matter that would take people closer to Allah. The Imam (a.s.) said, "Of the matters that can take people closer to Allah, the Most Holy, the Most High, the best one is to obey Him, His messenger and those who posses Divine authority." Imam abu Ja‘far (a.s.) has said, "To love us if faith and to harbor hatred towards us is disbelief."

H 472, Ch. 8, h 13

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa from

Fadala ibn Ayyub from Aban from ‘Abdallah ibn Sinan from ’isma‘il ibn Jabir who has said the I asked Imam abu Ja‘far (a.s.) if I may state before him my religion and faith in Allah, the Most Holy, the Most High. The Imam (a.s.) said, "Say it and let us hear them." I said, "I testify that there is no god other than Allah Who is One and has no partner. I testify that Muhammad (s.a.) is the servant and messenger of Allah. I acknowledge the truth of all that he has brought from Allah. I testify that Imam (a.s.) was the Imam obedience was and is obligatory by the command of Allah. After him Imam al-Hassan was the Imam obedience to whom was and is obligatory by the command of Allah. After him Imam al-Husayn was and is the Imam obedience to whom was and is obligatory by the command of Allah. After him Imam Ali ibn al-Husayn was and is the Imam obedience to whom is obligatory by the command of Allah. I continued until it was the turn for him and I said, "Then yourself, may Allah have you in His blessings are such Imam." The Imam (a.s.) said, "This is the religion that belongs to Allah and it is the religion of His angels."

H 473, Ch. 8, h 14

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq from some of the companions of Amir al-Mu’minin (a.s.) who has narrated the following from Amir al-Mu’minin (a.s.).
"Know that to establish companionship with the scholar and to follow him is a religion on account of which Allah will grant rewards. Obedience to the scholar is the means to gain goodness and to delete evil deeds. It is the most valuable treasure for the believers. It is dignifying progress in their life time and after their death because of it people will speak of him with praise and virtue ."

H 474, Ch. 8, h 15

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has the following.
"I asked Imam abu ‘Abdallah (a.s.), ‘Allah is the Most Holy, the Most High to be recognized through His creatures. In fact, it is the creature who are recognized through Allah.’" The Imam (a.s.) said you have is very true." I then said, "One who knows that he has a creator he must also know that his creator becomes with certain things and displeased with certain other things. That the only way to know what is pleases the creator and what displeases Him is through divine revelation or a messengers. One who does not receive Divine revelation must find the messenger and when one would find the messengers and upon finding the messenger one would learn that they are the Divine authorities and obedience to them is obligatory. I say it to people, "Do you not acknowledge that obedience to the holy Prophet possessed Divine authority from Allah over His creatures?" They say, "Yes, it is true." I then say to them, "When the holy Prophet left this world who possessed Divine authority over the people?" The say, "The holy Quran." I then looked in the holy Quran and I found out that all kinds of people consider this holy as the basis for their beliefs. The group called al-Murji’a consider it as the basis for whatever it believes. Those who believe in predestination also consider this

holy Book as the basis for whatever they believe in. Even the atheists who do not even believe in it at all refer to this holy book to defeat the others. This proves that the holy Quran can not be considered a Divine authority without a guardian whose words about the Quran would be the true ones. I then ask them, "Who is the guardian of the Quran?" They reply, "Ibn Mas‘ud knew the Quran. ‘Umar knew the Quran. Hudhayfa knew the Quran." I then ask them, "Did these people know all of the Quran?" They say, "No, they did not know all of the Quran." I do not find anyone who would say that he knows all of the Quran. The only one who says that he knows all of the Quran is Ali, may Allah’s peace and blessings be upon him. If any question would arise in these people, that one would say that he did not know. The other one would say that he did not know and so on except Ali that would say that he did know. That gives enough proof to say that Ali was the guardian of the Quran. Obedience to Ali was obligatory by the command of

Allah and he possessed Divine authority over the people after the holy Prophet (s.a.). Whatever Ali (a.s.) said about the holy Quran is true." The Imam said, "May Allah’s blessings be with you." I then said, "Imam Ali (a.s.) did not leave this world without introducing the person who possessed Divine authority over the people after him just as the holy Prophet (s. a.) had done. The person who possessed Divvine authority over the people after Imam Ali (a. s.)_ was Imam al-Hassan (a.s.). I testify that Imam al-Hassan (a.s.) also did not leave this world without introducing the person who would possess Divine authority over the people after him just as his father and grandfather had done. The person who after Imam al-Hassan possessed Divine authority over the people was Imam al-Husayn (a.s.). Obedience to him was obligatory by the command of Allah." The Imam said, "May Allah’s blessings be with you." I then kissed his head and said, "I testify that Imam al-Husayn did not leave this world without introducing the person who would possess Divine authority over the people after him. That person was Imam ali ibn al-Husayn (a.s.) obedience to whom was obligatory by the command of Allah. The Imam said, "May Allah’s blessings be with you." I then kissed his head and said, "I testify that Imam Ali ibn al-Husayn did not leave this world without introducing the person who would possess divine authority over the people after him. That person was Imam abu Ja‘far, Muhammad ibn Ali (a.s.) , obedience to whom was obligatory by the commad of Allah. The Imam said, "May Allah’s blessings be with you." I then said, "Please let me kiss your head again." The Imam (a.s.) smiled. I then said, may Allah grand you success. I know that your holy father did not leave this world without introducing the person who would possess Divine authrity over the people after him just his father had done. I testify that yourself are the person who possess Divine authrity over the people after your holy father and that obedience to you is obligatory by the command of Allah." The Imam (a.s.) said, "It is true enough, The Imam said, "May Allah’s blessings be with you." I then asked for his permission to kiss hiis head and the Imam (a.s.) smiled. I kissed his head. The Imam (a.s.) then said, "Ask whatever you want. I, from this day on, will never deny you anything."

H 475, Ch. 8, h 16

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad

ibn Khalid al-Barqi from al-Qasim ibn Muhammad al-Jawhari from al-Husayn ibn abu al-‘Ala’ who has said the following.
"I asked Imam abu ‘Abdallah (a.s.), ‘Is obedience to the successor (of the holy Prophet) obligatory?" The Imam (a.s.) said, "Yes, it is they about whom Allah, the Most Holy, the Most High, has said, "Believers, obey God, His Messenger, and your (qualified) leaders. . . (4:59) It is they about whom Allah, the Most Holy, the Most High, has said, "Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians (5:55)."

H 476, Ch. 8, h 17

Ali ibn Ibrahim has narrated fromMuhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahamn from Hammad from ‘Abd al-A‘la’ who has said that he hear Imam abu ‘Abdalla (a.s.) saying. "Listening and obeying are the gates to goodness. One who listens and is obedient has all the authority in his favor. One who listens but disobeys will have no authority in his favor. The leader, the Imam of the Muslims, on the Day of Judgment, in the presence of Allah, the Most Holy, the Most High, will have complete authoritative support and rightful arguments in his favor." The Imam (a.s.) then said, " Allah, the Most Holy, the Most High, says, ‘On the day when We call every nation with their leaders, . . . (17:71)."

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Chapter 9

The Imams (a.s.) are witness for Allah, the Most Holy, the Most High, over His creature

H 477, Ch. 1, h

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ya‘qub ibn Yazid from Ziyad al-Qandi from Suma‘a who has said that Imam abu ‘Abdallah has said the following about the words of Allah in the Holu Quran.

"How will it be when We call for a witness from every nation and have you, (Muhammad), testify against them all?" (4:41) The Imam (a.s.) said that this verse is was revealed about the followers of Prophet Muhammad (s.a.) in particular. In every generation of these people there will an Imam from our family who would bear witness over their activities and Prophet Muahammad himself will bear witness over us."

H 478, Ch. 9, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn al-Washsha’ from Ahmad ibn ‘A’idh from ‘Umar ibn ’Udhayna from Buarayd al-‘Ili who has said that I asked Imam abu ‘Abdallah (a.s.) about the meaning of the words of Allah: "We have made you (true Muslims) a moderate nation so that you could be (witness) an example for all people and the Prophet (a witness) an example for you. . . ." (2:143) The Imam (a.s.) said, "We are the moderate nation and we bear witness to the activities of the people for Allah and we possess Divine authority on earth." I then asked about the meaning following verse of the holy Quran: ". . . the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions). . ." (22:78) The word ‘your father’ refers to us particularly we were called Muslims in the heavenly books that were sent before as well as this book. The messenger of Allah bears witness over us by means of teaching us the guidance of Allah and bear witness over the people. Those who would acknowledge our authority, on the Day of Judgment, we will acknowledge their faith and those who would reject our Divine authority, one the Day of Judgment, we will refuse to acknowledge their faith."

H 479, Ch. 9, h 3

Through the same chain of narrators it is narrated from Mu‘allah ibn Muhammad from al-Hassan ibn Ali from Ahmad ibn ‘Umar al-Hallal who has said that he asked Imam abu al-

Hassan (a.s.) about the meaning of the following verse of the holy Quran: "Should they be compared with those whose Lord has given them a guidance which is testified by a witness from among their own people . . ." (11:17) The Imam (a.s.) said, "Amir al-Mu'minin Ali (a.s.) testified to support the holy Prophet (s.a.) and the holy Prophet received supporting evidence from his Lord."

H 480, Ch. 9, h 4

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from ibn 'dhayna from Yazid al-'Ijli who has said that he asked Imam abu Ja'far (a.s.) about the meaning of the following verse of the Holy Quran.
"We have made you (true Muslims) a moderate nation so that you could be (witness) an example for all people and the Prophet (a witness) an example for you. . . ." (2:143) The Imam (a.s.) said, "We are the moderate nation and we are the witness for Allah, the Most Holy, the Most High, over the activities of His creatures and possess His authority on earth." I then asked about the meaning of the following verse of the Holy Quran that says, "Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness. (22:77)

Strive steadfastly for the Cause of God. He has chosen you . . Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness. (22:77)

Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and you will be the witness over mankind. The noble religion also is a reference to us. Allah has called us as Muslims in the heaven books that were revealed before and in this holy book (the Holy Quran) The Holy Prophet (s.a.) has testified in our favor by conveying the message of Allah, the Most Holy, the Most High. We bear witness to the activities and on the Day of Judgment certify the faith of those who have acknowledged our Divine authority and reject those who have rejected our Divine authority."

H 481, Ch. 9, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Sulaym ibn Qays al-Hilali from Amir al-Mu'minin (a.s.) who has said the following.
"Allah, the Most Holy, the Most High, cleansed us, granted us protection against sins, made us to bear witness to the activities of His creatures and granted us Divine authority on earth. He made us to be with the holy Quran and the Holy Quran to be with us. We do not depart the Holy Quran and the Holy Quran does not depart us."

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Chapter 10

The Imams (a.s.) are the only true guides

H 482, Ch. 10, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd and Fudala ibn Ayyub from Musa ibn Bakr from al-Fudayl who has said that he asked Imam abu ‘Abdallah (a.s.) about the meaning of the words of Allah: "For every nation there is a guide." (13:7) The Imam (a.s.) said that every Imam is the guide in his own time."

H 483, Ch. 10, h 2

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu ‘Umayr from ibn ’Udhayna from Buray al-‘Ijli from Ima abu Ja'far (a.s.) who has said the following about the words of Allah.
"(Muhammad), you are only a Warner. For every nation there is a guide. (13:7)" The Imam (a.s.) said that at all times there is a guide from us who guides people to the teachings of the Holy Prophet (s.a.) Of the guides who possess Divine authority after the holy Prophet (s.a.) is Amir al-Mu’minin (a.s.) and his successors one after the other."

H 484, Ch. 10, h 3

Al-Husaym ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Muhammad ibn ’Isma‘il from Sa‘dan from abu Basir who has said that he asked Imam abu ‘Abdallah (a.s.) about the meaning of the words of Allah.
"(Muhammad), you are only a Warner. For every nation there is a guide." (13:7) The Imam (a.s.) said, "The Holy Prophet is the Warner and Amir al-Mu’minin (a.s.) is the guide. O abu Muhammad, is there a guide today?" I said, "Yes, may Allah take my soul in service for your cause, there has always been a guide from you one after the other until this (noble task) is being carried on by your own self." The Imam (a.s.) said, "O abu Muhammad, may Allah grand you blessings. Had it been like the coming of guidance to man and then he would die with his death the guidance would also die and the whole book would die, but it lives and it continues with new generations as it has done so with the people in the past."

H 485, Ch. 10, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Safwan from Mansur from ‘Abd al-Rahim al-Qusayr who has said that asked Imam abu Ja'far (a.s.) about the meaning of the words of Allah, ". . . For every nation there is a guide. (13:7)" The Imam (a.s.) said, "The Holy Prophet (s.a.) is the Warner and Amir al-Mu’minin (a.s.) is the guide. Let it be known, I swear by Allah, that guidance never departed us, it is with us and will always be with us until the Day of Judgment."

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Chapter 11

The Imam (a.s.) Possess Divine Authority and the Treasure of Divine Knowledge

H 486, Ch. 11, h 1

Muhammad ibn Yahya al-‘Attar has narrated from Ahmad ibn abu Zahir from al-Hassan ibn Musa from Ali ibn Hassan from ‘Abd al-Rahman ibn Kathir who has said that he heard Imam abu ‘Abdallah (a.s.) who has said the following. "We are the ones who has said the following possess Divine authority of the command of Allah, we are the treasury of the knowledge of Allah and the repository of the revelations of Allah."

H 487, Ch. 11, h 2

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Ali ibn Asbat from his father, Asbat from Sawra ibn Kulayb who has said that Imam abu Ja'far (a.s.) said to him the following. "I swear to Allah that we are the treasurers of Allah in His heavens and on His earth but the treasurers of gold or the treasurers of silver but the treasurers of His knowledge.".

H 488, Ch. 11, h 3

Ali ibn Musa has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id and Muhammad ibn Khalid al-Barqi from al-Nadr ibn Suwayd in a marfu‘ manner from Sudayr who has said that he asked Imam abu Ja'far (a.s.) the following. "may Allah take my soul in service for your cause, what are you?" The Imam (a.s.) said, "We are the treasurers of the knowledge of Allah. We are the translators of the revelations of Allah. We possess complete Divine authority over all that is under the heavens and those above the earth."

H 489, Ch. 12, h 4

Muhammad ibn Yahya has narrated from mmd al-Husayn from al-Nadr ibn Shu‘ayb from Muhammad ibn al-Fudayl from abu Hamza who has said that he hear Imam abu Ja'far (a.s.) say the following. "The Holy Prophet (s.a.) has said that Allah, the Most Holy, the Most High, has said, "My authority is completely established among the unfortunate ones of your followers. Those who would refuse to acknowledge the Divine authority of Amir al-Mu’minin (a.s.) the his successors, (they have rejected My authority). Amir al-Mu’minin (a. s.) and his successors have with your traditions and the traditions of the prophets before you.

They are the treasurers of My knowledge after you. The Holy Prophet (s.a.) then said, " Jibril (Gabrael) has informed me of the successors of Amir al-Mu’minin (a.s.) and the names of their fathers."

H 490, Ch. 11, h 5

Ahmad ibn Idris has narrated from from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Khalid from Fudala ibn Ayyub from ‘Abdallh ibn ya‘fur who has said that Imam abu ‘Abdallh (a.s.) said him the following. "O ibn abu ya‘fur, Allah is One and is the only One in His Oneness. He alone issues His command. He created a creature and appointed and measured them for that command (Amr, task). We are, O ibn abu ya‘fur are that creature. We are the authority of Allah over His creatures, the treasurers of His knowledge and the guardians of it."

H 491, Ch. 11, h 6

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Musa ibn al-Qasim ibn Mu‘awiya and Muhammad ibn Yahya from al-‘Amrakiy ibn Ali altogether from Ali ibn Ja'far from abu al-Hassan Musa (a.s.) who has said the following. "Imam abu ‘Abdallah (a.s.) has said, ‘Allah, the Most Holy, the Most High, created us and He made our creation the best. He formed us and made our the best. He made us the treasurers of in His heavens and His earth. For us the tree spoke and with our worship Allah, the Most Holy, the Most High, is worshipped. Had we not been in existence Allah would have been worshipped."

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Chapter 12

The Imams (a.s.) are the Deputies of Allah, the Most Holy, the Most High, on earth and the Gates through which people go nearer to Allah

H 492, Ch. 12, h 1

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from abu Mas‘ud from al-Ja'fari who has said that he heard abu al-Hassan al-Rida (a.s.) say the following. " The Imams (a.s.) are the deputies of Allah, the Most Holy, the Most High, on earth."

H 493, Ch. 12, h 2

Mu‘alla has narrated from Muhammad ibn Jumhur from Sulayman ibn Suma‘a from ‘Abdallah ibn al-Qasim from abu Basir who has said that Imam abu ‘Abdallah (a.s.) said the following. "The successors (of the holy Prophet (s.a.) are the gates to Allah, the Most Holy, the Most High, through which people go to Him. Had they not existed, Allah, the Most Holy, the Most High, would not have been recognized. Allah, the Most Holy, the Most High, will present these successors as evidence against His creatures."

H 494, Ch. 12, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from ‘Abdallah ibn Sinan who has said that he asked abu ‘Abdallah (a.s.) about the meaning of the following verse of the Holy Quran. "God has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. . . ." (24:55) The Imams (a.s.) said, "The people referred to in this verse are the Imams (a.s.)."

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Chapter 13

The Imams (a.s.) are the light of Allah, the Most Holy, the Most High

H 495, Ch. 13, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Mirdas who has said that Saffron ibn Yahya and al-Hassan ibn Mahbub have narrated from abu Ayyub from abu Khalid al-Kabuli who has said that he asked Imam abu Ja‘far (a.s.) about the meaning of the words of Allah e following. "Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness." (7:157) The Imams (a.s.) said, "O abu Khalid, I swear by Allah that it is the Imams from the family of the Holy Prophet (s.a.) up to the Day of judgment who are called light in the above verse. They, I swear by Allah, are the light of Allah whom He sent down. It is they, I swear by Allah, who are the light of Allah in the heavens and in the earth. O abu Khalid, I swear by Allah, that the light of the Imams (a.s.) in the hearts of the true believers is more bright than the light of the sun in the midday. They, I swear by Allah, give light to the hearts of the true believers and Allah, the Most Holy, the Most High, may block such light from reaching the hearts of whoever He may will, thus their hearts remain dark. O abu Khalid, no one would believe in our Divine authority except that Allah will cleanse his heart. Allah will not cleanse the heart of a person until he or she will acknowledge our Divine authority and live in peace with us. When one lives in peace with us Allah will safe guard him against the severity of the day of recockning and grant him security against the great terror on the Day of Judgment"

H 496, Ch. 13, h 2

Ali ibn Ibrahim has narrated through his chain of narrators from abu ‘Abdallah (a.s.) about the words of Allah that say,

There are those who follow the Messengers, the illiterate Prophet (not conventionally educated), whose description they find written in the Torah and the Gospel. [He (the Messengers) enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and unlawful all that is filthy, removes their burdens and the entanglements in which they are involved]. Those who believe in him, honor and help him,

and follow the light which is sent down to him, will have everlasting happiness." (7:157)

The Imams (a.s.) said, "It is Amir al-Mu'minin Ali (a.s.) and the Imams (a.s.) after him who are called 'light' in the above verse of the Holy Quran."

H 497, Ch. 13, h 3

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Fudala from Tha'laba ibn Maymun from abu al-Jarud who has said that he said the following to Imam abu Ja'far (a.s.). "Allah has given a great deal of good to the people of the heavenly books." The Imam (a.s.) then asked, "What is it?" I then said it said in Holy Quran, "We sent Our guidance to them so that perhaps they might take heed. (28:51) (Some of) the followers of the Bible believe in the Quran (28:52).

When it is recited to them, they say, "We believe in it. It is the Truth from our Lord. We were Muslims before it was revealed" (28:53). These will receive double reward for their forbearance, replacing evil by virtue, and for their spending for the cause of God." (28:54)

The Imam (a.s.) said, "Allah has given you also a great deal of good as He has given to them and he recited, 'Believers, have fear of God and believe in His Messenger. God will grant you a double share of mercy, a light by which you can walk, and forgive your sins. God is All-forgiving and All-merciful.' (57:28) The light mentioned in this verse mean the Imam (a.s.) who you follow.'"

H 498, Ch. 13, h 4

Ahmad ibn Mahran has narrated from 'Abd al-'Azim ibn 'Abdallah al-Hassani from Ali ibn Asbat and al-Hassan ibn Mahbub from abu Ayyub from abu Khalid al-kabuli who has said that he asked Imam abu 'Abdallah (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse of the Holy Quran. "Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness." (7:157) The Imams (a.s.) said, "O abu Khalid, the light in this verse, I swear by Allah, means the Imams. O abu Khalid the light of the Imam (a.s.) in the hearts of the true believers is more bright than the light of the sun in midday. It is they who brighten the hearts of the true believers and Allah withholds their light from reaching whomever He would will, thus, their hearts become dark and Allah covers them with the darknesss."

H 499, Ch. 13, h 5

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn sham?? From ‘Abdallah ibn ‘Abd al-Rahmanal-Asamm from ‘Abdallah ibn al-Qasim from salih ibn Sahl al-Hamadani who has said that abu ‘Abdallah (a. s.) has said the following about the verse of the Holy Quran below. "God is the light of the heavens and the earth. A metaphor for His light is a lantern in which there is a lamp placed in a glass. The glass is like a shining star which is lit from a blessed olive tree that is neither eastern nor western. Its oil almost lights up even though it has not been touched by the fire. It is light upon light. God guides to His light whomever He wants. God uses various metaphors. He has the knowledge of all things." (24:35) The Imam (a.s.) said that the lantern metaphorically stands for the Holy lady, Fatima (a.s.), the lamp stands for Imam al-Hassan (a. s.) and the glass stands for Imam al-Husayn (a.s.). The shining star stands for the Holy lady Fatima (a.s.) who shines among the ladies of the world. The blessed olive tree stands for Prophet Abraham. Neither eastern nor western means not Jewish nor Christian. ‘Its oil almost lights up’ means that it almost bursts up with knowledge. ‘Light up on light’ means that there will one Imam after the other Imam (a.s.) ‘God guides to His light who ever He wants’ means that Allah guides through the Imams whomever He wants." About ‘God uses various metaphors’ I said, "Or it (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands he can not see them. One can have no light unless God gives him light. (24:40)

The Imam (a.s.) said, " ‘darkness’ refers to the first and his friend, ‘with layers of giant waves’ refers to the third, ‘covered with darkness’ refers to the second. ‘it is darkness up on darkness’ refers to Mu‘awiya and the disasters caused by the Amavides. ‘even if one stretches out his hands’ means that even if a true believer would stretch his hands in such disastrous condition ‘he can not see them’. ‘One can have no light unless God gives him light, means the light from the children of the Holy Lady, Fatima (a.s.) ‘Can have no light’ means an Imam on the Day of Judgment." The Imam (a.s.) said that, "On the Day of Judgment you will see the believers with their light shining in front of them and to their right. They will be told, "Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph." (57:12), the shining light in front . . .’ is a reference to the Imams (a.s.) whom would walk in front and on the right of the true believers until they all enter paradise."

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajali and Muhammad ibn yahya from al-‘Amrakiy ibn Ali altogether from Ali ibn Ja‘far (a.s.) from his brother a similar Hadith.

H 500, Ch. 13, h 6

Ahmad ibn Idris has narrated from al-husayn ibn ‘Ubadallah from Muhammad ibn al-Hassan and Musa ibn ‘umar from al-hassan ibn Mahbub from Muhammad ibn al-Fudayl who has said that he asked abu al-Hassan (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse of the Holy Quran. "They want to put out the light of God with their mouths, but God will certainly make His light shine forever - even though the unbelievers may dislike this." (61:8) The Imam (a.s.) said, "They want to put out the divine authority of Amir al-Mu’minin (a.s.) with their mouths. ‘but Allah completes His light’ means the Imams (a.s.) as mentioned in, "Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness." (7:157) The light stands for Imam (a.s.)."

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Chapter 14

The Imams are the corner stone on earth

H 501, Ch. 14, h 1

Ahmad ibn Mahran from Muhammad ibn Ali and Muhammad ibn Yahya from Ahmad ibn Muhammad altogether from Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar from abu ‘Abdallah (a.s.) who has said the following. "Whatever Imam Ali (a.s.) has brought I follow them entirely and whatever he has forbidden I desist from them altogether. Whatever virtue that were found in the Holy Prophet (s.a.) were found in Imam Ali (a.s.) also. The Holy Prophet was more virtuous than all of the creatures of Allah, the Most Holy, the Most High. Those turning away from any item of his (Imam Ali) guidance would be like one turning away from the guidance of Allah and His Prophet. Rejecting him in small or a great one matters would like considering things like Allah (shirk). Amir al-Mu’minin Ali (a.s.) was the gate to Allah through which only, people could go closer to Him. Imam Ali (a.s.) was the path that if one would ignore it he would have been destroyed. This is also true of all the Imams of guidance one after the other. Allah has made them as the cornerstones of the earth so that people on it would not be destroyed. They possess the doubtless Divine authority over the inhabitants of earth and those below the earth.

Amir al-Mu’minin Ali (a.s.) would very often say, "I am the supervisor for Allah to see who should go to Paradise and who should go to Hell. I am the greatest criterion, the possessor of the staff and the (marking) seal Miysam All the angels and the spirit have acknowledged the existence in me of all the matters that they had acknowledge in Prophet Muhammad (s.a.). I am held responsible for all such matters that Prophet Muhammad (s.a.) was held responsible. Such responsibilities are the duties to Allah, the Lord. The Holy Prophet will be called upon and his call will be accepted. I will be called up on and my call will be accepted. The Holy Prophet will be made to speak and I will be made to speak and I will speak just the way he would speak. I have been given certain distinctions which are given to no one before me. I was taught all about the deaths, the sufferings, the genealogy of people and clear speech. I have not missed any of the knowledge that have passed me by and nothing of the future is unseen or unknown to me. I give good news by the permission of Allah and do my duty towards Allah. All of these is from Allah Who has made it possible for me through His knowledge."

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur al-‘Ammi from Muhammad ibn Sinan who has said that al-Mufaddal narrated to us from abu ‘Abdallah (a.s.). He then narrated the above Hadith.

H 502, Ch. 14, h 2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi who has said that Sa‘id’ al-A‘raj has said that he and Sulayman ibn Khalid once went to abu ‘Abdallah (a.s.) and al-A‘raj began the conversation as follows. "Whatever Imam Ali (a.s.) has brought is followed entirely and whatever he has forbidden is desisted from altogether. Whatever virtue that were found in the Holy Prophet (s.a.) were found in Imam Ali (a.s.) also. The Holy Prophet was more virtuous than all of the creatures of Allah, the Most Holy, the Most High. Those who would find faults any item of his (Imam Ali) guidance would be like one finding faults in the guidance of Allah, the Most Holy, the Most High and His Prophet. Rejecting him in small or a great matters would be like considering things similar to Allah (shirk). Amir al-Mu’minin Ali (a.s.) was the gate to Allah through which only, people can get closer to Him. Imam Ali (a.s.) was the path that if one would ignore it he would have been destroyed. This is also true of all the Imams of guidance one after the other. Allah has made them as the cornerstones of the earth so that people on it would not be destroyed. They possess the doubtless Divine authority over the inhabitants of earth and those below the earth.

Amir al-Mu’minin Ali (a.s.) has said, "I am the supervisor for Allah to see who should go to Paradise and who should go to Hell. I am the greatest criterion, the possessor of the staff and the (marking) seal Miysam All the angels and the spirit have acknowledged the existence in me of all the matters that they had acknowledge in Prophet Muhammad (s.a.). I am held responsible for all such matters that Prophet Muhammad (s.a.) was held responsible. Such responsibilities are the duties to Allah, the Lord. The Holy Prophet will be called upon and his call will be accepted. I will be called up on and I my call will be accepted. The Holy Prophet will be made to speak, and I will be made to speak and I will speak just the way he would speak. I have been given certain distinctions which, are given to no one before me. I was taught all about the deaths, the sufferings, the genealogy of people and clear speech. I have not missed any of the knowledge that have passed me by and nothing of the future is unseen or unknown to me. I give good news by the permission of Allah and do my duty towards Allah. All of these is from Allah Who has made it possible for me through His knowledge."

H 503, Ch. 14, h 3

Muhammad ibn Yahya and Ahmad ibn Muhammad both have narrated from Muhammad ibn al-Hassan from Ali ibn Hassa'n who has said that abu 'Abdallah al-Riyahi narrated to him from abu al-Samit al-Hulwani from abu Ja'far (a.s.) about the virtue of Amir al-Mu'minin Ali (a.s.) the following Hadith. "Whatever Imam Ali (a.s.) has brought I follow them entirely and whatever he has forbidden I desist from them altogether. All that is true of the obedience to the Holy Prophet (s.a.) is true of the obedience to Imam Ali (a.s.) after the Holy Prophet (s.a.) but virtue belongs to Prophet Muhammad (s.a.). Those who would try to be ahead of Imam Ali (a.s.) would be considered as trying to be ahead of Prophet (s.a.). Those who would to show themselves as more virtuous than Imam Ali (a.s.) would be considered as trying to show themselves as more virtuous than the Holy Prophet (s.a.). Whoever would reject any of the small or great items of the guidance of Imam Ali (a.s.) he would be like considering things as similar (shirk) to Allah. The Holy Prophet (s.a.) is the gate through which people can go to Allah. He is the path that if chosen would lead to Allah, the Most Holy, the Most High. The same was true of Imam Ali (a.s.) after the Holy Prophet (s.a.). All such matters were true of the Imams (a.s.) one after the other. Allah, the Most Holy, the Most High, has made them the cornerstone of the earth so that its inhabitants would not be destroyed. They were the pillars of Islam and the connection in the path of guidance. No guide can be a guide without their guidance and one would go astray unless he would ignore the rights of these Imams (a.s.). They are the trustees of Allah over whatever knowledge, warning and excuses that have been revealed to them (from the heavens). They possess the doubtless Divine authority over those on earth. Whatever, (virtue and authority) is found in one of them is true of all of them and no one can reach such a stage without support from Allah.

Amir al-Mu'minin Ali (a.s.) has said, "I am the supervisor for Allah over Paradise and Hell. No one would go either one without my supervision. I am the greatest criterion and the Imam for those after me the provider of relief for those before me. No one is permitted to be ahead of me except Ahmad (s.a.). I and he are on the same path except that he is called Ahmed (the most praiseworthy). I have been given six things. I have been the knowledge of deaths, that of the sufferings, that of the wills and the clear speech. That I have been give the power to attack the enemy, the power subdue the adversary, that I am the owner of the staff and Maysam and the being that would speak to people." (a reference to verse 82 of chapter 27 of Quran)

"When the word about them comes true We shall make a creature appear to them on earth who will tell them that people had no faith in Our revelations." (27:82)

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Chapter 15

The Unique Ahadith that sums up the Virtue and Qualifications of the Imam (a.s.)

H 523, Ch. 15, h 1

Abu Muhammad al-Qasim ibn al-'Ala', may Allah grant him blessings, in a marfu‘ manner (rafa'abu), has narrated from ‘Ad al-'Aziz ibn Muslim the following.

"We had been with al-Rida (a.s.) at Marw. During an assembly in the central mosque on Friday, we attended the gathering. It was when we had just arrived (in Marw). People spoke and discussed about the issue of Imamat (Leadership with Divine Authority). All the differing opinions among people in this matter came up. I then went to see my leader (a.s.) and informed him of the people’s controversies over the issue (leadership).

The Imam (a.s.) smiled and then said the following. "O 'Abd al-'Aziz, people are ignorant and their opinions have mislead and deceived them. Allah, the Most Holy, the Most High, did not cause His Holy Prophet to leave this world before completing for him the religion. Allah sent him the Holy Quran in which all things are clearly explained. Allah has explained in the Holy Quran what is lawful and what is unlawful. He has explained totally the limits and the rules for all issues that people may face in the affairs of life. Allah, the Most Holy, the Most High, has said, "We have left nothing without a mention of it in the Book. . . ." (6:38)

During the last visit of the Holy Prophet to Makka for pilgrimage towards the end of his life the following verse of the Holy Qauran was sent to him. "On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. . . ." (5:3) The issue of Imamat (leadership) is part of the completion of religion. The Holy Prophet (s.a.) did not leave this world before explaining to his followers the principles of their religion and show them the path clearly, and he left them on a point of a path that faced the direction of the truth. He raised Ali (a.s.) among them as a flag and Imam (a leader). He did not leave anything that his followers needed without full explanation. Those who think that Allah, the Most Holy, the Most High, has not completed His religion, they rejected the book of Allah and those who reject the book of Allah they have become expressed unbelievers in it.

"Do they realize the value and the status of the Imamat (leadership) of the ’Umma (the nation) to justify their selection? Imamat (leadership) in fact, is far sublime in values, greatest in position, highest in status, the most exclusive issue in all aspects, the most profound and deep for the intellect of the people to reach and grasp it in their opinions, or to appoint an Imam

through their selection. T

Imamat (leadership) is that particular distinction which Allah, the Most Holy, the Most High, has distinguished Ibrahim, the very close friend (al-Khalil), after Prophethood. This close friendship is the third stage (in the progression of spiritual degrees). It is a virtue with which, He honored him and established his fame. He then said, "Behold! I have made you an Imam for the people". Abraham, the close friend, then out of delight pleaded "Please let it be in my offspring also." Allah, the Most Holy, the Most High, said, "My covenant does not go to the unjust ones." (2:124)

Thus, this verse has declared the leadership (Imamat) of all the unjust ones as unlawful till the Day of Judgment and it has established it for those clean and free of evil and injustice. Allah, the Most Holy, the Most High, bestowed him more honors in establishing Imamat (leadership) in purified and clean persons of his offspring. "We granted him Isaac and Jacob as a gift and helped both of them to become righteous people (21:72). We appointed them as leaders to guide the people through Our command and sent them revelation to strive for good deeds, worship their Lord, and pay religious tax. Both of them were Our worshipping servants." (21:73)

"So the Imamat (leadership) remained in his offspring inheriting it from each other, generation after generation, until Allah, the Most Holy, the Most High, made Prophet Muhammad (s.a.) to inherit it. And He, Allah, the Most Holy, the Most High, said, "The nearest people to Abraham, among mankind, are those who followed him, and this Prophet (Muhammad) and the true believers. God is the Guardian of the true believers." (3:68)

So the Imamat belonged to him particularly, and he (s.a.), then, entrusted Imam Ali ((a.s.) with it by the command of Allah, the Most Holy, the Most High, as He had made it obligatory. It then came to be in his (Ali's) purified and clean of sins offspring, to whom Allah has given knowledge and faith, as in the words of He Who is Most High. "Those who have received knowledge and have faith will say, "By the decree of God, you have remained for the exact period which was mentioned in the Book of God about the Day of Resurrection. This is the Day of Resurrection, but you did not know." (30:56)

Imamat (leadership) will remain in the sons of Imam Ali (a.s.) exclusively, till the Day of Judgment and there will no prophet after Muhammad (s.a.). Wherefrom then have these ignorant people received the right to select Imams?

" Imamat (leadership) is, certainly, the position of the prophets, and the inheritance of the successors. Imamat (leadership) indeed, is the representation (khilafa) of Allah and the deputy of the Messenger (s.a.), and the office of Amir al-mu'minin (a.s.) and the inheritance of Imam al-Hasan and al-Husayn (a.s.)

"Imamat (leadership) is, in fact, the reins of the religion, the social system of the Muslims. It is best for the world, and honor for the believers. Imamat (Islamic leadership) is Islam's maturing root, and its towering branch. Through the Imam (a.s.) prayers are complete, Zakat, (charity) is paid, fasting, is maintained, Hajj is performed and Jihad, proper defense is exercised, the wealth of the nation (fay') and charity (sadaqat) are increased, the laws are enforced and the frontiers are protected and defended.

"The Imam declares as lawful what Allah has done so and prohibits what Allah has prohibited. He enforces the criminal laws of Allah, defends the religion of Allah and he provides guidance with wisdom, good advice and with the topmost strong evidence.

"The Imam is like the risen sun that beautifies the world with its light and is in the horizon above the harm of hands and eyes. The Imam is as the bright moon, the shining lamp, the brilliant light, and the guiding star in the depth of darkness, in the middle of the towns, in the wilderness and the high seas. The Imam is as crystal-clear water to thirst, an indicator of true guidance and the protector against destruction. The Imam is as fire of a lighthouse that provides warmth and guidance for those who seek heat protection against fatalities. Whoever would depart him would perish.

"The Imam (in terms of blessings) is as the rain-bearing cloud, the drenching rainfall, the shining sun, the shadow providing sky, the open fields, the gushing forth spring, as a pond and a garden. The Imam is as a comforting friend, a very kind father, a real brother, a tender-hearted mother of a small child, a refuge for people in disastrous conditions. The Imam is Allah's trustee over His creatures, His authority over His servants, His representative in His lands, the preacher of His cause and the defender of His sanctuary.

"The Imam is clean of sins, free of faults, possesses special knowledge and is distinguished in forbearance. The Imam maintains law and order in religion. He is the might of the Muslims to enrages the hypocrites, and futile to unbelievers. The Imam is the peerless person of his time, no-one can reach even near his rank in virtue and no scholar is comparable to him. No one can become A number of our people has narrated from alternative for him, nor is there anyone similar to him or just like him. His is exclusive in all virtues of which none is acquired or is sought after, in fact, his virtues are all from bestowed up on him by the source of all virtue, the Generous One.

Who is he that can know all about the Imam, or can select him? To affirm the ability of selection is very far from the truth. Intellects have become confused, understanding has lost the meaning, awareness is frustrated, eyes have become dull and tired, the great ones have become humble, the sagacious ones have become bewildered and people of forbearance have lost patience. The orators have become speechless, the intelligent ones have become ignorant and the poets have become exhausted. The man-of-letter have become helpless, people of eloquence have turned wordless to speak of any of the aspects of his status or a virtue of his

virtues and instead have confessed their helplessness in the matter. How can one speak of him in full, or describe him in the real sense or understand anything of his affairs or find an alternative for him sufficient for what he sufficed. There is no such thing and no where such is found. He is like a star away from the reach of those who try to reach, or those who try to describe. Where does the idea of selecting him would then stand in such case? How can then reasons and intellects reach him and where can one find a person like the Imam?

"Would they think that such a person can be found outside the family of the Holy Prophet (s. a.)? Their souls, I swear by Allah, have told them a lie. Falsehood has induced in them evil hopes. Be on your guard against A number of our people has narrated from uphill and crushing battle in which they would slip back to their first foothold. They intend to raise the Imam by their confused, fruitless and faulty intellects and their misleading opinions. It would do to nothing god except taking them away from the truth. (May Allah be their adversary. Where are they headed.) (Holy Quran 9:30) They have aimed at a difficult task and have spoken something meaningless. They have strayed far away from the truth and have faced huge confusions. They have knowingly ignored the Imam (a.s.). It is Satan who, has made their deeds to seem attractive to them and has blocked them from reaching the path (of guidance) when they know it fully.

They have turned from the choice that Allah and His Messenger and his family of to accept their own choice. The Holy Quran calls up on them, "Your Lord creates and chooses (to grant mercy) to whomever He wants. (In matters of guidance) they (unbelievers) do not have the choice to choose whatever they want. God is too exalted to be considered equal to anything else." (28:68) It also says, "The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by God and His Messenger. One who disobeys God and His Messenger is in plain error. (33:36)

It further says, "What is the matter with you? How could you judge this to be so? (68:36). Do you have a book from which you study (68:37) that tells you to do whatever you want? (68:38). Do you have a covenant with Us which allows you to do whatever you want until the Day of Judgment? (68:39).

(Muhammad), ask which of them can guarantee that on the Day of Judgment (68:40). they will receive the same thing that the Muslims will? Do they have any witness to such an agreement? Let them bring out such witness, if they are truthful."(68:41).

Again the Holy Quran says, "Is it that they do not think about the Quran or are their hearts sealed?" (47:24) Or as it says, ". . . their hearts were sealed and they were left with no understanding." (9:87) or like, "Do not be like those who said that they have heard (the Messenger's commands) but do not pay any attention to them (8:21). The most wicked beasts in the sight of God are the deaf and the dumb who have no understanding (8:22). Had they possessed any virtue, God would certainly have made them hear. Even if God were to make

them hear, they would still turn away from (the words of God)." (8:23) or like, "you said that you had listened but you disobeyed.. . ." (2:93) It is the grace from Allah and He gives to whoever He wills. Allah is possesses great generosity.

How would they have the right to choose the Imam (a.s.)? The Imam (a.s.) is a scholar that is not ignorant of any thing, a shepherd who does not become, the mine of holiness purity, of worship and restraint from sins and Knowledge and worship. He (enjoys) the blessings of the exclusive prayers of the Messenger of Allah and of being of the progeny of the Holy Lady, al-Batul. There is not question about their genealogical purity. He is of the house of Quraysh and the top most in clan of Hashim and of the family of the Messenger of Allah, enjoying the happiness of Allah, the Most Holy, the Most High, is the honor of all nobility. He is of the offspring of ‘Abd al-Manaf. He possesses (a body of) increasing knowledge. He is perfect in forbearance, the only one to qualify for the position of Imamat (leadership). He has full knowledge of the politics, whose obedience is obligatory by the command of Allah. He is appointed for Imamat by the command of Allah, the Most Holy, the Most High to give good advice to the servants of Allah and to protect the religion of Allah.

Allah grants success and support to the prophets and the Imams (a.s.) through His treasured knowledge and command in a way that is granted to no one else. Thus, their knowledge is above the knowledge of the people of their times as mentioned in the following words of Allah. "Is the one who guides to the Truth a proper guide or one who himself cannot find guidance unless he is guided (by others)? What is wrong with you that you judge (so unjustly)?" (10:35) and in, "Whoever is given wisdom, certainly, has received much good. . . ."(2:269). Or as about Talut in the following words, "God has chosen him as your ruler and has given him physical power and knowledge. God grants His authority to anyone whom He wants. God is Provident and All-knowing. (2:247) or as He has said about His Prophet (a.s.),

"God has revealed the Book to you, has given you wisdom, and has taught you what you did not know. Certainly God's favor to you has been great." (4:113) He also said about the Imams from the family of the Holy Prophet (s.a.) "Are they jealous of the favors that God has done to some people? We have given to the family of Abraham the Book, Wisdom, and a great Kingdom (4:54). Some have believed, others have disbelieved and tried to prevent people from believing. For these people, only the intense fire of hell is a sufficient punishment." (4:55)

When Allah, the Most Holy, the Most High, chooses a person for the affairs of His servants, He opens his heart for the task, places in it the fountains of wisdom and inspires him with knowledge. He then never becomes tired of answering questions and never becomes confused to miss the right answer. He is infaliable, Divinely supported, successful and gaurded. He is

immune from sins and shortcomings and faults. Allah has granted him this exclusively so that he would serve as the Divine authority over His servant, as a witness over them and this is grace of Allah that He grant to whoever He wills and Allah’s grace is the greatest.

Can one among the people have such things so they would choose him as the Imam or can their selected person have such distinctions to be preferred over the others?

They, swearing to the house of Allah, have transgressed against the truth and have thrown the book of Allah behind their backs as if they do not know. In the book of Allah there is guidance and cure but they have ignored it and have followed their own desires. For this reason Allah has criticised, expressed anger and condemmned them in His words as follows. "Who strays more than one who follows his desires without guidance from God? God does not guide the unjust people." (28:50) .

"The fate of the unbelievers will be to stumble and their deeds will have no virtuous results;" (47:8)

"This act greatly angers God and the believers. Thus does God seal the hearts of every arrogant oppressor." (40:35).

May Allah grant blessings up on Prophet Muhammad and his family and may He grant them peace, a great deal of peace."

H 524, Ch. 15, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hasan ibn Mahbub from Ishaq ibn Ghalib from abu 'Abdallah (a.s.) who has described the condition of the Imams (a.s.) and their attributes in one of his sermons.

"Allah, the Most Holy, the Most High, has explained His religion through the Imams of (true) guidance from the family of our Prophet (s.a.) the Ahlul Bayt (a.s.), and has clear through them the path of His system and plan. He has opened through them the inside of the springs of His knowledge. Whoever of the followers of Muhammad (s.a.) has recognized his obligation towards the rights of his Imam he has realized the taste of the sweetness of his faith and the superior beauty of his Islam. It is because Allah, the Most Holy, the Most High, has appointed the Imam the torchbearer for His creatures and authority over those who receive His blessings of His world. He has crowned him with dignity and has encompassed him in the Light of His Omnipotence. He extends a means to the heavens. The blessings do not discontinue from him. Nothing from what is with Allah is achieved except through its right means. Allah does not accept the good deeds of His servants without one’s recognition of the Imam (a.s.). The Imam (a.s.) knows how to sort out the dark confusing matters and whatever obscures the Sunnah (tradition of the Holy Prophet (s.a.) and the confounding matters in mischievous conditions.

Allah, the Most Holy, the Most High, has always been choosing the Imams from the descendants of al-Husayn (a.s.) one after the other Imam. He would select and choose them for the leadership of His creatures delightfully and well satisfied with them. Whenever one Imam would leave this world He would appoint for His creatures his successor as a clear beacon and a shining guide, a guarding leader, a knowledgeable Divine authority. The Imams from Allah guide people with the truth and with the truth they judge. They are Allah's authority calling people to Him and as shepherds of His creatures. With their guidance people follow the religion and from them the land receive light. Through their holiness the bounties increase. Allah has made them life for the people and the torches in the darkness, the keys to communication and the strongholds for Islam. Thus, has the measures of Allah continued in them towards His final decision.

"The Imam is the outstanding amicable person, the most trusted guide and the guardian who can make hopes come true. Allah has chosen him with such distinctions. He choose him as such in the realm when all things were in the form of particles in the instance that He made him made him a particle and in the realm in which all things were designed as He had designed him (well-protected) as a shadow??, before He made the organisms, on the right side of His throne, gifted with wisdom in the unseen knowledge with Him. He chose him in His knowledge and granted him outstanding nobility for his purity. He is a heir of Adam, the best one among the descendents, the chosen one of the family of Abraham, a descendent of Ismael and of the most preferred ones in the family of Prophet Muhammad (s.a.). He has always been looked after by the watchful eyes of Allah Who would provide him security and guard him with His shield, well protected against the evil nets of Satan and his armies. He is well defended against the approaching dark nights and the false accusations of the evil doers. All wickedness is kept away from him and he kept safe against all forms of defects and flaws. He is veiled against all the scourge and infallible in the case of sins. He is kept safe and sound against all indecencies. He is well known for his forbearance and virtuousness in the early days of his life and great knowledge, chastity and excellence are ascribed to him towards the end of his life. The task of Imamt (leadership) of his father rests with him while in the lifetime of his father he remained silent.

When the time of the Imamat (leadership) of his father ends it is the time when the measures of Allah ends up with him to His wish, the will from Allah brings him to His love, thus, the end of the Imamat of his father comes and he passes away. The authority from Allah shifts to him after his father. He then is made in charge of His religion and the Divine authority over His servants, the guardian over His lands, supported with His spirit and is given of His knowledge. He raises him as a beacon for His creatures, makes him to have His authority over the people of his world and as the light for the people of His religion and a guardian for His servants. Allah will agree to have him as Imam of the people, entrust him with His secret, makes him a safe-keeper of His knowledge, and makes him to hide His wisdom in him. He protects him for His religion calls up on him to serve His great task, revives through him the phases of His system (of religion) and the obligations in His laws.

The Imam then enforces justice, when the people of ignorance are confused and the disputing and quarrelling people are frustrated, with shining light, the beneficial cure and radiant truth. He would do so with clear explanations of all aspects and just in the manner and practice his truthful father and forefathers would do before him. No one would ignore the rights of such scholar except the wicked ones. No one would struggle against him except those who have strayed away from the right path. No one would keep away from him except those who keep a bold face against Allah, the Most Holy, the Most High.

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Chapter 16

The Imams (a.s.) possess Divine authority, they are Envied and Allah, the Most Holy, the Most High, has spoken of them

H 525, Ch. 16, h 1

Al-Husayn ibn Muhammad ibn 'Amir al-Ash'ari has narrated from MuAlia ibn Muhammad who has said that al-Hasan ibn Ali al-Washsha' narrated to him from Ahmad ibn ‘A'idh from ibn ’Udhayna from Burayd al-‘Ijli who said that he asked abu Ja'far

(a.s.) about the meaning of the following words of Allah, the Most Holy, the Most High, "Obey Allah and obey the Messenger and those who possess (Divine) authority among you." (4:59 Holy Quran). The read the following words of Allah. "Have you seen how those who had been given a share of the Book believe in idols and Satan and who say, "The disbelievers are better guided than the believers" (4:51) ‘The say that the leaders of misguidance and those who call people to Hell’ "God has condemned them. No one can help one whomGod has condemned. (4:52) Do they have a share in the Kingdom (Divine authority and Imamat)? Even if they did, they would not have given the smallest thing to the people." (4:53) " People is a reference to us and the word ‘Naqir’ means the seed inside the nutt." The Imams (a.s.) explained and added. "Do they enviey the favors that God has done to some people?" ‘We are the ones who are envied because of the Divine authority that Allah has given us exclusively.’ The Imams (a.s.) commented. "We have given to the family of Abraham the Book, Wisdom, and a great Kingdom (4:54). Aliah says that from the descendents of Abraham He has made His Messengers, Prophets and Imams. How is it that these people acknowledge the case about the descents of Abraham but they refuse to accept the leadership (Imamat) in the family of Muhammad?’ The Imams (a.s.) further explained. "Some have believed, others have disbelieved and tried to prevent people from believing. For these people, only the intense fire of hell is a sufficient punishment (4:55). We will make those who reject Our revelations suffer in hell fire. As soon as the fire destroys their skins, We will give them new skins so that they may suffer more of the torment. God is Majestic and All-wise." (4:56 Holy Quran)

H 526, Ch. 15, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Muhammad ibn al-Fudayl from abu al-Hassan (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High, Or are they envious of the people whom

Allah has granted of His bounties? (4:54 Holy Quran) "We are the envied ones."

H 527, Ch. 15, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from Muhammad al-Ahwal from Humran ibn A‘yan who has said that when he asked Imam abu ‘Abdallah (a.s.) about the meaning of the words of Allah that say, "We have given to the family of Abraham the Book, Wisdom, and a great Kingdom." (4:54) The Imams (a.s.) said, "It means Prophet-hood." I then asked about the meaning of ‘wisdom’. The Imams (a.s.) said, "It means understanding and judgment." I then asked about the meaning of ‘great kingdom.’ The Imams (a.s.) said, "It means obedience."

H 528, Ch. 16, h 4

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from al-Washsha' from Hammad ibn ‘Uthman from abu al-Sabah who has said that when asked Imam abu ‘Abdallah (a.s.) about the meaning of the words Allah, the Most Holy, the Most High, "Or are they envious of the people whom Allah has granted of His bounties? (4:54 Holy Quran) The Imams (a.s.) said, "O abu al-Sabah, we, I swear by Allah, are the people who are envied."

H 529, Ch. 16, h 5

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu ‘Umayr from 'Umar ibn Udhayna from Burayd al-‘IJli from abu Ja'far (a.s.) who has said the following about the words of Allah, the Most Holy, ""We have given to the family of Abraham the Book, Wisdom, and a great Kingdom." (4:54)

"Great kingdom means that He set Imamat (leadership) in the descendants of Abraham, Whoever would obey them he has obeyed Allah and whoever would disobey them has disobeyed Allah and thus is the great kingdom."

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Chapter 17

The Imams (a.s.) are the Sings of whom Allah, the Most Holy, the Most High, has spoken in the Holy Quran

H 530, Ch. 17, h 1

Al-Husayn ibn Muhammad al-Ash'ari from MuAlia ibn Muhammad from abu Dawud al-Mustariqq who has said that Dawad al-Jassas who has said that he heard Imam abu 'Abdallah (a.s.) say about the words of Allah, "Through the signs and with the star people do find their way." (16:16) "Star is the Messenger of Allah (s.a) and the signs are the Imams (a.s.)"

H 531, Ch. 17, h 2

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from al-Washsha' from Asbat ibn Salim who has said that Haythamm asked Imam abu 'Abdallah (a.s.), while I was there, about the meaning of the words of Allah, "Through the signs and with the star people do find their way." (16:16) The Imams (a.s.) said, "Star is the Messenger of Allah (s.a) and the signs are the Imams (a.s.)"

H 532, Ch. 17, h 3

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from al-Washsha' who has said that he asked Imam al-Rida (a.s.) about the meaning of the words of Allah, the Most High, "Through the signs and with the star people do find their way." (16:16) The Imams (a. s.) said, "We are the signs and the messenger of Allah is the star,"

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Chapter 18

The Signs of which Allah, the Most Holy, the Most High, has spoken in the Holy Quran are The Imams (a.s.)

H 533, Ch. 18, h 1

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from Ahmad ibn Muhammad ibn 'Abdallah from Ahmad ibn Hilal from ’Umayyah ibn Ali from Dawud al-Riqqi who has said that he asked Imam abu ‘Abdallah (a.s.) about the meaning of the words of Allah in the following verse. "The signs and warnings are of no avail to the disbelieving people." (10:101) The Imams (a.s.) said, "Signs are the Imams (a.s.) and warnings are the prophets (s.a.)."

H 534, Ch. 18, h 2

Ahmad ibn Mahran has narrated from 'Abd al-'Azim ibn 'Abdallah al-Hasani from Musa ibn Muhammad al-‘Ijli from Yunus ibn Ya‘qub (in a marfu‘ manner) that abu Ja'far (a.s.) has said about the words of Allah, the Most Holy, the Most High, ". . . but they rejected all Our signs. . ." (54:42) ‘The signs are all the successors (of the prophets (s.a.)

H 535, Ch. 18, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn abu ‘Umayr or someone other than him from Muhammad ibn al-Fudayl from abu Hamzah who has that he said to abu Ja'far (a.s.), "May Allah take my soul in service for your cause, the Shi‘a (your followers) ask about the meaning of the words of Allah, "Of what do they ask one another? (78:1). Do they ask about the great news?"The Imams (a.s.) said, "It depends up on my decision. I may tell them or may not tell them. Then he said: "I like, however, to tell you the meaning thereof." I then asked what is the meaning of, "Of what do they ask one another?" The Imams (a.s.) said, "It means Amir al-Mu’minin (a.s.). Amir al-Mu’minin (a.s.) used to say, "None of the signs of Allah, the Most Holy, the Most High, is bigger than I and none of the news of Allah is greater than I."

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Chapter 19

The matters that Allah, the Most Holy, the Most High, and His Messenger (s.a.) have sanctioned as obligatory of the beings with the Imams (a.s.)

H 539, Ch. 19, h 1

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from al-Washfiha' from Ahmad ibn ‘A’idh from ibn ’Udhayna from t Burayd ibn Mu‘awiya al-‘Ijli who has said that he asked Imam abu Ja'far (a.s.) about the meaning of the following verse of the Holy Quran. "Believers, be pious before God and always be friends with the truthful ones." (9:119) The Imam (a.s.) replied, " ‘The truthful ones’ is a reference to us."

H 537, Ch. 19, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said that he asked abu al-Hassan al-Rida (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse. "Believers, be pious before God and always be friends with the truthful ones." (9:119) The Imams (a.s.) said, "The truthful ones are the Imams (a.s.) who, are truthful in their obedience (to Allah)."

H 538, Ch. 19, h 3

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd al-Hamid from Mansur ibn Yunus from Sa'd ibn Tarayf from abu Ja'far (a.s.) who has narrated the following from the Holy Prophet (s.a.). "Whoever would like to live a life similar to those of the prophets, die in a similar manner as the martyrs do and live in the garden which is planted by the Beneficent, they must love Imam Ali (a.s.) (acknowledge his Divine authority) and love those who love and support him and follow the Imams after him who are of my family and are created of the substance that I was created. O Lord, give them my understand and knowledge. Send those of my people to Wayl (a place in Hell) who oppose them and do not give them the chance to benefit from my intervention on their behalf.

H 539, Ch. 19, h 4

Muhammad ibn Yahya has narrated from from Muhammad ibn al-Husayn from al-Nadr ibn Shu'ayb from Muhammad ibn al-Fudayl from abu Hamzah al-Thamali who has said that he

heard abu Ja'far (a.s.) say, "The Messenger of Allah (s.a.) said: " Allah, the Most Holy, the Most High, says, "It is to establish my authority over the wicked ones of your people that those who would refuse to acknowledge the Divine authority of Imam Ali (a.s.) and become friend and supporters of the enemies of Ali (a.s.), refuse to acknowledge his virtuous qualities and the such qualities of his successors after him (Imam Ali (a.s). Indeed your excellence and virtues are their excellence and virtues, obedience to you is like obedience to them, your right is like their right and disobedience to you is disobedience to them. They will be the Imams who possess the right guidance after you. Your spirit flows in them and so does the spirit of that which your Lord has made to flow in you. They are members of your family of the substance of which you are made. They are your flesh and blood. Allah, the Most Holy, the Most High, has made your traditions and the traditions of the prophets before to continue with them (the Imams). They (Imams) are the treasurers of My knowledge after you. It is a right that owe them. I have chosen and give to them nobility exclusively with satisfaction. Salvation will be for those who would love them acknowledge their Divine authority and accept their excellence and virtues. The angel, Jibril has brought for their (Imam's) names and the names of their fathers, the names of those who would love them and those who would accept their virtues and excellence."

H 540, Ch. 19, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from Fudala ibn Ayyub from abu a1-Maghra from Muhammad ibn Salim from Aban ibn Taghlib from abu 'Abdallah (a.s.) who has said the following.

"The Messenger of Allah has said, 'Whoever would want to live like my living, die like I will die and enter the garden of Eden that my Lord has planted with His own hands, he must love (acknowledge the Divine authority of) Ali (a.s.) ibn abu Talib. He must love (acknowledge the Divine authority of his successor) those who love him, be the enemy of his enemies and submit in obedience to his successors after him because they are of my family and my flesh and blood. Allah has given them my understanding and knowledge. I appeal to Allah and complain to Him about the case of my people's dealings, their denying the virtue and excellence of the Imams from my family. I complain to Allah for their disregard of my relation with them. By Allah, they will murder my son (al-Husayn (a.s.). May Allah deprive them of my intercession.'"

H 541, Ch. 19, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abdallah ibn al-Qasim from 'Abd al-Qahhar from Jabir al-Ju'fi from abu Ja'far (a.s.) who has said that the Messenger of Allah has said the following.

"Whoever would like to live as I have lived and die as will do and enter the garden that my

Lord has promised to me and hold in hands the stick that Allah has planted with His own hands he then must love and acknowledge (Leadership with Divine Authority of) Ali (a.s.) and his successors after him because they do not lead you into the gates of misguidance or take you out the gate of true guidance. Thus, do not try to teach them because they know more then you do. I have asked my Lord not to cause any separation between them and the Holy Quran until the time they will arrive in my presence near the al-Kawthar in paradise like this (showing his two fingers stretched side by side). The pond of al-Kawthar which is as big as from San‘a’ to ’Ayla (a place between Makka and Madina) with cups of gold and silver around it as many as the stars.

H 542, Ch. 19, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Fadala ibn Ayyub from al-Hassan ibn Ziyad from Fudayl ibn Yasar who has said that abu Ja'far (a.s.) has said the following. "Tranquillity, comfort, victory, support, success, blessings, honor, forgiveness, relief, ease, glad news, satisfaction, nearness, triumph, capabilities, hope and love from Allah, the Most Holy, the Most High, are for those who love (acknowledge the Divine authority of) Ali (a.s.) and follow him, disavows the enemies of Ali (a.s.) and accept in submission the virtues of Ali and his successors after him. I am obligated to include them in my task of intervention on their behalf. It will be a truth before my Lord, the Most Holy, the Most High, to approve my intervention on their behalf. They are my followers and those who would follow me they will be of me."

1. In *M`r'atu 'I- ' uqul* (vol. 2, p.425) al- Aliamah al-Majlisi has pointed out that

this phrase has been omitted, and that the reason for this becomes evident at the end of the *hadith.*

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Chapter 20

The people of Dhikr (memory and knowledge) that Allah has commanded the creatures to ask for their questions are the Imams (a.s.)

H 543, Ch. 20, h 1

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Washsha' from 'Abdallah ibn ‘Ajlan from abu Ja‘far (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "Ask the people of Dhikr if you do not know." (16:43, 21: 7 Holy Quran). The Holy Prophet (s.a.) has said, ‘I am the Dhikr and the Imams are the people of Dhikr.’" About the words of Allah, the Most Holy, the Most High that says, "It is a Dhikr for you and for your people and you all will be asked questions.’ (43:44) The Imams (a.s.) said, "We are his people and we will be questioned."(It seems that both the Holy Prophet (s.a.) is called Dhikr and the Holy Quran is also called Dhikr although the above passage seems confusing).

H 544, Ch. 20, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Uwarma from Ali ibn Hassa’n from his uncle ‘Abd al-Rahman ibn Kathir said that he asked I asked Imam abu ‘Abdallah (a.s.) about the meaning of the following words of Allah. "Ask the people of Dhikr if you do not know." (16:43, 21: 7 Holy Quran) The Imams (a.s.) said, "Prophet Muhammad (s.a.) is ‘Dhikr’ and we are the people of ‘Dhikr who will be asked." I also asked about, "It is a Dhikr for you and for your people and you all will be asked questions.’ (43:44) The Imams (a.s.) said it is a reference to us. We are the people of Dhikr and we will be asked questions."

H 545, Ch. 20, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha' who has said that said to Imam al-Rida (a.s.), "May Allah take my soul in service for your cause, what is the meaning of the words of Allah, "Ask the people of Dhikr if you do not know."? (16:43, 21: 7 Holy Quran) The Imams (a.s.) said, " ‘Dhikr’ is Prophet Muhammad (s.a.) and we are his family (people) about whom questions will be asked." I further asked about, "Are you the ones to be questioned and we will be the one to question?" The Imams (a.s.) said yes, that is true." I then asked, "Will it a right on us to ask you?" The Imams (a.s.) said, "Yes, it is so." I then asked, "Will it be a right on you to answer us?" The Imams (a.s.) said, "No, will

decide. We may or may not answer. Have you not heard the words of Allah, the Most Holy, the Most High, that say, "This is a gift from us. You may (give to others and) oblige or keep without being held accountable."(38:39)

H 546, Ch. 20, h 4

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Asim ibn Hamid from abu Basir from Imam abu ‘Abdallah (a. s.) who has said the following about the words of Allah, the Most Holy, the Most High. "It is a Dhikr for you and for your people and you all will be asked questions.’ (43:44) The Messenger of Allah is the Dhikr (reminder of Allah) and members of his family (a.s.) are the ones who will be asked questions and they are the people of Dhikr."

H 547, Ch. 20, h 5

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from Hammad from Rib‘iy from Fudayl form abu 'Abdallah (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "It is a Dhikr for you and for your people and you all will be asked questions.’ (43:44) The Imams (a.s.)said, "The Holy Quran is the ’Dhikr’ and we are the one who will be asked questions."

H 548, Ch. 20, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ’Isma‘il from Mansur ibn Yunus from abu Bakr al-Hadrami who has said the following. "I was in the presence of Imam (a.s.) abu Ja‘far (a.s.) and al-Ward brother of al-Kumayt came to see him. He to the Imams (a.s.) said, "May Allah take my soul in service for your cause, I have chosen seventy questions and I do not know the answer even for one of them." The Imams (a.s.) said, "Not even one answer, O Ward?" He then said, "Yes, I do know the answer for one of them." The Imams (a.s.) asked, "What is it then?" He replied, "It is the words of Allah that say, ‘Ask the people of Dhikr if you do not know’ who are they?" The Imams (a.s.) replied, "We are the people of Dhikr?" I then said, "Must we then ask you?" The Imams (a.s.) said, "Yes, you must ask us for answers." I then asked, "Must you then give us answers?" The Imams (a.s.) said, "We may or may not answer."

H 549, Ch. 20, h 7

Muhammad ibn Yahya from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-‘Ala‘ ibn Razin from Muhammad ibn Muslim who ha said that he said the who has said the following to abu Ja‘far (a.s.).

"These are people who think that the words of Allah, the Most Holy, the Most High. ‘Ask the people of Dhikr if you do not know,’ refers to the Jews and the Christians." The Imams (a.s.) asked, "Do they call you to their religion?" He (Muhammad ibn Muslim) has aid that the Imams (a.s.) "Said, with his hand (pointing) to his chest, ‘We are the People of Dhikr (reminders of Allah) and we are the ones who must be asked questions.’"

H 550, Ch. 20, h 8

A number of our people has narrated from Ahmad ibn Muhammad from al-Washsha' who has said that he heard Imam al-Rida say the following. "Imam Ali ibn al-Husayn has said that there are certain obligation for the Imams that are not obligatory for their followers and certain obligation of our followers are not obligatory for us. Allah, the Most Holy, the Most High has commanded them to ask us their questions saying, "Ask the people of Dhikr if you do not know,’ Thus, Allah has commanded them to ask us their questions but it is not obligatory for us to answer them. We may answer them or may not answer them if we may so decide." the is not said:

H 551, Ch. 20, h 9

Ahmad ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said that he wrote a letter to Imam al-Rida (a.s.). Of the issues for which he requested explanation in the letter one was about the following words of Allah, Most Holy, the Most High. "Ask the people of Dhikr (people who remind of Allah) if you do not know." The other question was about the words of Allah, the Most Holy, the Most High, "Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God." (9:122)

thus, it is obligatory for them to ask but it is not obligatory for you to answer."

The Imams (a.s.) has said the following for the answer. "If they would not do what you would ask them, know that they are only following their (evil) desires. Who strays more than one who follows his desires without guidance from God? . . ." (28:50)

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Chapter 21

Those whom Allah has called people of knowledge they are the Imams (a.s.)

H 552, Ch. 21, h 1

Ali ibn Ibrahim has narrated from his father from ‘Abdallah ibn al-Mughirah from ‘Abd al-Mu’min ibn al-Qasim al-Ansari from Sa‘d from Jabir from abu Ja‘far (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. Say, "Are those who know equal to those who do not know? Only the people of reason take heed." (39:9) ‘We are the people of knowledge, the people who and it is our enemies who do not know and our followers are the people who take heed and are the people of reason.’"

H 553, Ch. 21, h 2

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from an-Nadr ibn Suwayd from Jabir from abu Ja‘far (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "Are those who know equal to those who do not know? Only the people of reason take heed." (39:9) ‘We are the people of knowledge, the people who and it is our enemies who do not know and our followers are the people who take heed and are the people of reason.’"

Chapter 22

The People Well-grounded in Knowledge are the Imams (a.s.) alone

H 554, Ch. 22, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from an-Nadr ibn Suwayd from Ayyub ibn Hurr and ‘Imran ibn Ali from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "We are the people well-grounded in knowledge and we are the ones who know how to interpret it."

H 555, Ch. 22, h 2

Ali ibn Muhammad has narrated from ‘Abdallah ibn Ali from Ibrahim ibn Ishaq from ‘Adallah ibn Hammad from Burayd ibn Mu‘awiya who has narrated the following from either one of the Imams (a.s.) about the words of Allah, Allah, the Most Majestic, the Most gracious. "No one knows its true interpretations except God and those who have a firm grounding in knowledge . . ." (3:7). The Holy Prophet is the best among the people well-grounded in knowledge. Allah, the Most Majestic, the Most gracious, taught him all that He had revealed to him in the form of original text and in the form of interpretations. Allah, the Most Majestic, the Most gracious, would not reveal anything to him that he would not know the meaning thereof. The successors of the Holy Prophet (s.a.) after him knew all revelations. As for those who do not know the interpretations thereof, when the scholar speaks to them with knowledge, they say, "We believe in it, for all of this is from our Lord." The Holy Quran consists of specific, general, clear, not so clear, abrogating and abrogated statements. The people who are well-grounded in knowledge know all of the Holy Quran."

H %556ch22, h 3

Al-Husayn ibn Muhammad has narrated from MuAlia ibn Muhammad from Muhammad ibn ’Uwarma from Ali ibn Hassan from ‘Abd al-Rahman ibn Kathir from abu ‘bdallah (a.s.) who has said the following. "People well-grounded in Knowledge stands for Amir al-Mu’minin Ali (a.s.) and the Imams after him."

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Chapter 23

The Imams are those who have received Knowledge and it is firmly Established in their Hearts

H 557, Ch. 23, h 1

Ahmad ibn Mahran has narrated from Muhammad ibn Ali from Hammed ibn 'Isa from al-Husayn ibn al-Mukhtar from abu Basir who has said that he heard abu ‘Abdallah (a.s.) say the following about this verse of the Holy Quran. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . ." (29:49) The Imams (a.s.) pointed to his own hear."

H 558, Ch. 23, h 2

It is narrated from him from Muhammad ibn Ali from ibn Mahbub from ‘Abd al-‘Aziz al-‘Abdi from abu ‘Abdallah (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . ." (29:49) ‘They are the Imams (a.s.)’.

H 559, Ch. 23, h 3

It is narrated from him from Muhammad ibn Ali from 'Uthman ibn ‘Isa from Sama‘a from abu Basir from abu Ja‘far (a.s.) who has said the following about this verse of the Holy Quran. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . ." (29:49) The Imams (a.s.) then said, "O abu Muhammad, for the sake of Allah, be the judge and tell, of who it is spoken (so often) between the two covers of the Holy Quran?" I then asked, "Who are they, "May Allah take my soul in service for your cause. The Imams (a.s.) said, "Who else can they be other than ourselves?"

H 560, Ch. 23, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid Sha‘ar from Harun ibn Hamza who has said that he hear abu ‘Abdallah (a.s.) say who has said the following. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . ." (29:49) ‘They are the Imams (a.s.) exclusive of all others.’"

H 561, Ch. 23, h 5

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘d from Muhammad ibn al-Fudayl who has said that he asked abu ‘Abdallah (a.s.) about the meaning of the following verse of the Holy Quran. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . ." (29:49) The Imams (a.s.) said, "They are the Imams (a.s.) exclusive of all others."

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Chapter 24

The people whom Allah has Chosen and has Made the Heirs of His Book are the Imams (a.s.)

H 562, Ch. 24, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn 'Isa from 'Abd al-Mu’min from Salim who has said that he asked abu Ja‘far (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "We gave the Book as an inheritance to Our chosen servants, among whom some are unjust against their souls, some are moderate, and some are exceedingly virtuous by the permission of God. . . ." (35:31) The exceedingly virtuous is the Imam (a.s.), the moderateones are those who know the Imams (a.s.) and the unjust ones are those who do not know the Imams (a.s.)."

H 563, Ch. 24, h 2

Al-Husayn has narrated from Mu‘alla from al-Washsha' from ‘Abd al-Karim from Sulayman who has said that he asked abu ‘Abdallah (a.s.) about the meaning of the following verse of the Holy Quran. "We gave the book as an inheritance to Our chosen servants,.. . ." (35:31) The Imam (a.s.) asked, "What do you say about it?" I said, "We say that they are the Fatimid (descendents of Fatima, Daughter of the Holy Prophet (s.a.)" The Imam (a.s.) said, "It is not as you say. No one who would point out his sword and call people into schism and misguidance comes in this (category of people exceeding in virtue)." I then asked, "Who then are the ones doing wrong to themselves?" The Imam (a.s.) replied, "It is those who sit in their homes and do not know the rights of his Imam (a.s.). The moderate ones are those who know the rights of their Imam and the ones exceeding in virtue are the Imams (a.s.)"

H 564, Ch. 24, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan from Ahmad ibn ‘Umar who has said that he asked abu al-Hassan al-Rida (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "We gave the book as an inheritance to Our chosen servants. . ." (35:31). The Imam (a.s.) said such people are the children of Fatima (a.s.), those exceeding in virtue are the Imams (a.s.), the moderate ones are those who know the Imam (a.s.) and those who do injustice to themselves are the ones who do not know their Imam (a.s.)."

H 565, Ch. 24, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from abu Wallad who has said that he asked abu ‘Abdallah (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "The people who have received Our Book (Quran), and read it thoroughly, believe in it. Those who disbelieve the Book are certainly losers." (2:121) The Imams (a.s.) said that such people are the Imams (a.s.)."

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Chapter 25

Two Kinds of Imam are mentioned in the Holy Quran: the Imams (a.s.) who call to Allah and the Imams who call to Fire

H 566, Ch. 25, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ‘Abdallah ibn Ghalib from Jabir from abu Ja‘far (a.s.) who has said the following. "When the following verse of the Holy Quran was revealed, "On the day when We call every nation with their leaders, (Imams) . . ." (17:71), people asked the Holy Prophet (s. a.), ‘Are you not the Imam of all the people altogether?’ The Holy Prophet (s.a.) said, "I am the Messenger of Allah to all the people but after me there will the Imams for the people from my family. They will rise among the people but they will be rejected. The leaders of the unbelievers and misguidance and their followers will do injustice to them. Those who support, love, follow and acknowledge their authority they are from me, with me and will meet me. Let it be known that those who would do injustice to the Imams (a.s) and reject them they are not from me and with me. I denounce them and all associations with them."

H 567, Ch. 25, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from Muhammad ibn Yahya from Talha ibn Zayd from abu ‘Abdallah (a.s.) who has said the following. "The Imams mentioned in the book of Allah, the Most Holy, the Most High, are of two kinds. Allah, the Most Holy, the Most High has said, ‘We appointed them as leaders (Imams) to guide the people through Our command . . ." (21:73) They do so but not because of the commads of the people. They allow our command to come first and before their own orders, and our laws before their own laws and judgment. "We made them the kinds of leaders (Imams) who would invite people to the fire . . ." (28:41) ‘They let their own commands to come before the commands of Allah and their laws before the laws of Allah. They follow their desires against what the book of Allah, the Most Holy, the Most High requires.’"

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Chapter 26

The Holy Quran guides people to the Imam (a.s.)

H 568, Ch. 26, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hasan ibn Mahbub who has said that he asked abu al-Hassan al-Rida (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "We have chosen heirs for every legacy that parents and relatives may leave. Let those who have been promised a bequest receive their share of the legacy. . . ." (4:33) It is a refrence to the Imams (a.s.) With the Imams (a.s.) Allah, the Most Holy, the Most High, has established your covenants."

1. There have been a variety of interpretations of who are the last group of heirs mentioned in this verse, i.e., *those with whom you have sworn compact,* and, as a result of this, and so as to reconcile these various interpretations with the law, it has at different times been asserted that this verse was abrogated or that it was not. For example, see at.-Taban, at-Taf~ir, vol.5,

H 569, Ch. 26, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from Musa ibn ’Ukayl al-Numayri from al-‘Ala’ ibn Sayyaba from abu ‘Abdallah (a.s.) who has said the following about the words of Allah. "This Quran shows the way to that which is the most upright . . ." (17:9) The Imams (a.s.)said, "It guides to the Imam (a.s.)."

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Chapter 27

The Bounty and Blessings that Allah, the Most Holy, the Most High has mentioned in His book, the Holy Quran are the Imams (a.s.)

H 570, Ch. 27, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Bistam ibn Murrah from Ishaq ibn Hassa’n from al-Haytham ibn Waqid from Ali ibn al-Husayn al-‘Abdi from Sa‘d al-’Iskaf from al-Asbagh ibn Nubatah from Amir al-Mu’minin Ali (a.s.) who has said the following. "What isd wrong with people who changed the Sunnah (traditions) of the Messenger of Allah and deviated from his will? Do they not fear that sever suffering may befall them? He then recited the following verse of the Holy Quran. "Have you not seen (considered) those who changed the blessings (Word) of God through disbelief and led their people to destruction? (14:28). They will suffer in Hell. What a terrible place to stay! (14:29). He then said, "We are the blessings of Allah which He has granted to people. Through us will succede those will be successful on the Day of Judgment."

H 571, Ch. 27, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad, in a mafu‘ manner, *(rafa'ahu)* about the words of Allah, the Most Holy, the Most High. "(Jinn and mankind) - which of the favors of your Lord do you deny?" (55:13) Will you deny and refuse the Holy Prophet or his successor." (This verse has come down in ch. 55 al-Rahman.)

H 572, Ch. 27, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from ‘Adallah ibn 'Abd al-Rahman from al-Haytham ibn Waqid from abu Yusuf al-Bazzaz who has said that abu ‘Abdallah (a.s.) recited the following verse, "Keep in mind the bounties of Allah. . ." (7:69) The Imams (a.s.) said, "Do you know what the bounties of Allah are?" I said, "No, I do not know." He said, "It is the greatest of the bounties of Allah. It is to acknowledge the Divine authority that we possess."

H 573, Ch. 27, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Uwarma from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir who has said that he asked

abu ‘Abdallah (a.s.) about the meaning of the following verse. "Have you not seen (considered) those who changed the blessings (Word) of God through disbelief and led their people to destruction?" (14:28) The Imam (a.s.) said it is a reference to all of Quraysh who exercised animosity towards the Holy Prophet (s.a.), created wars against him and rejected his will about his successor."

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Chapter 28

The People whom Allah, the Most Holy, the Most High, has called Mutawassimin (distinguished) in His book are the Imams (a.s.) who are also the straight path

H 574, Ch. 28, h 1

Ahmad ibn Mahran has narrated from ‘Abd al-‘Azim ibn ‘Abdallah al-Hasani from ibn abu‘Umayr who has said the following.

"Asbat Bayya‘ al-Zattiyy has said that once he was in the presence of abu ‘Abdallah (a.s.) when a man asked him about the meaning of the following words of Allah, the Most Holy, the Most High. "In this there is evidence (of the Truth) for the distinguished ones. (15:75)

That town lies on a road which still exists (15:76) The Imam (a.s.) said, "We are the distiguished people and the (right) path is with us."

H 575, Ch. 28, h 2

Muhammad ibn Yahya has narrated from Salamah ibn al-Khattab that Yahya ibn Ibrahim who has said the following. "Asbat ibn Salim has said that once he was in the presence of abu ‘Abdallah (a.s.) when a man from the people of Hiyt came and said, ‘May grant yopu well-being, what is the meaning of the words of Allah, the Most Holy, "In this there is evidence (of the Truth) for the distinguished ones."? (15:75)

The Imam (a.s.) said, "We are the distiguished people and the (right) path is with us."

H 576, Ch. 28, h 3

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib’i ibn ‘Abdallah from Muhammad ibn Muslim from abu Ja‘far (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "In this there is evidence (of the Truth) for the distinguished ones." (15:75)

"The Imam (a.s.) said, "The distinguished people are the Imams (a.s.) the Holy Prophet has said, "Be on your guard from the intelligence of the believers. He lookss through the light of Allah, the Most Holy, the Most High as mentioned in, "In this there is evidence (of the Truth) for the distinguished ones." (15:75)

H 577, Ch. 28, h 4

Muhammad ibn Yahya has narrated from al-Hasan ibn Ali al-Kufi from ‘Ubays ibn Hisham from ‘Adallah ibn Sulayman from abu ‘Abdallah (a.s.) who has said the following about the words of Allah, the Most Holy, the Most High. "In this there is evidence (of the Truth) for the distinguished ones." (15:75)

The Imams (a.s.) said, "These people are the Imams (a.s.) and the evidence will never depart us."

H 578, Ch. 28, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Aslam from Ibrahim ibn Ayyub from ‘Amr ibn Shamir from Jabir from abu Ja‘far (a.s.) who has said the following. "Amir al-Mu’minin Ali (a.s.) has the following about the words of Allah, the Most Holy, the Most High. ""In this there is evidence (of the Truth) for the distinguished ones." (15:75) The Holy Prophet (s.a.) was the distinguieshed one and I was as such after him and the Imams from my children are the distinguieshed ones."

In a different copy it is narrated from Ahmad ibn Mahran from Muhammad ibn Ali from Muhammad ibn Aslam from Ibrahim ibn Ayyub through the chain of his nnarrators a similar Hadith.

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Chapter 29

The deeds of the people are presented before the Holy Prophet (s.a.) and the Imams (a.s.)

H 579, Ch. 29, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "All deeds are presented before the Messenger of Allah (s.a.). It is the deeds of the all the virtuous and the evil doing servants (of Allah) that are presented every morning and evenings (before the Messenger of Allah). So pay proper attention to it and be very careful. The following verse of the Holy Quran is a reference to this. "(Muhammad), tell them, "Act as you wish. God will see your deeds and so will do His Messenger. . . ." (9:106) The Imams (a.s.) paused at this point and did not read any further."

H 580, Ch. 29, h 2

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Abd al-Hamid al-Ta’i from Ya‘qub ibn Shu‘ayb. He has said that he asked abu ‘Abdallah (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "Act as you wish. God will see your deeds and so will do His Messenger and the believers. . . ." (9:106) The Imams (a.s.) said, "They (believers) are the Imams (a.s.)"

H 581, Ch. 29, h 3

Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn 'Isa from Suma‘ who has said that he heard abu ‘Abdallah (a.s.) say the following. "What is wrong with you? Why do you disappoint the Messenger of Allah?" A man asked, "How do we disappoint him?" The Imams (a.s.) said, "Do you not know that your deeds are presented before him? When he find sins in them it disappoints him. Do not disappoint the Messenger of Allah. Do things that will make him happy."

H 582, Ch. 29, h 4

Ali from has narrated from his father from al-Qasim ibn Muhammad from al-Zayyat from ‘Abdallah ibn Aban al-Zayyat who was well placed in the eyes of al-Rida (a.s.). He has said that he asked al-Rida (a.s.) to pray for him and for his family. Am I not praying for them? I

swear by Allah that your deeds are presented before me every day and night." He has said that it seemed extremely great to me. The Imams (a.s.) said to me, "Do you not read in the Holy Quran, ‘Act as you wish. God will see your deeds and so will do His Messenger and the believers. . . .’" (9:106) The Imams (a.s.) then said, "I swear by Allah that he (the believer) is Ali ibn abu Talib (a.s.)."

H 583, Ch. 29, h 5

Ahmad ibn Mahran has narrated from Muhammad ibn Ali from abu ‘Abdallah al-Samit from Yahya ibn Musawwir who has said the following. He mentioned this verse to abu Ja‘far (a.s.), "Act as you wish. God will see your deeds and so will do His Messenger and the believers. . . ." (9:106) The Imams (a.s.) then said, "I swear by Allah that he (the believer) is Ali ibn abu Talib (a.s.)."

H 584, Ch. 29, h 6

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' who has said the following. "I heard Imam al-Rida saying, ‘All the deeds: good and bad ones are presented before the Messenger of Allah.’"

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Chapter 30

The Path, Urged to be Maintained Steadfastly is Acknowledgement of the Divine Authority of Imam Ali (a.s.)

H 585, Ch. 30, h 1

Ahmad ibn Mahran has narrated from ‘Abd al-‘Azim ibn ‘Abdallah al-Hassani from Musa ibn Muhammad from Yunus ibn Ya‘qub from the person whom he mentioned, from abu Ja‘far (a. s.). The Imam (a.s.) said the following about the words of Allah, the Most Holy, the Most High. "Had they (jinn and mankind) remained steadfast in their path (religion, Islam), We would certainly have given them abundant water to drink." (72:16) It means, "Had people maintained steadfastness in respecting the Divine authority of Amir al-Mu’minin Ali ibn abu Talib (a.s.), and the Divine authority of his successors from his children and agreed to obey their orders and prohibitions He would have given them abundant water. He says, We would drench their hearts with faith. The path (al-Triqa) means to have faith in the Divine authority of Amir al-Mu’minin Ali (a.s.) and his successors from his children."

H 586, Ch. 30, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Fudala ibn Ayyub from al-Husayn ibn ‘Uthman from abu Ayyub from Muhammad ibn Muslim. He has said that he asked abu ‘Abdallah (a.s.) about the meaning of the following words of Allah, the Most Holy, the Most High. "To those who have said, ‘God is our Lord,’ and who have remained steadfast to their belief. . ." The Imams (a.s.) said, "Those who remain steadfast in respecting the Divine authority of Amir al-Mu’minin Ali (a. s.) and his successors, the Imams (a.s.) one after the other then, ‘ the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you.’" (41:30)

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Chapter 31

The Imams (a.s.) are the Mines of Knowledge, the Tree of Prophet-hood and the Centers wherein angels Interchange

H 587, Ch. 31, h 1

Ahmad ibn Mahran has narrated from Muhammad ibn Ali from several people from Hammad ibn 'Isa from Rib‘i ibn ‘Abdallah (a.s.) from ibn Jarud who has said that Ali ibn al-Husayn (a.s.) has said the following. "What is it obscures us to people? (People do not maintain hostility towards us.) We, I swear by Allah, are the tree of the prophet-hood, the house of blessings, the mine of knowledge and the center wherein angels interchange."

H 588, Ch. 31, h 2

Muhammad ibn Yahya has narrated from ‘Adallah ibn Muhammad ibn 'Isa from his father from ‘Adallah ibn al-Mughirah from Isma‘il ibn abu Ziyad from Ja‘far ibn Muhammad (a.s.) from his father (a.s.) from Amir al-Mu’minin Ali (a.s.) who has said the following. "We, the Ahl al-Bayt (family of the Holy Prophet), are the tree of the prophet-hood, the station of the Messenger-ship of (Allah), the center wherein the angels interchange, the house of blessings and the mine of knowledge."

H 589, Ch. 31, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn from ‘Adallah ibn Muhammad from al-Kashshab. He has said that a number of our people have narrated from al-Khaythama who has said that abu ‘Abdallah (a.s.) said to him the following. "O Khaythama, we are the tree of prophet-hood, the house of blessings, the keys to wisdom, the mine of knowledge, the station of the Messenger-ship of (Allah), the center wherein the angels interchange and the place for the secrets of Allah. We are the trust of Allah among the people and we are the great Sanctuary of Allah. We are the promised responsibility of Allah and we are His covenant. Whoever remains true to our covenant he has remained true to the covenant of Allah. Whoever disregards his covenant with us he has disregarded his covenant and responsibility towards Allah."

Chapter 32

The Imams (a.s.) are the Heirs of Knowledge to Inherit it one from the other

H 590, Ch. 32, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from Burayd ibn Mu‘awiya from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said the following. "Ali (a.s.) was a man of knowledge and knowledge is inherited. Whenever a man of knowledge dies he leave another man of knowledge behind who possess his knowledge or whatever Allah wants."

H 591, Ch. 32, h 2

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurarah and al-Fudayl from abu Ja‘far (a.s.) who has said the following. "The knowledge that came with Adam was not taken away. Knowledge is inherited. Ali (a.s.) was the knowledgeable person of this nation (Muslims). No one from us have ever left this world without leaving behind one like him in knowledge or what Allah wanted."

H 592, Ch. 32, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Abd al-Hamid al-Ta’i from Muhammad ibn Muslim from abu Ja‘far (a.s.) who has said the following. "Knowledge is inherited. No man of knowledge dies without leaving behind one who is as knowledgeable as his predecessor or what Allah wants."

H 593, Ch. 32, h 4

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Musa ibn Bakr from al-Fudayl ibn Yasar who has said that he heard abu ‘Abdallah (a.s.) say the following. "In Imam Ali (a.s.) there was the Sunnah (traditions) of a thousand prophet. The knowledge that came with Adam was not taken away. No man of knowledge ever died along with knowledge. Knowledge is inherited."

H 594, Ch. 32, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fudalah ibn Ayyub from ‘Umar ibn Aban who has said that he heard abu Ja‘far (a.s.) say the following. "The knowledge that came with Adam was not taken away. No man of knowledge has ever died along with his knowledge."

H 595, Ch. 32, h 6

Muhammad has narrated from Ahmad from Ali ibn Nu‘man, in a marfu’ manner *(rafa'ahu)* from abu Ja‘far (a.s.) who has said the following. "They try to absorb the little moisture but ignore the huge river." Someone asked him, "What is (this) huge river?" The Imams (a.s.)said, "It is the Messenger of Allah (s.a.) and the Knowledge that Allah gave to him. Allah, the Most Holy, the Most High, combined in Muhammad (s.a.) the Sunnah (traditions) of the all the prophets from Adam onwards to Muhammad (s.a.)." Someone asked him, "What are those sunnah (traditions)?" The Imams (a.s.) said, "They are all the knowledge of the prophets (s. a.). The Messenger of Allah transferred all of them to Amir al-Mu’minin Ali (a.s.)." The man then said, "O son of the Messenger of Allah, is Amir al-Mu’minin Ali (a.s.) more knowledgeable or some of the prophets?" Abu Ja‘far (a.s.) replied, "Listen, everyone to what he just said. Allah opens the ears of whoever He wants. I said to him that Allah combined for Muhammad (s.a.) the knowledge of the prophets and he combined all of it with Amir al-Mu’minin Ali (a.s.). He now asks me, "Was he (Ali (a.s.) more knowledgeable or some of the prophets?"

H 596, Ch. 32, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Abd al-Hamid at.-Ta’i from Muhammad ibn Muslim from abu Ja‘far (a.s.) who has said the following. "Knowledge is inherited. No man of knowledge ever leaves this world without leaving behind one who would have as much knowledge as he had or what Allah wants."

H 597, Ch. 32, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from al-Harith ibn al-Mughirah from abu ‘Abdallah (a.s.) who has said the following. "The Knowledge that came with Adam was not taken away. No man of knowledge has ever died without his knowledge being inherited. The earth does not remain without a man of knowledge."

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Chapter 33

The Imams (a.s.) inherited the knowledge of the Holy prophet (s.a.) and all the prophets and their successors before them

H 598, Ch. 33, h 1

Ali ibn Ibrahim has narrated from his father from ‘Abd al-‘Aziz ibn al-Muhtadi from ‘Adallah ibn Jundab to who Imam al-Rida (a.s.) wrote the following. "Thereafter, (thanking Allah) Muhammad (s.a.) was the trustee of Allah for His creatures. When he was taken away from this world we, Ahl al-Bayt inherited him, thus, we are the trustees of Allah over His earth. With us is the knowledge of the sufferings, the death, the genealogy of the Arabs and the birth of Islam. We know the man when we see him in the truth of faith or hypocrisy. Our followers (Shi‘a) are listed (with us) by their names and the names of their fathers. Allah has established a covenant with them and with us. They land wherever we would do so and enter wherever we would enter. There is no besides us and our followers as living the Islamic culture. We are the noble saviors and the descendents of the prophets and of the children of the successors of the prophets. We the ones to whom the book of Allah, the Most Holy, the Most High, has come exclusively. We, of all people, have the first priority (closeness) to the book of Allah. We, of all people, have the first priority (closeness) to the Messenger of Allah. For us He formed His religion.

"He has established for you (family of Muhammad) a form of religion which is of the commands to Noah {we are commanded with whatever Noah was commanded}. It is of the mattes that We have revealed to you (Muhammad) and of the commands to Noah, Abraham, Moses, and Jesus to follow.{We have taught and preached the knowledge that was taught to us. We were given the knowledge of these prophets. We are the heirs of the commissioned Messengers}. (He has explained it) so that you (family of Muhammad) would be steadfast and united (all in a united group) in your religion. What you call the polytheists {polytheists in the acknowledgement of the Divine authority of Imam Ali (a.s.} to{the acknowledgement of the Divine authority of Imam Ali (a.s.}is extremely grave for them. God {O Muhammad} attracts to (the religion) whomever He wants and guides to it whoever turns to Him in repentance." (42:13)

H 599, Ch. 33, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Rahman ibn Kathir from abu Ja‘far (a.s.) who has said the following. "The Messenger of Allah has said, ‘The first successor and executor of the will on earth was Hibbatullah, the son of Adam. No prophet has ever left this world without first leaving behind one who would execute his will. The prophets were one hundred twenty thousand persons. Five of them were commissioned Messengers, like Noah, Abraham, Moses, Jesus and Muhammad (s.a.) Ali ibn abu Talib (a.s.) was the Hibbatullah for Muhammad (s.a.).He inherited the knowledge of the executors of the wills of the prophets and the knowledge of those who were before him. (Is not it true) that Muhammad (s.a.) inherited the knowledge of the prophets and the Messengers who lived before him? It is written on the columns of the throne, "Hamza is the loin of Allah and the loin of His Messenger. He (Hamza) is the master of the martyrs. On top of the throne is Amir al-Mu’minin Ali (a.s.). This evidence against those who deny our rights and refuse to yield to us our right of inheritance. We are not forbidden to speak. Before us is all certainty. What supporting evidence could be more clear than this."

H 600, Ch. 33, h 3

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from ‘Adallah ibn Muhammad from ‘Adallah ibn al-Qasim from Zur‘a ibn Muhammad from al-Mufaddal ibn ‘Umar from who has said the following. "Solomon inherited David. Muhammad (s.a.) inherited Solomon and we inherited Muhammad (s.a.). We have the knowledge of Torah and the Gospel (Injil), the Psalms, (al-Zabur) and the explanation of what the tablets contained." I (the narrator) said, "This certainly is the knowledge." The Imams (a.s.) said, "This is not knowledge. Knowledge is what happens day after day and hour after hour."

H 601, Ch. 33, h 4

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Shu‘ayb al-Haddad from Durays al-Kunasi who has said the following. "I was in the presence of abu ‘Abdallah (a.s.) and abu Basir also was there. The Imams (a.s.) said, "David inherited the knowledge of the prophets. Solomon inherited David. Prophet Muhammad (s.a.) inherited Solomon and we inherited Muhammad (s.a.). With us are the pages of Abraham and the tablets of Moses." Abu Basir then said, "This is the knowledge." The Imams (a.s.) said, "O abu Muhammad, this is not the knowledge. The knowledge is what happens in the nights and in the days, day after day and hour after hour."

H 602, Ch. 33, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Isma‘il from Ali ibn an-Nu‘man from ibn Muskan from abu Basir who has said the following. "Imam abu ‘Abdallah (a.s.) said to me, "O abu Muhammad, Allah, the Most Holy,

the Most High, has not given anything to the prophets that He has not given to Prophet Muhammad (s.a.). The Imams (a.s.) further said, "Allah gave to Prophet Muhammad (s.a.) all that He had given to the prophets. With us is the book about which Allah, the Most Holy, the Most High, "The books of Abraham and Moses." I then said, "May Allah take my soul in service for your cause, are they the tablets?" The Imams (a.s.) said, "Yes, they are the tablets."

H 603, Ch. 33, h 6

Muhammad has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Adallah ibn Sinan who has said that he asked abu 'Abdallah (a.s.) the following about the meaning of the words of Allah, the Most Holy, the Most High. "We have written in the psalms which We had revealed after the Torah. . ." (21:105). What is al-Zabur and what is al-Dhikr?" The Imams (a.s.) said, "Al-Dhikr is with Allah and al-Zabur is what He gave to David." Every book that was revealed is with the people of knowledge and we are the people of knowledge."

H 604, Ch. 33, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir or another man from Muhammad ibn Hammad from his brother Ahmad ibn Hammad from Ibrahim from his father who has said the following. "I said to abu al-Hassan al-Thani (a.s.), ""May Allah take my soul in service for your cause, "Would you tell me about the Prophet who inherited all the prophets." The Imams (a.s.) said, "Yes, I may do so. I asked, "Did he inherit from Adam up to his-self?" The Imams (a.s.) said, "Of prophet that Allah sent Prophet Muhammad (s.a.) was more knowledgeable." I then said, "Jesus son of Mary would bring the dead to life by the permission of Allah." The Imams (a.s.) said, "You spoke the truth. Solomon son of David could understand the language of the birds. The Holy Prophet (s.a.) was also capable of doing such things." The narrator has said that The Imams (a.s.) then said, "Solomon son of David said to the (Hoopoe) Hud Hud when he found him missing and had doubts about the bird. "(Solomon) inspected the birds and said, "How is it that I cannot see the hoopoe {when he did not find him present and became angry}. Is he absent? (27:20). I shall certainly punish him severely or slaughter him unless he has a good reason for his absence." (27:21) He became angry because the bird would show him how to find water. This is only a bird but is given something that is not given to Solomon. The wind, ants, man, Jinn, devils and the rebbles obey him in submission but he did not know about the water in the space but the bird knew it as Allah says iin His book. "Even if the Quran would make mountains move, cut the earth into pieces and make the dead able to speak,. . ." (13:31) We have inherited this Quran which contains such things that can make the mountains move, cross the lands and make the dead to come to life. We know there is water in space. In the book of Aallah there are verses that are indecative of certain issues only if Allah would give permission. This is along with fact that

Allah sometime grants permission to make use of the things that people of the past had written. Allah has set them for us in the origin of the book as Allah says, "All the secrets in heavens and earth are recorded in the illustrious Book. (27:75) Then Allah has said, "We gave the Book as an inheritance to Our chosen servants,. . ." (35:32) We are the ones whom Allah, the Most Holy, the Most High, has chosen and has given this which contain the explanation of all things."

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Chapter 34

The Imams (a.s.) have with all the books that Allah, the Most Holy, the Most High, has revealed and that they know them even the language in them are different

H 605, Ch. 34, h 1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ibrahim from Yunus from Hisham ibn al-Hakam about the narration of Burayh with whom he came to abu ‘Abdallah (a.s.) but they met abu al-Hassan Musa ibn Ja‘far (a.s.). Hisham explained to the Imams (a.s.) about Burayh. When he finished abu al-Hassan (a.s.) asked, "O Burayh, how is your knowledge of your book?" He rplied, "I know it." The Imam (a.s.) then asked, "What is the degree of your confidence in its interpretation?" He said, "Not so much."??? The narrator has said, "Abu al-Hassan then begun to read (from) the Gospel. Burayh then said, "It is you whom I was searching for fifty years or someone like you." He has said that Burayh accepted the faith and also the lady who was with him." Burayh and Hisham and the lady then came to abu ‘Abdallah (a.s.). Hisham informed the Imam (a.s.) about what had happene between Burayh and abu al-Hassan (a.s.). Abu ‘Abdallah (a.s.) then said, "The generations that are from each other and Allah hears and knows best." Burayh then asked, "How have possessed the Torah and the Gospel and the books if the prophets?" The Imam (a.s.) said, " We receive them as in the form of inheritance from them. We read them as they would read them and speak about them as the prophets would do. Allah does grant Divine authority on His earth to those who if questioned would be able to give the right answer and say I do not know."

H 606, Ch. 34, h 2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Bakr ibn Salih from Muhammad ibn Sinan from Mufaddal ibn ‘Umar who has said the following. "We went to abu ‘Abdallah (a.s.) and wanted permission. We heard him speaking in a none Arabic language and we thought it was Suryani (0r Syrian) language. The Imams (a.s.) then wept and we did so because of his weeping. A boy then came out to give us permission for a meeting. In the meeting I asked him, "May Allah keep you well, we came to ask permission for a meeting and we heard you speak in a none Arabic language and we thought it was Suryani language. Then we heard you weeping and because of that we also wept." The Imams (a.s.) said, "Yes, I remembered prophet Ilyas, one of the Israelite prophets and devoted in worship. I then said what he used to say in his prostration. He then went into it in Suryani language. Swearing to Allah, we had not seen any monk or minister as eloquent in it as he in it. He then explained it to us in Arabic, "Ilyas would say in his prostration, ‘O Lord, will I find you punish me although you know of thirst in the heat of the midday? Will I find

you punish me although you know that I rub my face on earth to worship you? Will I find you punish me although you know that I give up sins for you? Will I find you punish me although you know that I stay awake all night just for you?" The Imams (a.s.) then said, "Allah then told him through inspiration, "Rise your head from the earth. I will not punish you." The Imams (a.s.) then said that he said to Allah, "What if say, "I will not punish you but then you punished me? Am I not your slave and you are my Lord." The Imams (a.s.) said, "Allah then spoke to him through inspiration, "Rise your head. I will not punish you because when I promise I then keep My promise."

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Chapter 35

No one collect all of the Holy Quran except the Imams (a.s.) and that they have the knowledge of all of the Holy Quran

H 607, Ch. 35, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Amr ibn abu al-Miqdam from Jabir who has said that he heard abu Ja‘far (a.s.) say the following. "No one from the people has claimed to have collected the whole of the Holy Quran (in a book form) as it was revealed. If anyone would come up with such a claim, he is liar. No one collected this Holy Book and memorized as Allah, the Most Holy, the Most High revealed it except Ali ibn abu Talib (a.s.) and the Imams after him."

H 608, Ch. 35, h 2

Muhammad ibn al-Husayn has narrated from Muhammad ibn al-Hassan from Muhammad ibn Sinan from ‘Ammar ibn Marwan from al-Munakhkhal from Jabir from abu Ja‘far (a.s.) who has said the following. "No one is able to claim that with him is the whole of the Holy Quran; its apparent and hidden essence, except the executors of the will of the Holy Prophet (s.a.).

H 609, Ch. 35, h 3

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al-Qasim ibn al-Rabi‘ from ‘Ubayd ibn ‘Abdallah ibn abu Hashim al-Sayrafi from ‘Amr ibn Mus‘ab from Salma ibn Muhriz who has said that he heard abu Ja‘far (a.s.) say the following. "Of the knowledge that we have received is the interpretation of the Holy Quran and its laws, the knowledge of the changes of time and the happenings therein. When Allah wants good for a people, He makes them to understand. If He would make to understand one who does not want to understand such a person turns away as if he has heard nothing. The Imams (a.s.) paused, briefly, then said, "Had we found keepers and trusted people for our knowledge, we would have said it (all to him). Allah is the best supporter."

H 610, Ch. 35, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isa from abu ‘Abdallah al-Mu‘min from ‘Abd al-A‘la Mawla ’Ala Sam who has said that he

heard abu ‘Abdallah (a.s.) say the following. "I swear by Allah that I know the Holy Quran from the beginning to end as if it is in the palm of my hand. In it there is the news of the heavens and the earth, the news of what has been and the new of what will come into being. Allah, the Most Holy, the Most High, has said, "In it there is the explanation of all things." (16:89)

H 611, Ch. 35, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from al-Khashshab from Ali ibn Hass’an from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) who recited the following verse. "The one who had knowledge from the Book said, "I can bring it to you before you even blink your eye. . . ." (27:40). The narrator has said that the Imams (a.s.) opend his two fingers and placed them on his chest and then said, "With us, I swear by Allah, is the knowledge of the whole of the Book."

H 612, Ch. 35, h 6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Muhammad ibn al-Hassan from those he mentioned, both of them from ibn abu ‘Umayr from ibn ’Udhayna from Burayd ibn Mu‘awiya who has said that he asked abu Ja‘far (a.s.) about the meaning of the following verse. ". . . Say, ‘God and those who have the knowledge of the Book are sufficient witness (to my prophet-hood).’" (13:43) The Imam (a.s.) said, "It is a reference to us. Ali (a.s.) is the first among us and the most virtuous and the best among us after the Holy Prophet (s.a.)"

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Chapter 36

The degree of the Great Names of Allah that are given to the Imams (a.s.)

H 613, Ch. 36, h 1

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Muhammad ibn al-Fudayl who has said that Shurays al-Wabishi narrated from Jabir from abu Ja‘far (a.s.) who has said the following.

"The greatest name of Allah has seventy three letters. There was only of these letters. He spoke that one letter and land between him and throne of the Queen of Sheba (Bilqis) sunk down as such that he could reach her throne with his hand and the land returned to the original state. This happened in a blinking of A number of our people has narrated from eye. Of the greatest name of Allah there are seventy two letters with us. Allah has kept one letter exclusively for Himself in the knowledge of the unseen. There is no means and no power except by the help of Allah, the Most High, the Most Great."

H 614, Ch. 36, h 2

Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id and Muhammad ibn Khalid from Zakariyya ibn 'Imran al-Qummi from Harun ibn al-Juhm that a man from the companions of abu 'Abdallah (a.s.). I (Harun ibn al-Jahm) have forgotten his name. He has said that he heard abu ‘Abdallah (a.s.) say the following. "Two letters were given to Jesus and he would work with them. Four letters were given to Moses. Eight letters were given to Abraham. Fifteen letters were given to Noah. Twenty five letters were given to Adam. Allah, the Most Holy, the Most High, have combined all of them in Muhammad (s.a.). The greatest name of Allah has seventy three letters. Seventy two letters are given to Muhammad (s.a.) and only one letter is kept hidden from him."

H 615, Ch. 36, h 3

al-Husayn ibn Muhammad al-Ash‘ari from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Ali ibn Muhammad al-Nawfali who has said that he heard abu al-Hassan (a.s.) Sahib al-‘Askar say the following. "The greatest name of Allah has seventy three letters. There was only one letter with Asif. He spoke with it and the land between him and the throne of the Queen of Sheba (Bilqis) sunk down as such that he took her throne and placed it before Solomon. The land then came to normal state within less than

a blinking of an eye. There are seventy-two of those letters with us. One letter is with Allah which, He has kept it exclusively in the knowledge of the unseen."

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Chapter 37

Sacred objects of the Prophets transferred to the Imams (a.s.)

H 616, Ch. 37, h 1

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from ‘Abdallah ibn Muhammad from Mani‘ ibn al-Hajjaj al-Basri from Majashi‘ from Mu‘alla from Muhammad ibn al-Fayd from abu Ja‘far (a.s.) who has said the following.

"The staff of Moses belonged to Adam. It was passed to Shu‘ayb then to Moses ibn ‘Imran. Now it is with us. I have just, moments before, seen it. It is green just as being picked from its tree. It speaks if it is induced to do so. It is prepared for the one who will rise to establish the kingdom of Allah on earth. He will use it in the same way as Moses had done. It frightens and devours things made to trick people and it accomplishes whatever commands it receives. If it would proceed for a task it devours the treacherous materials. It opens into two branches; one on earth and the other towards the ceiling with an opening of forty yards in between and devours the deceptive materials with its tongue."

H 617, Ch. 37, h 2

Ahmad ibn Idris has narrated from ‘Imran ibn Musa from Musa ibn Ja‘far al-Baghdadi from Ali ibn Asbat from Muhammad ibn Fudayl from abu Hamza al-Thamali who has said that he heard abu ‘Abdallah (a.s.) say the following. " The Tablets of Moses are with us. The Staff of Moses is with us. We are the heirs of the prophets (a.s.)."

H 618, Ch. 37, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa‘dan from ‘Abdallah ibn al-Qasim from abu Sa‘id al-Khurasani from abu ‘Abdallah (a.s.) who has said that abu Ja‘far (a.s.) has said the following. "When al-Qa’im (the one who will rise to establish the kingdom of Allah on earth) will rise in Makka and about to leave for Kufa a caller will up on him, "No one of you carry any food and water with you. No one carry the rock of Moses ibn ‘Imran. It a full load for a camel. Wherever you will disembark there will be a water fountain. Whoever will be hungry it will satisfy him and whoever will be thirsty it quench his thirst. It will be their supplies until they will arrive in Najaf behind al-Kufa."

H 619, Ch. 37, h 4

Muhammad Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa‘dan from abu al-Hassan al-’Asadi from abu Basir from abu Ja‘far (a.s.) who has said the following. "Amir al-Mu’mini (a.s.) once came out during the night after the ‘Isha’ prayer saying , ‘Ham hama, ham ham’and it is a dark night. The Imam (a.s.) has come out to you and he is wearing the shirt of Adam (a.s.). He wearing the ring of Solomon (a.s.) and in hands he has the Staff of Moses (a.s.)."

H 620, Ch. 37, h 5

Muhammad ibn Yahya has narrated from al-Husayn from Muhammad ibn Isma‘il al-Sarraj from Bishr ibn Ja‘far from Mufaddal ibn ‘Umar who has said that he heard abu ‘Abdallah (a. s.) say the following. "Do you know what was the shirt of Joseph?" I said, "I do not know." The Imam (a.s.) said, "When the fire was set for Abraham, Jibril brought him a dress from paradise and made him t wear it. With that dress on him nothing of the cold or heat would harm him. When Abraham was about to die, he placed it in a covering and hanged it to Isacc (Ishaq) who hanged to Jacob (Ya‘qub). When Joseph was born it was hanged to him and he had it on his shoulder until the event of the things that happened to this shirt. When he Joseph took it out of its covering in Egypt, Jacob (Ya'qub) felt its fragrance as he said, ""I smell Joseph's scent. I hope that you will not accuse me of senility" (12:94). It was the same shirt that sent from paradise." I then said, "May Allah take my soul in service for your cause, to who did that shirt go thereafter?" The Imam (a.s.) said, "It went to its (people) owner." Then he said, "Every prophet who inherited knowledge or other things, they all ended to the family of Muhammad (s.a.)."

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Chapter 38

The Armaments and Sacred Items belonging to the Holy Prophet (s.a.) that transferred to the Imam (a.s.)

H 621, Ch. 38, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Mu’awiya ibn Wahab from Sa‘id al-Samman who has said the following. "I was in the presence of abu ‘Abdallah (a.s.) when two people from the Zaydia sect came to him. They asked, "Is there with you an Imam obedience to whom is obligatory?" The narrator has said that the Imams (a.s.) said, "No, there no one as such." They then said, "Reliable people have informed us about you that you issue fatwas and that you affirm and speak of it. We can point out what their names are. They are very pious alert people. They are such that can not be rejected. The Imams (a.s.) became angry and said, "I have not ordered them to say so." When the two men notice anger from the face of The Imams (a.s.) they left."

The Imams (a.s.) then asked me, "Do you know these two?" I said, "Yes, I know them. They are from our Suq (shopping center). They belong to the Zaydia sect and they think that the sword of the Holy Prophet (s.a.) is with ‘Abdallah ibn al-Hassan." The Imams (a.s.) said, "They have lied, may Allah condemn them. I swear by Allah, ‘Abdallah ibn al-Hassan has not seen it with his own eyes, not even of his eyes has seen it. Even his father had seen it except if he might have seen it with Imam Ali ibn al-Husayn (a.s.). If they are truthful let them say what kind of mark does its hilt have and what is the mark on its blade?

With me is the sword of the Messenger of Allah, with me is the flag of the Messenger, his coat of arms, his Lamam (pennon) and his helmet. If they are truthful let them say what kind of mark does the coat of arms of the Messenger of Allah has? With me is the flag of the Messenger of Allah, the victorious. With me is the Staff of Moses. With me is the ring of Solomon son of David. With me is tray on Moses used to offer offerings. With me is the name that whenever the Messenger of Allah would place it between the Muslims and pagans no arrow from the pagans would reach the Muslims. With me is the similar object that angels brought." Perhaps The Imams (a.s.) has hinted to the following verse. ‘Their Prophet further told them, "As the evidence of his authority, he will bring to you the Ark which will be a comfort to you from your Lord and a legacy of the household of Moses and Aaron. It will be carried by the angels. This is the evidence for you if you have faith.’ (2:248)

The case of the Arms with us is like the case of the Ark in the Israelites. Whichever family

would have had the Ark at their door-front that family would receive prophet-hood. To whoever of us the Arms are transferred he receives Imamat (leadership with Divine authority). My father wore the coats of arms of the Messenger of Allah. It would reach the earth and leave marks. I wore it also and it reached the earth and sometimes it would not. When the one from us who, will rise to establish the authority of Allah on earth, will come it will fit him perfectly, if Allah would so will."

H 622, Ch. 38, h 2

Al-Husayn ibn Muhammad al-Asha‘ari has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthman from ‘Abdallah ‘Ala’ ibn A‘yan who has said that he heard abu ‘Abdallah (a.s.) say the following. "With me is the arms of the Messenger of Allah. It is not disputable." The Imam (a.s.) then said, "The Arms are well defended. If they would be place with the worst creature of Allah he will be very good among them." The Imam (a.s.) then said, "This matter (leadership with Divine authority) will proceed to the one who will enjoy total obedience. When Allah’s will grant permission he will appear in public and people will say, "What is this happening?" Allah will make his hand to protect his followers and subjects."

H 623, Ch. 38, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from ibn Muskan from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "Of the legacy that the Messenger of Allah left was a sword, a coat of arms, a spears, a saddle and a gray mule. Ali ibn abu Talib (a.s.) inherited all of them."

H 624, Ch. 38, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Aban ibn ‘Uthman from Fudayl ibn Yasar from abu ‘Abdallah (a.s.) who has said the following. " My father wore the Dhat al-Fdul, coat of arms of the Messenger of Allah and being taller for him it left marks on the ground. I wore it and it was taller for me also."

H 625, Ch. 38, h 5

hmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa from Ahmad ibn abu ‘Abdallah who has said that he asked abu al-Hassan al-Rida (a.s.) about al-Dhulfaqar, the sword of the Messenger of Allah as to wherefrom it was. The Imam (a.s.) said, "Jibril came down with it from the heavens. It was decorated with gold and it is with me now."

H 626, Ch. 38, h 6

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Raman from Muhammad ibn al-Hakim from abu Ibrahim (a.s.) who has said the following. " The arms are kept with us. They are well protected. Even if they would placed with the worst of the creatures he would a good one of them. My father stated to me that when he married a lady from al-Thaqif the house was decorated for the wedding. Next morning he found fifteen nails drawn into that wall. He became very anxious about it and asked hid bridegroom to leave the house because he needed the handyman to do some work therein. When he examined the wall he found that all the nails had turned back from the sword and none of them had reached it."

H 627, Ch. 38, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from ibn Muskan from Hujr from Humran who has said the following. " I asked abu Ja‘far (a. s.) about the truth in the matter which people relate that a sealed page (or pages) was given to ’Umm Salama." The Imam (a.s.) then said, "When the Messenger of Allah passed away, Ali (a.s.) inherited his (Holy Prophet’s) arms and whatever was therein, then it was transferred to Imam al-Hassan then to Imam al-Husayn (a.s.). However, then we became anxious about loosing them we then decided to leave them in trust of ’Umm Salama. Afterwards Imam Ali ibn al-Husayn (a.s.) took custody of the arms." I then said, "Then it is true that it was transferred to your father and then they ended up to you."

H 628, Ch. 38, h 8

Muhammad has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fudala from ‘Umar ibn Aban who has said the following. "I asked abu ‘Abdallah (a.s.), ‘People say that a sealed page (or pages) was given to ’Umm Salama. Is it true?’" The Imam (a.s.) said, "When the Messenger of Allah passed away, Ali (a.s.) inherited his knowledge, his Armaments and whatever was with it. Then it was transferred to al-Hassan then to al-Husayn." The narrator has said that then said to the Imam (a.s.), "Then it was transferred to Ali ibn al-Husayn (a.s.) then to his son then it ended up to you." The Imam (a.s.) said, "That is true."

H 629, Ch. 38, h 9

Muhammad ibn al-Husayn has narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi from Aban ibn ‘Uthman from abu ‘Abdallah (a. s.) who has said the following "When the Messenger of Allah was about to dies, he called to him al-‘Abbass ibn ‘Ad al-Muttalib and Amir al-Mu’mini (a.s.) . He said to al-‘Abbass, "O auncle of Muhammad, will you inherit the legacy of Muhammad , pay his debts and fulfill his

promises and commitments?" He responded, "O the Messenger of Allah, May Allah take my soul and the souls of my parents in service for your cause, I am an old man with a large number of dependents, with very little belongings while in generosity compete the winds." He (the Messenger of Allah) said, "I will give them away to whoever would want them along with its rights and responsibilities." Then the Holy Prophet (s.a.) said, "O Ali, brother of Muhammad, will you pay off the liabilities of Muhammad, pay off his debt and take possession of his legacy?" He said, "Yes, May Allah take my soul and the soul of my parents in service for your cause, it is my responsibility and in my favor" Ali (a.s.) has said, "I looked at him and saw take off even his ring from his finger and said to me wear on this ring in my lifeee time." He (Ali) (a.s.) has said, "I lookked to the ring when wearing on my finger and wished to have it out of all his properties." He then called upon Bilal loudly, "Bring me my helmet, the coat of arms, the flag, the Shirt, the Dhulfaqar, (famous sword), al-Sahab, (the Turban) al-Burd, (the clothe) al-Abraqa, (the belt)and the Staff." Ali (a.s.) has said, "I had never before seen that belt. When it was brought its shine would almost take away one’s sight. It was of the belts of paradise." He (the Messenger of Allah) thensaid, "O Ali, Jibril brought this for me and said, "O Muhammad, place it in the ring of the coat of arms and use it as a belt around your midsection. Then he asked that the two pairs of Arabian shoves be brought to him along with the shirt. One of them was already stitched and the other was not yet stitched. It was the Shirt with which he take for the ’Isra’ (the night journey), the Shirt while wearing it he came out on the day of ’Uhud. Three caps were brought, the cap used while on a journey, the cap used on the ‘Id days and the cap used on Frindays. Also the cap that was used during his meeting with his companions was brought to him." Then he (the Messenger of Allah) said, "O Bilala, bring to us the two mules, the gray one and Dul dul and the two camels, al_Ghadba’ and al-Qaswa’ and the two horses." Al-Janah wopuld been kept near the door of the Mosque in case the Messenger of Allah needed. Whenever he would need any thing he would let a man to ride on it to go for the task and the horse wound run for the needs of the Messenger of Allah. Also Hayzum was brought to him, the donkey called ‘Ufayr were brought to him. He then said, "Take possession of these in my life time." Amir al-Mu’mini (a.s.) has said, "The first one of the animals died was ‘Ufayr who died at within the same hour that the Messenger of Allah died. He brook off his bound until and began to run until he came to the well of bnu Khatma in Quba and threw himself into it and it became his grave." It is narrated that Amir al-Mu’mini (a.s.) has said, "That donkey spoke to the Messenger of Allah say, May Allah take my soul and the soul of my parents in service for your cause, my father related to me from his father from his grand father from his father who lived with Noah in the Ark. Once Noah came to him and whipped his on his back and said, "From the descendents of this donkey there will a donkey on whose back the master and the last of the prophets will ride. I thank Allah who has made me that donkey."

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Chapter 39

The case of the Arms of the Messenger of Allah is like the Ark among the Israelites

H 631, Ch. 39, h 1

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu’awiya ibn Wahab from Sa‘id al-Samman who has said that he heard abu ‘Abdallah (a.s.) say the following. "The case of the Armaments with us is like the case of the Ark with Israelites. In whichever house of the Israelites the Ark would hav 3ebeen found that house would receive prophet-hood. Whoever among us would receive the Armaments he would also receive Imamat (leadership with Divine authority)."

H 632, Ch. 39, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn al-Sukayn from Nuh ibn Darraj from ‘Abdallah ibn abu Ya‘fur who has said that he heard abu ‘Abdallah (a.s.) say the following. "The case of the Armaments with us is like the case of the Ark with the Israelites. Wherever the Ark would go kingdom would also follow. Wherever the Armaments go among us knowledge (leadership with Divine authority) also follows it."

H 633, Ch. 39, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from abu a1-Hassan al-Rida (a.s.) who has said the following. "Abu Ja‘far (a.s.) would say, ‘The case of the Armaments with us is as the Ark with the Israelites. Wherever the Ark would go prophet-hood would also follow. Wherever the Armaments among us would go the matter (leadership with Divine authority) would also settle there." I then asked, "Would the Armaments ever depart knowledge?" The Imam (a.s.) said, "No, it would not do so."

H 634, Ch. 39, h 4

A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Nasr from abu al-Hassan al-Rida (a.s.) who has said the following. "Abu Ja‘far (a.s.) would say, ‘The case of the Armaments with us is as the Ark with the Israelites. Wherever the Ark would go kingdom would also follow. Wherever the Armaments among us would go knowledge would also follow."

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Chapter 40

Statements about al-Jafr al-Jami‘ and the Book of Fatima (a.s.)

H 635, Ch. 40, h 1

A number of our people has narrated from Ahmad ibn Muhammad from ‘Abdallah ibn al-Hajjal from Ahmad ibn ‘Umar al-Halabi from abu Basir who has said the following. "I went to abu ‘Abdallah (a.s.) and said, "May Allah take my soul in service for your cause, I like to ask you a question. Is there anyone else in this house who may hear my words?" The Imams (a.s.) then folded the curtain between his room and the other room next to it and looked into it. Then the Imams (a.s.) said, "O abu Muhammad, ask whatever you wish." I said, "May Allah take my soul in service for your cause, your followers say that the Messenger of Allah taught Ali (a.s.) a thousand chapter of knowledge and from each chapter there opens a thousand chapter. I then said, ‘This, I swear by Allah, is knowledge.’" He would mark the ground with his staff (a sign of thinking in normal people) for a while and said, "That is knowledge but it is not that." The narrators has said that The Imam (a.s.) then said, "O abu Muhammad, with us there is al-Jami‘a. What do they know what al-Jami‘ is?" I then asked, "May Allah take my soul in service for your cause, what is al-Jami‘a? The Imam (a.s.) said, it is a parchment seventy yards by the yards of the Messenger of Allah long that contains his dictations that is in graved in to with the right hand writing of Ali (a.s.). It contains all the lawful and unlawful and all matters that people need, even the law to of compensation for A number of our people has narrated from scratch caused to a person. He then stretched his hand to me and asked, ‘May I, O abu Muhammad?’ I then replied, "May Allah take my soul in service for your cause, I am all at your disposal." He pinched me with his hand and said, "Even there is the law of compensation for this." He seemed angry. The narrator has said, "I then said, "This, I swear by Allah is knowledge." The Imams (a.s.) said, "It certainly is knowledge but not that one."

The Imams (a.s.) remained silent for a while and then said, "With us there is al-Jafr (the parchment). What do they know what al-Jafr is? I then asked, "What is al-Jafr (the parchment or a container) ?" The Imams (a.s.) said, "It is a container made of skin that contains the knowledge of the prophets and the executors of their wills and the knowledge of the scholars in the past from the Israelites." The narrator has said that he then said, "This certainly, is the knowledge." The Imam (a.s.) said, "It certainly is knowledge but not that knowledge."

The Imams (a.s.) remained silent for a while and then said, "With us there is the book (Mushaf) of Fatima, (a.s.). What do they know what Mushaf of Fatima is? The Imam (a.s.) said, "Mushaf of Fatima is three times bigger than your Quran. There is not even a single

letter therein from your Quran." The narrator has said, "I then said, "This, I swear by Allah, is the knowledge." The Imam (a.s.) said, "This certainly is knowledge, but it is not that."

The Imam (a.s.) remained silent for a while and then said, "With us there is the knowledge of whatever has been and the knowledge of whatever will come into being to the Day of Judgment." The narrator has said that he then said, "May Allah take my soul in service for your cause, this, I swear by Allah is, certainly, knowledge." The Imam (a.s.) said, "It certainly is knowledge but not that." The narrator has said that he then asked, "May Allah take my soul in service for your cause, What then is knowledge?" The Imam (a.s.) said, "Whatever takes place during the night and during the day, one matter after the other matter and one thing after the other thing to the Day of Judgment."

H 636, Ch. 40, h 2

A number of our people has narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from ibn ‘Uthman who has said that he heard abu ‘Abdallah (a.s.) say the following. "The heretics will appear in the year one hundred twenty eight (745/746AD) because I have found it in the Mushaf of Fatima (a.s.)." The narrator has said that he asked the Imams (a.s.), "What is Mushaf of Fatime?" The Imams (a.s.) said, "When Allah took the Holy Prophet (s. a.) from this world, it caused such a degree of grief to Fatima (a.s.) that only Allah, the Most Holy, the Most High, knows its extent. Allah then sent an angel to her to offer solace and speak to her. She complained about it to Amir al-Mu’minin Ali (a.s.) who asked her to inform him whenever she would find the angel speak to her. She then informed him when the angel came to speak. Amir al-Mu’minin Ali (a.s.) then would write down all that he would hear of the conversations of the angel so much so that his notes took the shape of a whole book." The Imam (a.s.) then said, "There was nothing in it of the knowledge of the lawful and unlawful matters but it had the knowledge of things that had happened and things to happen in future." :

H 637, Ch. 40, h 3

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu ‘Ala’who has said that he heard abu ‘Abdallah (a.s.) say the following. "With me is the white Jafr." The narrator has said that he asked the Imams (a.s.) "What is in it?" The Imams (a.s.) said, "In it there is the psalms of David, the Torah of Moses, the Gospel of Jesus, the Books of Abraham, the laws that explain the lawful and unlawful matters and Mushaf of Fatima (a.s.) in which, I do not think there is nay thing from the Holy Quran. In it there is all that people need us to do for them and so that we would not need any one else. In it there is information even about a lash, half of a lash and one forth of a lash and about the amount of compensation for A number of our people has narrated from scratch caused to someone.

"With me there is the red Jafr." The narrator has said that he asked the Imams (a.s.), "What is

in the red Jafr?" The Imams (a.s.) said, "In it there is the Armaments. It is because it only is opened for bloodshed. The owner of the sword opens it to kill." The narrator has said that ‘Abdallah ibn abu Ya‘fur asked the Imams (a.s.), "May Allah keep you well, do the descendents of al-Hassan (a.s.) know this? The Imam (a.s.) said, "Yes, I swear by Allah, they know it just as they know the night that it is night and the day that it is the day but jealousy and worldly gains cause them to act in denial and rejection. Had they sought the truth with the truth it would have been better for them."

H 638, Ch. 40, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from the person that he mentioned from Sulayman ibn Khalid from abu ‘Abdallah (a.s.) who has said the following. "The Jafr of which they speak certainly disappoints them because they (the Zaydis) do not speak the truth while Jafr does contain the truth. Let them bring to light therefrom the judgments of Ali (a.s.) and his rulles of inheritance if they are truthful. Ask them about (the inheritance) of paternal and maternal aunts. Let them show the Mushaf of Fatima (a.s.). In it certainly there is the will of Fatima (a.s.). With it there is the Armaments the Messenger of Allah. Allah, the Most Holy, the Most High, has said, "Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful" (46:4).

H 639, Ch. 40, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri’ab from abu ‘Ubaydah who has said that the people from our group asked abu ‘Abdallah (a.s.) about Jafr and the Imam (a.s.) said the following. "It is the skin of a bull which is full of knowledge." Then they asked the Imam (a.s.) about al-Jami‘a. The Imam (a.s.) replied, "It is a parchment that is seventy yards long with a width of hide like that of the leg of a huge camel. It contains all that people may need. There is no case for there is a rule in it. In it there is the law to settle the compensation for a scratch caused to a person." The narrator has said that he asked the Imams (a.s.), "What is Mushaf of Fatima?" The Imam (a.s.) waited for quite a while. Then he said, "You ask about what you really mean and what you do not mean. Fatima (a.s.) lived after the Messenger of Allah for seventy-five days. She was severely depressed because of the death of her father. Jibril (a.s.) would come to provide her solace because of the death of her father. Jibril would comfort her soul. Jibril would inform her about her father and his place and of the future events and about what will happen to her children. At the same time Ali (a.s.) would write all of them down and thus is Mushaf of Fatima (a.s.)."

H 640, Ch. 40, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Salih ibn Sa‘id from Ahmad ibn abu Bishr from Bakr ibn Karib al-Sayrafi who has said that he heard abu

‘Abdallah (a.s.) say the following. "With us there are such things that because of which we do not become need to people instead people need us. With us there is a book that the Messenger of Allah had dictated and Ali (a.s.) had written it down. It is a book. In it there are all laws of lawful and unlawful matters. You come to us with A number of our people has narrated from issue and we know when you follow the guidance and when you disregard it."

H 641, Ch. 40, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn Udhayna from Fudayl ibn Yasar, Burayd ibn Mu‘wiya and Zurarah who have said that ‘Abdallah ibn ‘Abd al-Malik said the following to abu ‘Abdallah (a.s.), "The Zaydi sect and al-Mu‘tazali group circle around Muhammad ibn ‘Abdallah. Does he have any authority?" The Imam (a.s.) said, "I swear by Allah that with me there are two books in which there is the name of every prophet and the name of every king that would rule on earth. No, I swear by Allah, the name of Muhammad ibn ‘Abdallah is not in the list as one of them."

H 642, Ch. 40, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from ‘Abd al-Samad ibn Bashir from Fudayl ibn Sukra who has said that once I went to abu ‘Abdallah (a.s.) and he said the following to me. "O Fudayl, do you know what at did I look just awhile before?" The narrator has said that he said to the Imams (a.s.), "No, I do not know." The Imam (a.s.) said, "I was looking at the book of Fatima (a.s.). There is no king who would rule on earth with being listed therein by his name and the name of his father but I did not find the name of any of the descendent of al-Hassan therein."

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Chapter 41

Chapter Ninety Seven of the Holy Quran and its interpretation

al-Qadr, Destiny 97

In the Name of God, the Beneficent, the Merciful

We revealed the Quran on the Night of Destiny ((97:1). Would that you knew what the Night of Destiny is! (97:2).

(Worship) on the Night of Destiny is better than (worship) for a thousand months (97:3). On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny) (97:4).

This Night is all peace until the break of dawn (97:5).

H 643, Ch. 41, h 1

Muhammad ibn abu ‘Abdallah and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, both of them from al-Hassan ibn al-‘Abbas ibn al-Harish from abu Ja‘far al-Thani (a.s.) who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘Once while my father was walking around the Ka‘ba for Tawaf a man who had covered his face partially with his turban suddenly came by. He caused discontinuation in the Tawaf of the Imam (a.s.) and took him (a.s.) to a house adjacent to al-Safa. He sent for me also and then we were there three of us. He said, "Welcome, the child of the Messenger of Allah. He then placed his hand over my head and said, ‘May Allah place blessings in you, the trustworthy one before Allah after his ancestors. O abu Ja‘far (a.s.), if you like you may tell me, and if you like I can tell you. If you like you may ask me and if you want I will ask you. If you would like affirm what I will say and if you would want I will affirm what you will say. The Imam (a.s.) said, "I like all of it." He then said, "You must never let your tongue answer me with something that is otherwise in your conscious." The Imam (a.s.) said, "Such would do one in whose heart there would exist two kinds of knowledge, one opposing the other. Allah, the Most Holy, the Most High, disdains to have a knowledge that is not harmonious." He then said, "This is my question. You just explained one part of it.

"Tell me about this knowledge that is so harmonious and without difference. Who has

(knows) it?" The Imam (a.s.) said, "The whole of knowledge is before Allah, Majestic is Whose Name. The knowledge that people need is with the executor of the will of (prophets). The narrator has said that he then removed the covering from his face, set down straight, his face looked more cheerful and he said, "This is what I wanted and for this I have come. You think that the knowledge that is free of differences is with the executors of the wills of the prophets. How do they know it?" The Imam (a.s.) said, "Just as the Messenger of Allah knew it except that they do not see what the Messenger of Allah would see. It is because that he was a prophet and they are the Muhaddithun, spokesmen of the Divine message. The Messenger of Allah, when as a delegate before Allah, the Most Holy, the Most High, would hear whatever would have been communicated to him as (Wahy) but they do not hear such communications." He then said, "You have spoken the truth, O child of the Messenger of Allah. I now ask you a more difficult question. Tell me, why does this knowledge not appear as was it with the Messenger of Allah?" The narrator has said that my father then smiled and said, "Allah, the Most Holy, the Most High, disdains to let those people have information about His knowledge whom He has not yet tested with faith. (Such test) was carried out on the Messenger of Allah in the form of his enduring the suffering caused to him from his people so much so that he would struggle against them with His permission. Many times he would withhold matters that would disappoint his people until he was commanded sternly to convey to them the commandments that he had received and disregard the pagans. "Preach what you have been commanded to and stay away from the pagans." (15:94)

"I swear by Allah, had he conveyed the commandments he would have been perfectly safe. He, in fact, considered the obedience and feared differences. For this reason he would withhold. I would love that you would keep your eye upon the advent of al-Mahdi (the guide) of this nation. (A time) when the angels with the sword of the family of David would make the dead spirits of the unbelievers between the heavens and the earth test the results of their evil deeds and force the spirits of the living ones like them to join the unbelievers.

"He then drew a sword and said, "Here it is. This is one of them." The narrator has said, "Then my father said, "Yes, that is very true, I swear by the One Who chose Muhammad from among the mankind." The narrator has said that then the man drew the cover over his face and said, "I am Ilyas. I did not ask you those questions about that because I did not know them. I only loved that this conversation and narration strengthen your followers. I will tell you about a sign and evidence that you know if they (your followers) would debate others, your friends will win. The narrator has said that my father then said to him, "If you would like I can tell you about it (the sign and evidence)." He then said, "I would wish to hear it from you."

The Imam (a.s.) said, "If our followers would say to those who differ from us, "Allah, the Most Holy, the Most High says to His Messenger, "We revealed the Quran on the Night of Destiny ((97:1). Would that you knew what the Night of Destiny is! (97:2).

(Worship) on the Night of Destiny is better than (worship) for a thousand months (97:3). On this Night, the angels and the spirit descend by the permission of their Lord with His decree

(to determine everyone's destiny) (97:4).

This Night is all peace until the break of dawn" (97:5).

"Did the Messenger of Allah know of the knowledge of things that he did not know at that night or what Jibril would bring to him at other times? The opposition will say, "No, there was nothing the Messenger of Allah did not know." Say to the opposition, "Was it necessary for the Messenger of Allah to express such knowledge?" The opposition will say, "No, it was not necessary." Say to them, "Was there any difference and disharmony in the knowledge that the Messenger of Allah had received from Allah?" If the opposition would say, "No, there was no disharmony, " ask them, "If one would judge by the laws of Allah with disharmony, has he opposed the Messenger of Allah?" They will say, "Yes, he has opposed the Messenger of Allah." However, if they say, "No, he has not opposed the Messenger of Allah, they have invalidated their starting point". Say to them, "No one knows its interpretation except Allah and those who are well-grounded in knowledge."

If they would ask, "Who are the ones well-grounded in knowledge?" Say, "They are those in whose knowledge there is no disharmony." If they would ask, "Who is he?" Say, "the Messenger of Allah was such a person. Did he convey such knowledge to the first one (Khalifa)?" If they say, "Yes, the Messenger of Allah did convey." Ask, "Did the Messenger of Allah die and the Khalifa after him had the knowledge free of disharmony ?" If they would say, "No, there was no such Khalifa with the knowledge free of disharmony." Say, "(This is not logical.) The successor of the Messenger of Allah is supported (has the Divine support) and the Messenger of Allah does not appoint a Khalifa who would not judge by the laws of Allah. The Messenger of Allah will not appoint a Khalifa except one who is just like him, excluding prophet-hood. If the Messenger of Allah did not appoint a Khalifa in his knowledge anyone, he (Allah forbid) caused to go astray the people of coming generations."

"If the opposition would say, "The knowledge of the Messenger of Allah was from the Holy Quran." Say, "What about the following verses of the holy Quran that speak about the matters after the death of the Holy Prophet (s.a.), ‘I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind (44:3). On this night, every absolute command coming from Us becomes distinguishable (44:4). The command that We have been sending (44:5) as a mercy (for the human being) from your Lord. . . .’" (44:6).

"If the opposition would say, "Allah, the Most Holy, the Most High, sends only prophets." Say, "These distinguishable commands that come is from the angels and the spirit. They come from one heaven to the other. In the heavens there is no one to whom obedience and disobedience would apply."

"If the opposition would say, "They come from the heavens to earth and the people of earth are in dire need of such commands."

Say to them, "Is it necessary for them to have a leader who would judge among them?" If they say, "The Khalifa will judge for them." Ask them about the meaning of the following verse of the Holy Quran. "God is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever." (2:257)

"I swear by my life that all those in the heavens and on earth who are under the guardian-ship of Allah, the Most Holy, the Most High, are supported (Divinely) and protected. Those who are supported and protected do not make mistakes. All the enemies of Allah, the Most Holy, the Most High, in the heavens and on earth suffer defeat. Those who are defeated they do not deal in a rightful way. Just as it is necessary that the command must come from the heavens for the people of earth in the same way it is necessary to have a Wali (one who possesses Divine authority)."

"If the opposition would say, "We do not know such a person."

Say to them, "Say whatever you may like. Allah, the Most Holy, the Most High, disdains to leave, after Muhammad (s.a.) the servants without one who would possess Dinvine authority."

The narrator has said that he then stopped and said, "This, O child of the Messenger of Allah, is a delicate point. Consider if they would say, "The Holy Quran is the Divine authority." The Imam (a.s.) said, "Then I will say, ‘The Holy Quran does not speak, issue commands and prohibitions. The people of Quran issue commands and prohibitions. I would further say, "Allah would disdain to see a certain affliction (difficult issue) would befall to the people of the earth, and there is no law about it in the Sunnah or a ruling free of differences and it is not in the Quran. He would disdain to have such thing in His knowledge to take place on earth and there would be nothing in His judgment to stop it from happening or the means to provide relief."

He then said, "Here you gain victory, O child of the Messenger of Allah. I testify that Allah, the Most Holy, the Most High, certainly knows what kinds of afflictions and sufferings may befall people of the earth in their lives and in their religion etc. He then set the Holy Quran as a guide." The narrator has said that the man then said, "Do you, O child of the Messenger of Allah, know what kind of guide it is ?" Abu Ja‘far (a.s.) said said, "Yes, in it there are the general principles of laws and its interpretation when judgment would be issued. He said that Allah disdains to see His servant is afflicted with hardships in his religion, his life or his property and there would be no one on His earth whose judgment would decide truthfully and in the right way to remove the suffering."

The narrator has said that the man then said, "In this matter you have gained victory unless your enemies would falsely ascribe lies to Allah and say, ‘Allah, the Most Holy, the Most High, does not have anyone who would possess Divine authority.’ However, tell me about the

interpretation of: ". . . so that you would not grieve over what you have lost nor become extremely happy about what God has granted to you. . . ." (57:23) The Imam (a.s.) said, "It refers to abu so and so and his people. One of the verses is placed before and the other is placed afterwards (in two different places)." Grief over the loss applies to Amir al-Mu'minin Ali (a.s.) only'. ". . . nor become extremely happy about what God has granted to you. . ." refers to the mischief that you faced after the death of the Messenger of Allah.

The man then said, "I testify that you are the Divine authorities in whose judgment there is no disharmony." The man then stood up and went and I did not see him any more."

H 644, Ch. 41, h 2

(Through the same chain of narrators) it has been narrated from abu 'Abdallah (a.s.) who has said the following. "Once, in a meeting in the presence of my father with a group of people also present my father smiled and (the feeling was quite intense it caused) tears flooded his eyes. He then asked, "Do you know what made me laugh?" The narrator has said that they said, "No, we do not know the reason." The Imam (a.s.) said, "Ibn 'Abbass thinks he is of the people mention in the following verse of the Holy Quran. "To those who have said, "God is our Lord, " and who have remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you." (41:30). I asked him, "Have you seen the angels, O ibn 'Abbass, telling you of the fact that they guard and protect you in this and the next world and provide you complete protection and security from fear and sadness?" The Imam (a.s.) then said that ibn 'Abbass said, "Believers are each other's brothers. . . ." (49:10) the whole community is included in this verse." I then laughed."

Then I said, "O ibn 'Abbass, you (perhaps) are right. However, I ask you to swear to Allah and answer me truthfully. Is there any disharmony in the judgment of Allah, Majestic is Whose mention?" He said, "No, there is no disharmony in His judgment."

"I then asked him, "How would judge the case in which a man strikes the fingers of another man with a sword until they fall. Then another man comes and cuts off his palm. He is brought to you and you are the judge. How would you then judge?" He said, "I will order the one who cut off the palm to pay compensation for the whole hand. I will ask the affected party to reach a settlement with the defendant and for this purpose I send them to the people of justice (arbitrator)." I said, "(In your judgment) disharmony has come in the laws of Allah, Majestic is Whose mention, thus, you invalidated what you said before (that there is no disharmony in the laws and judgment of Allah). Allah, Majestic is Whose mention, disdains to let a judicial case remain on earth without a clarified rule. You must order, as a judge, to cut the palm of the defendant totally and pay compensation for the fingers. Thus, is the judgment of Allah at the night wherein His orders descend. If you would reject after hearing from the Messenger of Allah then Allah will send you to fire just as He blinded you on the

day you hid the (truth) in favor of Ali ibn abu Talib (a.s.)." Ibn ‘Abbass then said, "Is that why my eyes have become blind?" He further said, "How would you know that? I swear by Allah that my eyes turned blind only because of the flapping of the wing of the angel." The Imam (a.s.) said, "That made me laugh. I left him that day because of the silliness (dark and dullness) in his intellect and reason. I then met him latter and said to him, "O ibn ‘Abbass, you have not spoken as true as you did yesterday. Ali ibn abu Talib (a.s.) told you that the Night of Determination comes every year. On that night the command for the whole year comes down. For that matter and command is the people with Divine authority after the Messenger of Allah. You then asked, "Who are these people?" He (Ali (a.s.) said, "I myself and the eleven men from my descendents will be the Imams (leaders with divine authority) and the (people to whom angels speak) *Muhaddathun*." You then said, "I do not see it (Night of Determination) except with the Messenger of Allah. Then the angel appeared to you; the angels that was speaking to him and said, "O ‘Abdallah, you have lied. My eyes see it (the Night of Determination).of which Ali (a.s.) spoke to you. His (Ali’s) eyes did not see him (the angel) but his heart understood (the presence of the angel) and he impacted his ears. Then he (angel) flapped you with his wing and you turned blind." Ibn ‘Abbass then said, "In the matters that we dispute it is up to Allah to judge." I then said to him, "Has Allah judged one case with two judgments?" He replied, "No, Allah has not done so." I then said, "Here you perish and cause others to perish."

H 645, Ch. 41, h 3

Through the same chain of narrators it is narrated from abu Ja‘far (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has said about the *Night of Determination,* ". . . every absolute command coming from Us becomes distinguishable." (44:4) He has said that *absolute* and strong command. Absolute and strong command is not two things. It is only one thing. One who judges without disharmony and differences his judgment is of the judgment of Allah, the Most Holy, the Most High. Whoever would judge in disharmonious manner with differences and considers it as the rightful way of judging he has judged with the judgment of the devil.

It is certain that on the *Night of Determination* the explanation and clarification of all issues of the year comes to the man who possesses Divine authority. On that Night the Wali al-’Amr (the man who possesses Divine authority) receives commands about his self for so and so, and about the affairs of the people in so and so. It also is certain that for the man with Divine authority, besides this, every year, there comes the knowledge of Allah, the Most Holy, the Most High. (There comes to him) the exclusive knowledge, the hidden, the wonderful and the treasured knowledge of Allah. It comes just in the Night of Determination comes the command. Then he recited. "If all the trees in the earth were pens and the ocean, with seven more oceans, were ink still these could not suffice to record all the Words of God. God is Majestic and All-wise." (31:27).

H 646, Ch. 41, h 4

Through the same chain of narrators it is narrated from abu ‘Abdallah (a.s.) who has said the following. "Imam Ali ibn al-Husayn (a.s.) would say, "We revealed the Quran on the Night of Destiny ((97:1) Allah, the Most Holy, the Most High, has certainly said the truth has reveal the Holy Quran on the Night of Determination. "Would that you knew what the Night of Destiny is! (97:2)" the Messenger of Allah said, "I do not know." Allah, the Most Holy, the Most High, said, "(Worship) on the Night of Destiny is better than (worship) for a thousand months (that are other than the Night of Determinatio)." (97:3) He asked the Messenger of Allah, "Do you know why it is better than a thousand nights?" the Messenger of Allah said, "No, I do not know." He said, "It is because on that Night the angels and the Spirit come down by the permission of their Lord for all matters. When Allah, the Most Holy, the Most High, would grant permission for a matter it means that He has agreed." "This Night is all peace until the break of dawn." (97:5) He says, "O Muhammad, My angels salute you and My spirit with peaceful greetings from beginning of the time they come down until dawn of that night. Then He has said in another part of His book, "Guard yourselves against discord among yourselves so that it will not mislead anyone of you, especially the unjust, and know that God's retribution is most severe." (8:25) It is about the *Night of Determination*. He has also said in His book, "Muhammad is only a Messenger. There lived other Messengers before him. Should (Muhammad) die or be slain, would you then turn back to your pre-Islamic behavior? Whoever does so can cause no harm to God. God will reward those who give thanks." (3:144) In the verse He has said that when Muhammad will die the opposition to the command of Allah, the Most Holy, the Most High, will say , "The *Night of Determination* has gone along with the Messenger of Allah." This is the first clamity that has befallen them exclusively. With this they returned back to their old ways. Had they not said so, it would have been necessary to believe that Allah, the Most Holy, the Most High, has His commands on that *Night*. Once they would affirm and acknowledge the command (delegation of Divine authority) it would have become necessary to believe in the existence of the man who possesses Divine authority."

H 647, Ch. 41, h 5

Through the same chain of narrators it is narrated from abu Ja‘far (a.s.) who has said the following. "Ali (a.s.) would say very often, "(What for) al-Taymies and al-‘Adawies have gathered around the Messenger of Allah (s.a.). He, the Messenger of Allah, would read, "We have revealed it on the *Night of Determination"* very humbly and tearfully. They (al-Taymi and al-‘Adwi) would say, "How intense is the tenderness that this chapter causes to your heart." The Messenger of Allah would say, "It is because what my eyes see and my heart has stored and for what the heart of this (Ali (a.s.) will experience after me." They would ask, "What is it that you have seen and what is it that he will experience?" The narrator has said that he would write for the two on the soil, "On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny)." (97:4) The narrator has said that he, the Messenger of Allah would say, "Has anything else left (untold) after of Allah, the Most Holy, the Most High, *All matters*?" The two would say, "No, nothing

is left untold." He then would ask them, "Do you know to who it will be revealed?" The two would say, "To you, O the Messenger of Allah." He then would say, "Will there be the *Night of Determination* after me?" The two would say, "Yes, there will be that night." He then would ask, "To who (the angels and the Spirit will come)?" The two would say, "We do not know." He then would hold my head and say, "If the two of you do not know now you must know, he is this after me." The narrator has said that it is certain that the two would know that night, after the Messenger of Allah, because of the sever apprehension that they would go through."

H 648, Ch. 41, h 6

Through the same chain of narrators it is narrated from abu Ja‘far (a.s.) who has said the following. "O the community of of our followers, debate the opposition by means of chapter ninety seven of th Holy Quran. *We have revealed on the Night of Determination*, you will gain victory. I swear by Allah, the Most Holy, the Most High, that this is the authoritative evidence from Allah, the Most Holy, the Most High, against the creatures after the Messenger of Allah. This is the lead evidence in your religion. It certainly, is the goal of our knowledge.

"O community of our followers, (the Shi‘a) debate the opposition by means of, "I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind." (44:3) This verse is exclusively about the people who possess Divine authority after the Messenger of Allah ." "O cmmunity of our followers, Allah, the Most Holy, the Most High, has said, ". . . No nation who lived before was left without a Warner.. . ."(35:24) A person then said, "O abu Ja‘far, the Warner is Muhammad (s.a)" The Imam (a.s.) said, "What you just said is true.Was there a Warner for the differennt parts of the land from those he had commissioned, while he (the Messenger of Allah) was living?" The person questioning said, "No, there was no Warner." Abu Ja‘far (a.s.) then said, "Consider the person he comissioned. Was he not his Warner, just as the Messenger of Allah, in being comissioned from Allah, the Most Holy, the Most High, was a Warner?" The person said, "Yes, it is true." The Imam (a.s.) said, "In the same way Muhammad (s.a) did not die without having someone as his delegate and Warner." The Imam (a.s.) said, "If you would say, "No, it would mean that the Messenger of Allah has lost his followers who are stil to be born." The person then said, "Is the Holy Quran not enough for them?" The Imam (a.s.) said, "It is enough only if they find A number of our people has narrated from interpreter for it." The person then assked, "Has the Messenger of Allah not interpreted it?" The Imam (a.s.) said, "Yes, he has done so just for one man and he has interpreted the conditionns of that man for his followers. That man is Ali ibn abu Talib (a.s.)."

The man asking the question then said, "O abu Ja‘far (a.s.), this was a special matter. Common people are not able to bear it. The Imam (a.s.) ssaid, "Allah, disdains not being worshipped in secrecy until the time comes to when His religion becomes public. It is just as the Messenger of Allah and Khadija would not make their religion public until they were commanded to do so." The man asking question then said, "Is it proper for the author of this

religion to to hide?" The Imam (a.s.) said, "Did Ali ibn abu Talib not hide his religion on the day he became a Muslim with the Messenger of Allah until his matter became public?" He said, "Yes, that was the case." The Imam (a.s.) then said, "So also is our case (the publicity of Divine authotrity) until the appointed time will come."

H 649, Ch. 41, h 7

Through the same chain of narrators it is narrated from abu Ja‘far (a.s.) who has said the following. "Allah, Majestic is Whose mention, created the *Night of Determination* when He first created the world and created in it the first prophet that would come and the first executor of the will (of prophet) that would come. He decreed that in every year there must be one night in which the interpretation and the clarification of would be sent until another such night in the coming year. Whoever would deny it has certainly rejected the knowledge of Allah, Majestic is Whose mention. It is because the prophets, the Messengers and Muhadditun (spokesmen for Allah) without receiving Divine authority through what comes to them on that night along with the authority that Jibril brings for them (a.s.)." The narrator has said that he asked the Imams (a.s.), "Do the Muhaddithun also experience the coming of Jibril and other angels?" The Imam (a.s.) said, "The prophets and the Messenger (s.a.) certainly, experience it. For the others besides the prophets and the Messenger (s.a.) it is necessary that from the first day the eart h was created to the last of the perishing of world there must the Divine authority for the people of the earth that would come down on that night to the one who would be te most beloved among His servants.

I swear by Allah, the spirit and the angels came with the command on the *Night of Determination* to Adam. I swear by Allah, that Adam did not die until he had the executor of his will. To every prophet after Adam the command came to them on that night and it was assigned to the executor of his will after him. I swear by Allah, if the prophet had to be commanded through that which that came to them on that night from Adam to Muhammad (s. a) to make a will in favor of so and so and that Allah, the Most Holy, the Most High, has said in His book to the people who possess Divine after Muhammad (s.a.). "God has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. He will make the religion that He has chosen for them to stand supreme. He will replace their fear with peace and security so that they will worship God alone and consider no one equal to Him. Whoever becomes an unbeliever after this will be a sinful person." (24:55)

He says that He has made you His deputies in the matter of His knowledge, religion and worship after His Prophet just as Adam made a will to appoint the executor of his will after him until the time Allah sent another prophet. He has said, "so that they will worship God alone and consider no one equal to Him" He has said that you must worship Him with faith in the fact that after Muhammad (s.a.) there is no other prophet. Those who would say otherwise are sinful persons.

He has enabled the people who possess Divine authority with knowledge. We are such people. Ask us. If we will acknowledge you then be steadfast but you will not do so. Our knowledge is clear. The appearance of the appointed time for us in which religion will stand supreme through us so much so that there will remain no differences among people for such time there is A number of our people has narrated from appointed time that pass through the nights and days. When that time will come, the command of Allah will be only one.

"I swear by Allah, it is already decreed that there will beno differences among the believers and for this reason they are made to witness the deeds of the people so that Muhammad (s.a) will be witness over us and we will be the witness over our followers and our followers will be witness over the people. Allah, the Most Holy, the Most High, disdained to let differences take place in His judgment or contradictions to take place among those who possess His knowledge."

Abu Ja‘far (a.s.) then said the following. "The excellence of the faith of a believer because of his accepting, "We have revealed it in the *Night of Determination*," and its interpretation, over those who are not like him in the matters of faith in that Night is like the excellence of man over the animals. Allah, the Most Holy, the Most High, defends through those who believe in it from those who disbelieve it in this world-- it is to complete the punishment for it in the next life for those whom He knows would not repent from rejecting the same--, just as He defends through those who strive (Jihad) for His cause those who sit comfortably. I do not know if there is any Jihad striving for His cause, these days, other than Hajj, ‘Umra and to be good neighbors"

H 650, Ch. 41, h 8

The narrator has said that a man said to abu Ja‘far (a.s.), "O child of the Messenger of Allah, "Please do not be angry with m." The Imam (a.s.) said, "Why should I be angry?" The man said, "It is because of the question that like to ask you." The Imam (a.s.) said, "Ask your question." He said, "Please do not be angry." The Imam (a.s.) said, "I will not be angry." The man said, "Consider your words about the ‘Night of Determination’ in which the Spirit and the angels descent to the executors of the will (of Prophet). Do they bring them the command of which the Messenger of Allah had no knowledge or bring them the commands that the Messenger of Allah knew? As you know that the Messenger of Allah died and there was nothing of his knowledge that Ali (a.s.) had not heard it (and preserved)."

Abu Ja‘far (a.s.) said, "Why should I bother with you and why someone let you come in?" He said, "Fate has let me come in, seeking religion." The Imam (a.s.) said, "Try to understand what I will say."

"When the Messenger of Allah was taken for a trip (by the angels) he did not come back before Allah, Majestic is Whose mention, taught him the knowledge of the things of the past

and the things in future. A great deal of such knowledge was in a whole form the interpretation of which would have to come in the ‘Night of Determination’. In the same Ali ibn abu Talib (a.s.) had learned the knowledge in a whole form, the interpretation of which would have had to come in the ‘Night of Determination’ as was the case with the Messenger of Allah." The man said, "Was there no interpretation of the whole available?" The Imam (a.s.) said, "It was available but it comes through the commands of Allah in the ‘Night of Determination’ to the Prophet the executor of his will telling them to do so and so. It is for the matters of which they already had knowledge, but they receive the command as how to act in it." The man said, "Explain it to me." The Imam (a.s.) said, "The Messenger of Allah, before his death had a whole of knowledge with its interpretation." You said, "What was that which that would come to him in the ‘Night of Determination’?" The Imam (a.s.) said, "It was the command and ease in what he already knew." The man questioning said, "What then happens to them in the ‘Night of Determination’ is a knowledge other than what they knew before." The Imam (a.s.) said, "This is what they are commanded not to tell to anyone. No one knows the interpretation of what you just asked except Allah, the Most Holy, the Most High.

The man questioning asked, "Do the executors of the know what the prophets know?" The Imam (a.s.) said, "No, because how would the executor of the will would know what is other than what is willed for."

The man asked, "Can we say that what one executor of the will may know may not be known another executor of the will?" The Imam (a.s.) said, "No, because no prophet dies before his knowledge is transferred into the executor of his will. The angels and the Spirit descend in the ‘Night of Determination’ with the judgment with which to judge among the people." The man asked, "Is it that they did not know that judgment?" The Imam (a.s.) said, "Yes, they knew it but they could not approve anything of it until they were commanded in the ‘Night of Determination’ how to accomplish them until the next year." The man said, "O abu Ja‘far (a.s.) I can not deny this." The Imam (a.s.) said, "Those who deny it is not from us."

The man asked, "O abu Ja‘far (a.s.), do you think in the ‘Night of Determination’ there would come things to the Holy Prophet (s.a.) that he did not know?" The Imam (a.s.) said, "It is not lawful for you to ask this. However, the knowledge of things in past and the knowledge of the things in future is as such that no prophet or the executor of the dies before the executor of will after him would know it. However, this know about which you ask is as such that Allah, the Most Holy, the Most High, withholds and does not allow the executors of the will to know it by themselves." The man asked, "O child of the Messenger of Allah, how would I know that the ‘Night of Determination’ take place every year?" The Imam (a.s.) said, "When the month of Ramadan comes read chapter 44 of the Holy Quran once every night. In the twenty third night you will see the confirmation of what you have asked for."

H 651, Ch. 41, h 9

The narrator has said that abu Ja‘far (a.s.) said the following. "You, certainly, find those whom Allah, the Most Holy, the Most High, has sent to induce misfortune into the heretics and misleading people of the army (followers) of Satan and their companions in greater numbers than those sent to the deputy of Allah, sent for justice and truth from among the angels." (In other words, the devils sent to induce bad luck into the heretics are in greater number than the angels sent with guidance to the people of Divine authority).

It was said to him, "O abu Ja‘far (a.s.), "How can there be anything in greater number than the angels?" The Imam (a.s.) said, "It is just as Allah, the Most Holy, the Most High, has wished."

The man asked, "O abu Ja‘far (a.s.), "If I will narrate this Hadith to a few of your followers they will reject it." The Imam (a.s.) asked, "Why they will do so?" The man said, "They will say that the angels are of greater number than the Devils." The Imam (a.s.) said, "What say is true. However, try to understand what I will say." There is no day or night in which all the Devils and all Satans would not visit the heretic and misleading leaders and of the same number the angels visit the Imam of true guidance (leaders who possess Divine authority) until it is the ‘Night of Determination’. On that night of the angels descend to those who possess Divine authority in a number equal to the number of the Devils and Satan that Allah has created- or he said, has determined.

The Devils and Satans will come to the corrupt misleading authorities with fabrications and lies until the perhaps dawn and say, "I saw, this night, such and such." However, if he would ask about it the one who possesses Divine authority, he would say, "You have seen a Satan who has informed of you such and such. (It is the Devil’s thing) until he provides him with one or the other interpretation and teach him the ways how to mislead people. The misleading conditions in which he lives. I swear by Allah, those who acknowledge the ‘Night of Determination’ they will certainly know that it (the ‘Night of Determination’ is exclusively for us. It is because of th words of the Messenger of Allah to Ali (a.s.) when the time of his death was about to approach, "This is you guardian who possess Divine authority after me. If you will obey him, you will enjoy a well guided way of life. However, those who would not acknowledge what is in the ‘Night of Determination’ they would be unbelievers in it. Those who would have faith in the ‘Night of Determination’ but do not hold the opinion that we do, for them to verify it, there is no other way but to say that it the ‘Night of Determination’ is for us and those would not acknowledge it they would be only liars. Allah, the Most Holy, the Most High, is by far exalted than to send the angles with the Spirit to a sinful unbeliever. If such people would say that they (angels with the Spirit) come to the Khalifa in whom believes, this would be of no ground. If they would say, "No one descends at that night to anyone." The fact is that something does come to nothing. If they say or will say, "This is nothing." They have, certainly, strayed far away from the truth."

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Chapter 42

The Imams (a.s.) Receive additional (knowledge) every Friday night

H 652, Ch. 42, h 1

Ahmad ibn Idris al-Qummi and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufi from Musa ibn Sa‘dan from ‘Abdallah ibn Ayyub from abu Yahya al-San‘ani from abu ‘Abdallah (a.s.) who has said the following. "O abu Yahya, on every Friday night there is a special task for us to pursue." The narrator has said that he asked the Imams (a.s.), ""May Allah take my soul in service for your cause, of what nature is this special task?" The Imam (a. s.) said, "The spirits of the deceased prophets and the spirits of the deceased executors of the will of the prophets and the spirit of the executor of the will of the Holy Prophet living with you now are all taken to heavens until they arrive to the throne of their Lord and then walk around it seven times. They perform prayers near every column of the columns of the throne, in a two Rak‘at form after which they are returned to their bodies in which they were before. The prophets and the executors of the will of the prophets become full of joy and the executor of the will of the Holy Prophet living with you receives a huge increase I n his knowledge."

H 653, Ch. 42, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from Ja‘far ibn Muhammad al-Kufi from Yusuf al-Abzari from al-Mufaddal who has said the following. "One day abu ‘Abdallah (a.s.) addressed me with a surname, "*O abu ‘Abdallah*, –he would address me this way before- and I responded, "Yes, O Imam, here I am." He said, "Every Friday night it’s a time of happiness for us." I said, "May Allah increase such a happiness for you. Of what nature is this happiness?" The Imam (a.s.) said, "When Friday night comes the Messenger of Allah arrives to the throne of Allah and the Imams (the leaders who has said the following. possess Divine authority) also arrive there with him and we also arrive with them. Our souls are returned back to our bodies only after receiving very new useful knowledge without which we would already be left without of knowledge."

H 654, Ch. 42, h 3

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from ‘Abdallah ibn Muhammad from al-Husayn ibn Ahmad al-Minqari from Yunus or al-Mufaddal from abu ‘Abdallah (a.s.) who has said the following. "There is no Friday night in which except that in it there is joy and happiness for those who possess Divine authority." I asked, "How is it,

"May Allah take my soul in service for your cause?" The Imam (a.s.) said, "When Frinday night comes the Messenger of Allah arrives to the throne with the Imams (a.s.) and I also arrive there with them. I do not return before receiving new knowledge without which I would have already be left without out of knowledge."

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Chapter 43

Would the Imams (a.s.) not receive new knowledge their previous know would be Exhausted

H 655, Ch. 43, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Safwan ibn Yahya who has said that he heard abu Ja‘far (a.s.) say the following. "Would we not receive (new knowledge) we would diminish (in knowledge)."

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Safwan from abu a1-Hassan (a.s.) a similar Hadith.

H 656, Ch. 43, h 2

Muhammad ibn Yabya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from an-Nadr ibn Suwayd from Yahya al-Halabi from Dharih al-Muharibi who has said that abu ‘Abdallah (a.s.) has said to him the following. "O Dharih, "Would we not receive (new knowledge) we will diminish (in knowledge)."said:

H 657, Ch. 43, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Nasr from Tha‘labah from Zurarah who has said that he heard abu Ja‘far (a.s.) say the following. "Would we not receive additional (knowledge) we would diminish (in knowledge)." The narrator has said that he asked the Imams (a.s.) "Do receive additional something that the Messenger of Allah does not know?" The Imam (a.s.) said, "The fact of the matter is that when that happens, it is presented to the Messenger of Allah then to the Imams and then it reaches us."

H 658, Ch. 43, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from some of his people from abu ‘Abdallah (a.s.) who has said the following. "Nothing comes from Allah, the Most Holy, the Most High, except that first it begins with the Messenger of Allah then Amir al-Mu’minin Ali (a.s.) then the Imams one after the other so that the last us would not be more knowledgeable than the first of us."

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Chapter 44

The Imams know all the knowledge that has come to the angels, the prophets and the Messenger

H 659, Ch. 44, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abdallah ibn ‘Abd al-Rahman from ‘Abdallah ibn al-Qasim from Sama‘a from abu ‘Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is that which is revealed to the angels, the prophets the Messenger of Allah. Whatever is revealed to the angels, the Messenger of Allah and the prophets, is known to us also. The other is the kind which is exclusively for Allah. When Allah wants to make public anything from it is taught to us first and it is presented to the Imams before us also."

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim and Muhammad ibn Yahya from al-‘Amrakiy ibn Ali all of them from Ali ibn Ja‘far from his brother Musa ibn Ja‘far (a.s.) a similar Hadith.

H 660, Ch. 44, h 2

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is His only and no creature knows about it. The other kind is that which He has thrown unto His angels and His Messenger. Whatever is thrown to the angels and the Messengers have reached us."

H 661, Ch. 44, h 3

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from Durays who has said that he heard abu Ja‘far (a.s.) say the following. "Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is that which is granted and the kind is that which I withheld. Of the one which, is granted, nothing is known to the angels and the Messengers, but only we know it. The one which is withheld iis the kind that is before Allah, the Most Holy, the Most High in the original Book. When it appears it permeates." come of Allah said:

H 662, Ch. 44, h 4

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabber from Muhammad ibn Isma‘il from Ali ibn al-Nu‘man from Suwayd al-Qalla from abu Ayyub from abu Basir from abu Ja‘far (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind of knowledge is that which no one knows except He. The other kind is that which He has taught to the His angels and His messengers. Whatever His angels and Messengers have learned we know it."

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Chapter 45

The Unique Ahadith about the hidden facts

H 663, Ch. 45, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad who has said that a man from Persia asked abu al-Hassan (a.s.) the following. "Do you know al-Ghayb (the hidden facts)?" The Imam (a.s.) said, "abu Ja‘far (a.s.) has said, ‘It opens to us then we know it and it is withheld from us then we do not know." The Imam (a.s.) then said, "It is the secret of Allah, the Most Holy, the Most High, who has secretly given to Jibril and Jibril has secretly given to Muhammad (s.a.) and Muhammad (s.a.) has secretly given to whoever Allah wished."

H 664, Ch. 45, h 2

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Sadir al-Sayrafi who has said that he heard Humran ibn A‘yan ask abu Ja‘far (a.s.) about the words of Allah, the Most Holy, the Most High Allah, ". . . One Who is the Originator of the heavens and the earth. . ." (6:101) Abu Ja‘far (a.s.) said, "Allah, the Most Holy, the Most High, originated all things through His knowledge in unprecedentedly. He Invented the heavens and eath and there was heavens and earths before. Have you not considered the words of Allah, ". . .His Throne existed on water. . ." (11:7)

Humran then said, "Have you considered His words, Majestic is Whose mention, ‘He knows the unseen and He does not allow anyone to know His secrets. . ." (72:26). Abu Ja‘far (a.s.) then said, " except those of His Messengers whom He chooses. (72:26) Muhammad (s.a.), I swear by Allah, was one of those whom Allah had chosen. However, there are His words "He knows the hidden facts." The fact that Allah, the Most Holy, the Most High, through what is hidden from His creatures of the things that He measures and determines and decrees in His knowledge before creating it and before assigning to the angels it is because of the following. O Humran, there is the knowledge withheld before Him in which He has a wish. He then decrees it when He wills. Bada’ may take place in it and He then will not decree it. The knowledge that, however, Allah, the Most Holy, the Most High, measures and determines and approves is the knowledge that reaches the Messenger of Allah and then it reaches us."

H 665, Ch. 45, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from ‘Abbad ibn Sulayman from Muhammad ibn Sulayman from his father from Sadir who has said that he, abu Basir, Yahya al-Bazzaz and Dawud ibn Kathir were in the presence of abu ‘Abdallah (a.s.). The Imam (a.s.) came to us while he was angry. When he settled in his seat he then said, "How strange is it that certain people think we know the hidden facts. No one knows the hidden things except Allah, the Most Holy, the Most High. I thought to discipline our house maid, so and so, and could not find in which quarter she was." Sadir has said, "When the meeting was over and the Imam (a.s.) went home, I, abu Basir and Muyassir went to his house. We said to him, "May Allah take our souls in service for your cause, we heard you say so and so about the matter of your house maid but we know that you have a great deal of knowledge. We do not say that you possess the knowledge of (al-Ghayb) hidden facts." The narrator has said that the Imam (a.s.) said, "O Sadir, Do you not read the Holy Quran?" I said, "Yes, I do read the Holy Quran." The Imam (a.s.) then asked, "In your reading have you found the following words of Allah, the Most Holy, the Most High? "The one who had knowledge from the Book said, "I can bring it to you before you even blink your eye. . . ." (27:40) The narrator has said that he said that he has read those words. The Imam (a.s.) asked, "Do you know who the man is? Do you know how much knowledge of the Book he had?" The narrator has said that he asked the Imams (a.s.) "Please tell me about his knowledge." The Imam (a.s.) said, "His knowledge of the Book was like one drop compared to the green ocean (Atlantic). The narrator has said that he said, "May Allah take my soul in service for your cause, that is very little.." The Imam (a.s.) then said, "O Sadir, say, "What a great knowledge is that when Allah, the Most Holy, the Most High, would ascribe to a knowledge that I am about to speak of to you. Have you found in the book of Allah, the Most Holy, the Most High, the following. "Say, "God and those who have the knowledge of the Book are sufficient witness (to my prophethood)." (13:43)

The narrator has said that he said to the Imams (a.s.), "Yes. "May Allah take my soul in service for your cause, I have read it." The Imam (a.s.) then said, "Is the knowledge of one who possesses the knowledge of the whole book greater or that of the one who possesses some knowledge of the Book?" I said, "The knowledge of one who possesses the knolwedge of the whole book is greater." The narrator has said that the Imam (a.s.) pointing to his chest said, "The knowledge of the whole Book, I swear by Allah, is with us. The knowledge of the whole Book, I swear by Allah, is with us."

H 666, Ch. 45, h 4

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ahmad ibn a1-Hassan ibn Ali from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqa from ‘Ammar al-Sabati who has said that he asked abu ‘Abdallah (a.s.) the following. "Dose the Imam have the knowledge of the hidden facts?" The Imam (a.s.) said, "No, he does not have such knowledge but if he would like to know about a thing Allah grants him such knowledge."

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Chapter 46

Would the Imams (a.s.) like to know they would know

H 667, Ch. 46, h 1

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ayyub ibn Nuh from Safwan ibn Yahya from ibn Muskan from Badr ibn al-Walid from abu al-Rabi‘ al-Shami from abu ‘Abdallah (a.s.) who has said the following. "Would the Imam (a.s.) like to know he would know."

H 668, Ch. 46, h 2

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ibn Muskan from Badr ibn al-Walid from Abu al-Rabi‘ from abu ‘Abdallah (a.s.) who has said the following. "Would the Imam (a.s.) want to know he would know."

H 669, Ch. 46, h 3

Muhammad ibn Yahya has narrated from ‘Umrah ibn Musa from Musa ibn Ja‘far from ‘Amr ibn Sa‘id al-Mada’ini from abu ‘Ubayda al-Mada’ini from abu ‘Abdallah (a.s.) who has said the following. "When the Imam (a.s.) would will to know something Allah will grant him such knowledge."

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Chapter 47

The Imams (a.s.) know when they will die and they die voluntarily

H 670, Ch. 47, h 1

Muhammad ibn Yahya has narrated from Salamah ibn-al-Khattab from) Sulayman ibn Sama‘a and ‘Abdallah ibn Muhammad from ‘Abdallah ibn al-Qasim al-Batal from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "Whoever of the Imams that would not know what would happen to him and to what events he would proceed such a person is not a possessor of Divine authority over His creature."

H 671, Ch. 47, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn al-Hassan ibn Muhammad ibn Bashshar has said that a respectable man from Qati‘a al- Rabi‘ (a quarter in the Karkh part of Baghdad) from the general public (non-Shi‘a) of Baghdad, from whom people would narrate hadith has said to me the following. "I have seen (experienced) from the people of this family of whose virtues people speak, things that I have never seen (experienced) no one else to be like him in his virtue and worship." The narrator has said that he asked the man. "Who is he? And how did you find him?" He then said, "In the days of al-Sindi ibn Shahik (a vazir of Harun al-Rashid) we gathered eighty people of the leading personalities in goodness to meet Musa ibn Ja‘far (a.s.) . Al-Sindi asked us, "Gentlemen, please examine this man. Has anything happened to him?" People think that he is tortured and they make a huge noise about it. This is his dwelling place and his bed which, has enough room and he is not constrained. Amir al-Mu’minin (Harun al-Rashid) has not done any bad things to him. He is kept here until the right time comes so he can debate Amir al-Mu’minin (Harun al-Rashid). He is quite well and comfortable from all aspects. You may ask him questions." The narrator has said, "We had no other intention but to see to the man, to his virtue and his excellent attitude. Musa ibn Ja‘far (a.s.) then said, "Whatever he (al-Sindi) has said about the capacity of the place and other such things are as he has said. However, O people, I let you know that I am being poisoned with seven pieces of dates. Tomorrow my color will turn green and after tomorrow I will die." The man has said, "I looked at al-Sindi ibn Shahik. He shivered in terror and shook like the leaves of a branch of palm tree."

H 672, Ch. 47, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from abu

Jamilah from ‘Abdallah ibn abu Ja‘far who has said that my brother narrated from Ja‘far (abu ‘Abdallah (a.s.) from his father that he went to Ali ibn al-Husayn (a.s.) on the night in which he passed away and offered him a drink requesting, "Father, please drink it." He said, "Son, this is the night in which I will pass away and during such night the Messenger of Allah also passed away." (The date of the demise of the two holy ones, as generally held, is not the same. However, being the same day is a possibility).

H 673, Ch. 47, h 4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Abd al-Hamid from al-Hassan ibn al-Jahm who has said that he said to al-Rida (a.s.) the following. "Amir al-Mu’minin Ali (a.s.) knew his assassin, the night in of being murdered and the spot whereat who be murdered. It is his words on hearing the ducks at the house, "These are the quacks that will be followed by lamentations." Also the words of ’Umm Kulthum (his daughter). "Would that you pray inside the house and send someone else to lead the prayer in the Mosque." He refused to do so and at that night he went many times out of the house unarmed. He knew that ibn Muljim, may he be condemned will murder him with a sword. He must not have exposed himself to it" The Imam (a.s.) said, "It is true but it was chosen that night wherein the measure and the determination of Allah, the Most Holy, the Most High would come to pass."

H 674, Ch. 47, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from some of our people from abu al-Hassan Musa (a.s.) who has said the following. "Allah, the Most Holy, the Most High expressed anger at the Shi‘a. He, therefore, let me choose either myself or them (to receive protection). I swear by Allah, that I protected them with my own soul."

H 675, Ch. 47, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ from Musafir that abu al-Hassan al-Rida (a.s.) said to him the following. "O Musafir, in this water passage there is fish." The narrator has said that he said, "Yes, "May Allah take my soul in service for your cause, there is fish there." The Imam (a.s.) then said, "I saw the Messenger of Allah last night and was saying, "O Ali, what is with us is better for you." (The mention of fish is to show equality of degree of certain in his knowledge from observation and his knowledge from his dream.)

H 676, Ch. 47, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ from Ahmad ibn ‘Aidh from abu Khadija from abu ‘Abdallah (a.s.) who has said the following. "I was in the presence of my father during the day in which he passes away. He made several

recommendations to me about his funeral matters, such as washing his whole body, shrouding him and placing him in his grave. I then said to him, "Father, I have not seen in a better health from the day you complained illness than today. I do not see in you any sign of death." The Imam (a.s.) said, "Son, have you not heard about Ali ibn al-Husayn (a.s.) calling from behind the wall, ‘O Muhammad, come. Be quick.’"

H 677, Ch. 47, h 8

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Umayra from ‘Abd al-Malik ibn A‘yan from abu Ja‘far (a.s.) who has said the following. "Allah, the Most Holy, the Most High, sent support for Imam al-Husayn (a.s.) up to the fill between the heavens and earth. Then he was let to choose either victory or meeting Allah. He, however, chose the meeting of Allah the Most High."

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Chapter 48

The Imams (a.s.) do have the knowledge of what was and will be, and that nothing is unknown to them (a.s.)

H 678, Ch. 48, h 1

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ibrahim ibn Ishaq al-Ahmar from ‘Abdallah ibn Hammad from Sayf al-Tammar who has said that he with a group of Shi‘a were in the presence of abu ‘Abdallah (a.s.) in Hijr and the Imam (a.s.) said the following.

"An eye is watching over us." We then looked right and left and did not see anyone. We said, "No eye is watching over us." The Imam (a.s.) said, "I swear by the Lord of the Ka‘ba. I swear by the Lord of the House." He said so three times. "Had I been with Moses and al-Khidr I would have told them that I had more than they did and would have informed them of what they had no knowledge. This is because Moses and al-Khidr were given the knowledge of what was in the past and they were given the knowledge what will be in future or what will exist up to the Day of Judgment while we have inherited all of them from the Messenger of Allah as heirs."

H 679, Ch. 48, h 2

A number of our people has narrated from Ahmad ibn Muhammad ibn Sinan from Yunus ibn Ya‘qub from al-Harith ibn al-Mughirah and a group of our people, among whom were ‘Abd al-A‘la’, abu ‘Ubaydah and ‘Abdallah ibn Bishr al-Khath‘ami, who have said that they heard abu ‘Abdallah (a.s.) say the following. "I certainly know what is the heavens and what is in the earth. I know what is in paradise and what is the fire. I know what was there and what will be there." The narrator has said that the Imam (a.s.) paused for a while and found that what he had just said was much heavy for the audience then he (a.s.) said, "I learned all of it from the book of Allah, the Most Holy, the Most High. Allah, the Most Holy, the Most High, has said, "In it there is the clarification of all things."

H 680, Ch. 48, h 3

Ali ibn Muhammad has narrated from Sahl from Ahmad ibn Muhammad ibn Aabu Nasr from ‘Abd al-Karim from Jama‘a ibn Sa‘d al-Khath‘ami who has said that al-Mufaddal was in the presence of abu ‘Abdallah (a.s.). Al-Mufaddal asked the Imam (a.s.) the following. "May

Allah, take my soul in service for your cause, does Allah command (his) servants to obey a servant and hide the news of the heavens from him?" The Imam (a.s.) said, Allah is by far much honorable, kind and caring towards His servants than to command them to obey a servant (of His) and then hide form him the news of the heavens mornings and evenings."

H 681, Ch. 48, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from Durays al-Kunasi who has said that he heard abu Ja'far (a.s.) the following to an audience of his companions. "What an strange case is the case with a group of followers! They acknowledge us as the Divine authority over themselves, accept us as their Imam and say that obedience to us is obligatory just as is the case with the Messenger of Allah. They then destroy the veracity of their belief as such and dispute against their own selves due to weakness of their hearts. They then diminish our right and blame those whom Allah has granted evidence to know us as it should be and the (abulity) to submit themselves to our Divine authority. Do you not consider that how would Allah, the Most Holy, the Most High, make it obligatory to obey those who possess Divine authority over his servants and then hide from them (people who possess Divine authority) `the new of the heaves and the earth? How would He cut them off of the sources of knowledge that might come to them to maintain their religion?" Humran then said to the Imam (a.s.), "May Allah, take my soul in service for your cause, how would you explain the case of the uprising of Ali ibn abu Talib, al-Hassan and al-Husayn (a.s.)? They came out and rose up for the cause of Allah, Whose mention is so Majestic. How much they suffered and how mercilessly were they murdered at the hands of the rebels? They were defeated, murdered and over powered." Abu Ja'far (a.s.) then said, "O Humran, Allah, the Most Holy, the Most High, had determined it on them. He had decreed, approved and made it unavoidable though the voluntary manner. He then allowed to take place. It, thus, happened with a pre-existing knowledge that had come to them from the Messenger of Allah. Ali al-Hassan and al-Husayn (a.s.) rose up for the cause of Allah with full knowledge of the consequences and remained silent from us those who remained silent. Had they, O Humran, when facing what Allah, the Most Holy, the Most High, made them to face and suffer defeat at the hands of the rebels, asked Allah, the Most Holy, the Most High, to remove their suffering and would implore Him to destroy the government and kingdom of the rebels He would have answered their prayers and would grant them relief. In such case the destruction of the governments of the rebels and the ending of their time would take place quicker than the dispersal under a great pressure, of beads threaded together. The suffering, O Humran, that befell them, because of the sins that they might have committed or the punishment for their opposition to Allah. It was because of the high marvelous position that Allah had prepared and wanted them to reach. Do not let people's opinions take you away from the right path."

H 682, Ch. 48, h 5

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from Hisham ibn al-Hakam

who has said the following. "I asked abu ‘Abdallah (a.s.) at Mina five hundred letters from al-Kalam (theology). I asked the Imam (a.s.), "They say that he has said so and so." Then he says, "You say so and so." I then said to the Imam (a.s.), "May Allah, take my soul in service for your cause, "This is lawful and that is not lawful. I know that you are the authority in this and you are the most knowledgeable person in it and this is al-Kalam." The Imam (a.s.) said to me, "O poor, Hisham, Allah, the Most Holy, the Most High, does not require any duty from His creatures without first availing them all that they need to comply with the command."

H 683, Ch. 48, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Muhammad ibn al-Fudayl from abu Hamzah who has that he heard abu Ja‘far (a.s.) say the following. "No, I swear by Allah, the scholar (who possesses Divine authority) is never ignorant or knowledgeable in something and ignorant of other things. The Imam (a.s.) then said, "Allah, the Most Holy, Most High and Most Gracious, is far exalted and above imposing the obedience of a servant (of His) on the others and then hide the knowledge of things in the heavens and on earth from him and then say, "Do not hide that from him."

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Chapter 49

Allah, the Most Holy, the Most High, did not teach anything to His Messenger but that He commanded him to teach such knowledge to Amir al-Mu’minin (a.s.) and he was his partner in Knowledge

H 684, Ch. 49, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from ‘Abdallah ibn Sulayman from Humran ibn A‘yan from abu ‘Abdallah (a.s.) who has said the following. "Once Jibril came to the Messenger of Allah and brought him two pieces of pomegranates. The Messenger of Allah ate one of them and broke the other one into two pieces. He then ate one half and fed the other half to Ali (a.s.). The Messenger of Allah said, "O my brother, do you know what those pieces of pomegranates were?" He said, "No, I do not know." He then said, "The first one was prophet-hood. There is no share in it for you. The other one is knowledge in which you’re my partner." I then said, "May Allah keep you well, how was that?" He would be his partner in it?" He said, "Allah did not teach any knowledge but that He commanded him to teach it to Ali (a.s.)."

H 685, Ch. 49, h 2

Ali has narrated from his father from ibn abu ‘Umayr from ibn ‘Udhaynah from Zurarah from abu Ja‘far (a.s.) who has said the following.

"Once Jibril brought from Paradise two pieces of pomegranate to the Messenger of Allah and brought him two pieces of pomegranates. The Messenger of Allah ate one of them and broke the other one into two pieces. He then ate one half and gave the other half to Ali (a.s.) who also ate it (a.s.). The Messenger of Allah said, "The first one that I ate was prophet-hood. There is no share in it for you. The other one is knowledge in which you are my partner."

H 686, Ch. 49, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Abd al-Hamid from Mansur ibn Yunus from ibn ’Udhaynah from Muhammad ibn Muslim who has said that he heard abu Ja‘far (a.s.) say the following. "Once Jibril descended to Muhammad (s.a) (and) brought two pieces of pomegranate from Paradise. Ali (a.s.) meet him and asked, "What (kind of) pomegranate are those in your hands?" He replied, "As to this one, it is the Prophet-hood in which there is no share for you. As to this one, it is knowledge.

Then the Messenger of Allah broke it into two halves. He then gave one half and the Messenger of Allah kept the other half and then said, "You are my partner in it and I am your partner in it." The Imam (a.s.) then said, "I swear by Allah that there was nothing of all the knowledge that was taught to the Messenger of Allah but that he taught them to Ali (a.s.) and thereafter knowledge was transferred to us. He then placed his hand over his chest."

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Chapter 50

Aspects of the Knowledge of the Imams (a.s.)

H 687, Ch. 50, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from his paternal uncle Hamzah ibn Bazi‘ from Ali as-Sa’I from abu al-Hassan, the first, Musa (a.s.) who has said the folloowing. "The totality of our knowledge is of three aspects. Knowledge of the past, future and that coming into being. The knowledge of the past is that which is interpreted. The knowledg eot he future is that which is written and the knowledge of that which come into being is the kind that is thrown into the hearts and is heard by the ears and this is best aspect of our knowledge and there is no prophet after our Holy Prophet (s.a.)."

H 688, Ch. 50, h 2

Muhammad ibn Yahya has narrated Ahmad ibn abu Zahir from Ali ibn Musa from Safwan ibn Yahya from al-Harith ibn al-Mughirah who has said that he asked abu ‘Abdallah (a.s.) the following. "Tell me about the knowledge of your scholar." He said, "It is inherited from the Messenger of Allah and from Ali (a.s.)." The narrator has said that he asked him, "We narrate that it is thrown into your hearts and is dotted in your ears." He then said, "Is that so?"

H 689, Ch. 50, h 3

Ali ibn Ibrahim has narrated from his father from the person who narrated (it) to him from al-Mufaddal ibn ‘Umar who has said that he said to abu al-Hassan (a.s.) the following. "We narrate from abu ‘Abdallah (a.s.) that he has said, ‘Our knowledge consists (of the knowledge of the things) of past, of the written nature, that which is dotted in the hearts and that which is struck against the ears. He then said, "As for that about the matters of the past is that which is passed our knowledge. That which is written is the kind that will come in future. That which is dotted into the hearts is the inspired kind and that which is struck against the ears is the order of the angel."

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Chapter 51

If Secrets would be kept the Imams (a.s.) can tell everyone what is for and against them

H 690, Ch. 51, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadala ibn Ayyub from Aban ibn ‘Uthman from ‘Abd al-Wahid ibn al-Mukhtar who has that abu Ja‘far (a.s.) has said the following. "Had there been a thing (zip) to contain (to sack) your tongues I would have spoken to everyone about what is for or against him."

H 691, Ch. 51, h 2

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from ibn Sinan from ‘Abdallah ibn Muskan who has said that he heard abu Basir say that he said to abu ‘Abdallah (a.s.) the following. "What made the supporters of Ali (a.s.) suffer the troubles despite the fact that they knew about their deaths and (causes of their) suffering?" the Imam (a. s.) replied me in a way as if he seemed angry, "from who could it come except from their own selves.?" I then asked, "What prevents you, may Allah take my soul in service for your cause, from telling it all (to your friends). The Imam (a.s.) said, "It is a door that is closed door except that al-Husayn ibn Ali (a.s.) opened it to a small degree (told a few things about future to his supporters just before their martyrdom)." The Imam (a.s.) then said, "O abu Muhammad, those people had a tie (zip) over their mouths."

Chapter 52

Giving Charge of the Religious matters to the Messenger of Allah (s.a.) and to the Imams (a. s.)

H 692, Ch. 52, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from Ali ibn Isma‘il from Safwan ibn Yahya from ‘Asim ibn Humayd from abu Ishaq al-Nahwi who has said that he went see abu ‘Abdallah (a.s.) and heard him say the following. "Allah, the Most Holy, the Most High, discipline and education His Messenger with His and said, "You certainly possess a great degree of moral discipline and education." (64:4) He then let him be in charge as He, the Most Holy, the Most High, has said, ". . .whatever the Messenger brings to you, you must take it (obey) and whatever he prohibits you, you must desist from. . ." (59:7) Allah, the Most Holy, the Most High, has said, ". . . whoever obeys the Messenger, he has obeyed Allah. . ." (4:80)" The narrator has said that then the Imam (a.s.) said, "The Prophet of Allah then let Ali and the Imams be the in charge (of the religious matters) and you then acknowledged it while others denied it. I swear by Allah, we love you to say when we say and remain silent when we remain silent. We are between you and Allah, the Most Holy, the Most High. Allah has not placed any goodness in the opposition to us."

A number of our people has narrated from Ahmad ibn Muhammad from abu Najran from ‘Asim ibn Humayd from abu Ishaq who has said that heard abu Ja‘far (a.s.) say the following. He cited a hadith similar to the above one.

H 693, Ch. 52, h 2

Ali ibn Ibrahim has narrated from his father from Yahya ibn abu ‘Umran from Yunus from Bakkar ibn Bakr from Musa ibn ’Ushaym who has said the following. "I was in presence o abu ‘Abdallah (a.s.) a man asked him about a verse of the book of Allah, the Most Holy, the Most High. The Imam (a.s.) explained it to him. Then another person came to see the Imam (a. s.) and asked him about the same verse. The Imam (a.s.) gave him a different explanation. This made as many things to my mind as Allah willed, as if my heart would have been shredded with knives. I then said to myself, "I left abu Qatada in Syria who would not make a mistake in even the letter ‘waw’ and now I have come to this man who makes all this mistake. At this another person came in to see him and asked him about the same verse. He then explained to him completely different from what he had explained to me and to the man just before. My soul relaxed at this point and I came to know that it was because of fear. He has

said that then he (the Imam (a.s.) turned to me and said, "O ibn ’Ushaym, Allah, the Most Holy, the Most High, made Solomon son of David in charge (of religious matters) and said, "This is our gift to you, you may do with it favors to others or with hold without being held responsible for anything. . ." (38:39). He also made His Prophet the in charge and said, ". . . what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7) Of whatever the Messenger of Allah is made in charge he has made us the in charge thereof."

H 694, Ch. 52, h 3

A number of our people has narrated from Ahmad ibn Muhammad from al-Hajjal from Tha‘labah that Zurarah who has said that he heard abu Ja‘far and abu ‘Abdallah (a.s.) say the following. "Allah, the Most Holy, the Most High has made the Holy Prophet in charge of the affairs of His creatures to see how their obedience is. He then recited this verse of Holy Quran, ". . .what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7)

H 695, Ch. 52, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ’Udhayna from Fudayl ibn Yasar who has said that he heard abu ‘Abdallah say the following to some of the companions of Qays al-Masir. "Allah, the Most Holy, the Most High, discipline and education His Messenger. He then made his discipline and education to be the best. When his discipline and education was complete He said, "O Muhammad, you certainly possess a great degree of moral discipline and education. (64:4). Then He made him in charge of the affairs of the religion and the nation (Muslim) so he would manage the social matters of the His servants with wisdom. Allah, the Most Holy, the Most High, said, ". . .what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7) The Messenger of Allah was protected, successful and supported by the Holy Spirit. He (the Messenger of Allah) does not slip, make a mistake in any of the matters of the management of the social matters of the creatures. He is educated with the education of Allah. Allah, the Most Holy, the Most High, commanded to perform the prayer in two and two Rak‘at form totalling ten Rak‘ats. The Messenger of Allah added two more Rak‘ats to each prayer and only one Rak‘at to the Maghrib prayer (the prayer at sun set). Such additions became just as the obligatory ones and it is not permissible to disregard them. They are obligatory at home and on a journey. Allah, the Most Holy, the Most High, granted him permission in all of it. Thus, the obligatory prayers became seventeen Rak‘ats. The Messenger of Allah then setup the tradition of optional prayers totaling thirty four Rak‘ats which is double the number of the optional prayers. Allah, the Most Holy, the Most High, granted him permission for this. All the optional and obligatory prayers total fifty one Rak‘ats of which there is two Rak‘ats in a sitting position after (al-‘atma) ‘Isha prayer which is counted as one Rak‘at in place of Witr. Allah made fasting of the month of Ramadan obligatory which comes only once in a year. The Messenger of Allah set up the tradition of fasting in the month of Sha‘ban and three days

fasting of every month and the number of days in it totals twice as much as the obligatory fast. Allah, the Most Holy, the Most High, granted him permission for all of this. Allah, the Most Holy, the Most High, made just wine unlawful to consume. The Messenger of Allah pronounced all intoxicants drinks unlawful. Allah, the Most Holy, the Most High, granted him permission in this case also. The Messenger of Allah pronounced certain things as permissible and pronounced other things as detestable but did not declare them prohibited as unlawful. He only pronounced them prohibited in a permissible prohibition and detestable. He then spoke of such prohibitions as permissible but then such permissible matters became obligatory for the servants (of Allah) like the obligation of abiding by what is prohibited and determined. The Messenger of Allah did not grant permission in the matters that were prohibited as unlawful (to violate) prohibitions or what he pronounced as an order to follow as an obligation and binding. A great deal of the intoxicants drinks he pronounced as unlawful to consume and he did not grant permission to any one to consume them. The Messenger of Allah did not grant permission to anyone to further shorten the prayers tha consisted of two Rak'ats that were added to what Allah, the Most Holy, the Most High, had made obligatory. In fact, He made them binding and necessary like an obligation. He did not grant permission to anyone in this matter except those on a journey. No one has the right to give permission in such issues until the Messenger of Allah grants permission. Thus, the order of the Messenger of Allah concord the orders of Allah, the Most Holy, the Most High. The prohibitions of the Messenger of Allah concord the prohibition of Allah, the Most Holy, the Most High. It has become obligatory for the servants (of Allah) to submit to his commands as it is obligatory for them to submit to the command of Allah, the Most Holy, the Most High."

H 696, Ch. 52, h 5

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Tha'laba ibn Maymun from Zurarah who has said that he heard abu Ja'far (a.s.) and abu 'Abdallah (a.s.) say the following. "Allah, the Most Holy, the Most High, made His Prophet the in charge of His creatures to se how their obedience is. They then recited the following verse of the Holy Quran. ". . .what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7)"

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from Tha'laba ibn Maymun from Zurara a similar hadit.

H 697, Ch. 52, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Ishaq ibn 'Ammar from abu 'Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High, disciplined and educated His Prophet to the level that He wanted and said, ""O Muhammad, you certainly possess a great degree of moral discipline and education. (64:4). The He made him the in charge of His religion and said, ". . .what the

Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7) Allah, the Most Holy, the Most High, declared the laws of inheritance and did not assign any part for the grandfather. The Messenger of Allah assigned one sixth for him. Allah, the Most Holy, the Most High, granted permission in the matter in His words as follows. "This is our gift to you, you may grant it others or keep it without being held responsible (38:39)"

H 698, Ch. 52, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘ala ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthman from Zurarah from abu Ja‘far (a.s.) who has said the following. "The Messenger of Allah (s.a.) sanctioned the compensation for a damaged eye and the blood-money for the slain person. He pronounced the consumption of *Nabidh* (a beverage from dates) and all intoxicants as unlawful." A man asked the Imam (a.s.) said, "Did the Messenger of Allah sanction this law without receiving any thing (from Allah)?" the Imam (a.s.) said, "Yes, so it could be founnd out who obeys the Messenger and who disobeys him."

H 699, Ch. 52, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan who has said the following. "I found in the *Nawadir* (works) of Muhammad ibn Sinan narrated from ‘Abdallah ibn Sinan who has said that abu ‘Abdallah (a.s.) has said the following. "No, I swear by Allah, that He has no made anyone of His creatures the in charge except the Messenger of Allah and the Imams (a.s.). Allah, the Most Holy, the Most High, has said, " *We have sent down to you the Book with the truth, so that you may judge between the people by that which Allah has shown you* (4:105) and it is continued to be valid and in full force with the executors of his will."

H 700, Ch. 52, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Ya‘qub ibn Yazid from al-Hassan ibn Ziyad from Muhammad ibn al-Hassan al-Maythami from abu ‘Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High, disciplined and educated His Messenger until he was well established in whatever He wanted. Then He made him the in charge as He, the Most Holy, the Most High, has said, ". . .what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7) Of whatever Allah has made His Messenger the in charge He has made us also the in charge of it."

H 701, Ch. 52, h 10

Ali ibn Muhammad has narrated from some of our people from al-Husayn ibn ‘Abd al-

Rahman from Sandal al-Khayyat from Zayd al-Shahham who has said that he asked abu ‘Abdallah (a.s.) about the meaning of the the following words of Allah. "This is our gift to you, you may grant it others or keep it without being held responsible (38:39)" The Imam (a.s.) said, "Solomon was given a great kingdom. This verse continued to apply to the Messenger of Allah. He had authority to grant whatever he wished to whomever he wished and withhold from whomever he wished. Allah granted him a favor greater than what He had granted to Solomon as He has said, ". . .what the Messenger (of Allah) you, you must take (obey) and what he prohibits you, you must desist from. . ." (59:7)"

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Chapter 53

The Imams are Similar to those before them and the Dislikeability of Calling them Prophets

H 702, Ch. 53, h 1

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Humran ibn A'yan who has said that he asked abu Ja'far (a.s.) the following. "What is the position of the scholars?" The Imam (a.s.) said, " It is like Dhul Qarnayn, (see 18:83 – 99 Holy Quran),the companion of Solomon (see 27:40),and the companion of Moses (a.s.) (See 18:65)"

H 703, Ch. 53, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayrfrom al-Husayn ibn abu al-'Ala' from abu 'Abdallah (a.s.) who has said the following. "To refer to us (as the Divine authorities) is valid only in finding the lawful and unlawful matters. To refer to us as prophet-hood is not valid."

H 704, Ch. 53, h 3

Muhammad ibn Yahya al-Ash'ari has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from Ayyub ibn al-Hurr who has said that he heard abu 'Abdallah (a.s.) say the following. "Allah, Majestic is Whose mention, ended with your prophet the (coming of) the prophets. Thus, there will never come any prophet after him. With your book He ended sending of (heavenly) books. Thus, there will never come other heavenly books. In it (your book) He has placed clarifications for all things, such as your creation and the creation of the heavens and the earth. Therein is the news of the beings before you, the laws that help settle your disputes and the news of the beings that come into being after you, the news of the issues of Paradise and Fire and that to which you proceed."

H 705, Ch. 53, h 4

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from al-Harith ibn al-Mughirah who has said that abu Ja'far (a.s.) has said the following. "Ali (a.s.) was a *Muhaddith* (a Divine spokesman)." The narrator has said that he then asked the Imam (a.s.), "What is mmeans, O

Imam? Do you say he was a prophet?" The narrator has said that the Imam (a.s.) rose his hand like this, (meaning thereby, no, I did not say that)." The Imam (a.s.) then said, "Or he is like the companion of Solomon, or the companion of Moses or like Dhul Qarnayn. Have you not heard that he said, "Among you is one similar to him (Dhul Qarnayn)."

H 706, Ch. 53, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from Burayd ibn Mu‘awiya who has said that he asked abu Ja‘far and abu ‘Abdallah (a.s.) the following. "What is your position? To who of the people of the past do you resemble?" the Imam (a.s.) said, "I resemble the companion of Moses and Dhul Qarnayn who were two scholars but not two prophets."

H 707, Ch. 53, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from abu Talib from Sadir who has said that he asked abu ‘Abdallah (a.s.) the following. "A certain group of people believe that you are gods. They read to us from the Quran about it. *And it is He Who in heaven is God and in earth is God."* (43:84). The Imam (a.s.) said, "O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair are (all) disdain such people, and Allah also disdains them. They do not follow my religion and the religion of my forefathers. I swear by Allah, Allah will not place me with them on the Day of Resurrection. The only thing from Allah to them will be His anger." The narrator has said that he said, "Among us there is a group of people who believe that you are messenger and read to from the Holy Quran. "O Messengers, *eat of the good things and do righteousness; surely I know the things you do* (23:51). The Imam (a.s.) said, "O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair are (all) disdain such people, and Allah and Hid Messenger also disdains them. They do not follow my religion and the religion of my forefathers. Allah will not place me with them on the Day of Judgment. The only thing from Allah towards them will be His anger." The narrator has said that he then asked, "What are you then?" the Imam (a.s.) said, "We are the treasuries of the knowledge of Allah. We are the translators of the commands of Allah. We are infallible people. Allah, the Most Holy, the Most High, has commanded people to obey us and prohibited them to disobey us. We are the complete Divine authority over all that is below the heavens and above the earth."

H 708, Ch. 53, h 7

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ‘Abdallah ibn Bahr from ibn Muskan from ‘Abd al-Rahman ibn abu ‘Abdallah from Muhammad ibn Muslim who has said that he heard abu ‘Abdallah (a.s.) say the following. "The Imams (a.s.) possess the position of the Messenger of Allah except that they are not prophets and the number of wives permissible for the Holy Prophet is not permissible for

them. In the aspects other than these they possess the same positions as the Messenger of Allah did."

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Chapter 54

The Imams (a.s.) hear from the angels as *Muhaddathun* and are of Perfect Understanding

H 709, Ch. 54, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from al-Qasim ibn Muhammad from ‘Ubayd ibn Zurarah who has said the following. "Abu Ja‘far (a. s.) sent (message) to Zurara to inform al-Hakam ibn ‘Utayba that the executors of the will of Muhammad (s.a.) (are *Muhaddathun*) hear from the angels." al-Hakam ibn 'Utaybah (al-Kindi al-Kufi [50/670 - 115/ 733], one of the *tab‘un* [those who knew the companions of the Holy Prophet and famous narrators of *hadith)*

H 710, Ch. 54, h 2

Muhammad from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from Ziyad ibn Suqah from al-Hakam ibn ‘Utaybah who has said the following. "One day I went to see Ali ibn al-Husayn (a.s.)." He said, "O Hakam do you know the verse (of the Holy Quran) from which Ali ibn abu Talib had learned who his assassin was and the extremely great matters of which he would speak to people? " Al-Hakam has said that I said to myself in my mind, " I have now a chance to learn of the knowledge of Ali ibn al-Husayn (a.s.) with which I will learn of those extremely great matters." The narrator has said that he replied the Imam (a.s.), "No, O son of the Messenger of Allah, I do not know." He has said that he then said, "Please tell me, O son of the Messenger of Allah, which verse is it?" the Imam (a.s.) said, "It, I swear by Allah, is the words of Allah, Majestic is Whose mention, "*We have not sent any messenger or prophet before you (or a Muhahhdath)* one who hears from the angels. (22:52) Ali ibn abu Talib (a.s.) was a *Muhaddath*. At this point a man called ‘Abdallah ibn Zayd who was a brother of Ali from his mother’s side said, "Glory belongs to Allah. *A Muhaddath1!*" It seemed as if he did not believe it. Abu Ja‘far (a.s.) then turned to us and said, "Do not have any doubts, I swear by Allah, that the son of your mother after all did have knowledge of this fact." The narrator has said that when the Imam (a.s.) said so the man kept silent. The Imam (a.s.) then said, "This is the issue in which abu al-Khattab perished. He never learned what was the explanation of the prophet and a *Muhaddath*."

H 711, Ch. 54, h 3

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Ya‘qub ibn Yazid from Muhammad ibn Isma‘il who has said that I heard abu al-

Hassan (a.s.) say the following. "The Imams (a.s.) are scholar, truthful people, have perfect understanding and *Muhaddathum* hear from the angels."

H 712, Ch. 54, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from a man that Muhammad ibn Muslim who has said the following. "Once *Muhaddath* was mentioned in the presence of abu ‘Abdallah (a.s.) and he said, "He, *Muhaddath*, hears the voice but does not see the persons of the angels." I then said to him, "May Allah take my soul in service for your cause, how he would come to know that the voice and words are from the angels?" The Imam (a.s.) said, "He is given the serenity and dignity to the level that he learns about its being the speech of the angels."

H 713, Ch. 54, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from al-Husayn ibn al-Mukhtar from al-Harith ibn al-Mughirah from Humran ibn A‘yan who has said that abu Ja‘far (a.s.) has said the following. "Ali (a.s.) was a *Muhaddath*." I then returned to my associates and said, "I have brought you a very strange news." They asked, "What is it?" I then said that I heard abu Ja‘far (a.s.) say that Ali (a.s.) was a *Muhaddath*. They then said, "What did you do?" Would that you had asked him as to who would speak to him (Ali (a.s.) I then went back to abu Ja‘far (a.s.) and said to him, "I went to my associates and told them about what you had told me and they said, "What did you do? Would that you had asked him as to who would speak to him (Ali (a.s.)" The Imam (a.s.) said to me, "The angel would speak to him." I then asked, "Do you say that he was a prophet?" He has said, "He moved his hand like this. Or like the companion of Solomon, or the companion of Moses or like Dhul Qarnayn. Have not heard that he has said, "Among there one like him." (A hadith of the Holy Prophet (s.a.) says that Ali (a.s.) is the Dhul Qarnay of this Umma)

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Chapter 55

The Spirits that exist in the Imams (a.s.)

H 714, Ch. 55, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from Jabir al-Ju‘fi from abu ‘Abdallah (a.s.) who has said the following. "O Jabir, Allah, the Most Holy, the Most High has created th e creatures in three categories as mentioned in the words of Allah, the Most Holy, the Most High. "On that day, you (mankind) will be divided into three groups: (56:7) The people of the right hand - those whose books of records will be placed in their right hands. How happy they will be! (56:8). The people of the left hand - those whose books of records will be placed in their left hands. How miserable they will be! (56:9). The foremost ones (in faith and virtue) - the foremost ones in receiving their reward." (56:10).

The foremost group is the messengers and the people of special status with Allah among His creatures. Allah has placed in them five spirits and has supported them with the Holy Spirit. Through this spirit they recognize things. He has supported them with the spirit of faith because of which they maintain fear of Allah (in their souls). They are supported also with the spirit of power because of which they are able to obey Allah. They are also supported with the spirit of desires with which they maintain their desire of worshipping and obeying Allah, the Most Holy, the Most High and dislike disobedience. He has placed in them the social spirit to socialize and establish proper relations among people. In the believers and the people of the right hand He has placed the spirit of faith because of which they maintain fear of Allah. He has placed in them the spirit of power with which they obey Allah. He has placed in them the spirit of desire. With it they desire to obey Allah. He has also placed in the social spirit and because of this they maintain social relations."

H 715, Ch. 55, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Musa ibn ‘Umar from Muhammad ibn Sinan from ‘Ammar ibn Marwan from al-Munakhkhal from Jabir who has said that when I asked abu Ja‘far (a.s.) about the knowledge the scholar he said the following. "O Jabir, in the prophets and in the executors of their will there are five spirits. They are the Holy Spirit, the spirit of faith, the spirit of life, the spirit of power and the spirit of desire. Through the Holy Spirit, O Jabir, they receive the knowledge all that is below the Throne all the way to under the land." He then said, "O Jabir, these four spirits are the kind of spirits that

may become affected by the events that take place. Only the Holy Spirit is that which does trifle and wander around."

H 716, Ch. 55, h 3

Al-Husayn ibn Muhammad has narrated from al-Mu‘alla ibn Muhammad from ‘Abdallah ibn Idris from Muhammad ibn Sinan that al-Mufadal ibn ‘Umar who has said that I asked abu Ja‘far (a.s.) the following. "I asked him about the knowledge of the Imams of the regions of the earth when he is in his house secluded behind the curtains. The Imam (a.s.) said, "O Mufuddal, Allah, the Most Holy, the Most High, has place five spirits in the Prophet. Of such one is the spirit of life with which is movement and activities. There is the spirit of power with is uprising and assiduousness and the spirit of desire with which is consumption of nutrients and reproduction in lawful ways. There is the spirit of faith with which is peace and justice. There is the Holy Spirit with which prophet-hood is carried. When the prophet passes away the Holy Spirit transfers and comes over to the Imam (a.s.). The Holy Spirit does not sleep or become unaware. It does not trifle or maintain false hopes. The other four spirits sleep, become unaware, may maintain false hope or trifle. With the Holy Spirit things are seen."

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Chapter 56

The Spirit with which the Imams (a.s.) are Protected

H 717, Ch. 56, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from abu 'al-Sabah al-Kinani from abu Basir who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High. "Thus, We have revealed a Spirit to you, (Muhammad), by Our command. Before, you did not even know what a Book or Faith was, . . ." (42:52) The Imam (a.s.) said, "He is a creature of the creatures of Allah, the Most Holy, the Most High greater than Jibril and Mika’il. He was with the Messenger of Allah to give him news and protected him and he is with the Imams after the Messenger of Allah."

H 718, Ch. 56, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from Asbat ibn Salim who has said the following. "Once a man from Hayt (a town in Iraq) asked abu ‘Abdallah (a.s.), -when I was present also-, about the words of Allah, the Most Holy, the Most High. "Thus, We have revealed a Spirit to you, (Muhammad), by Our command. Before, you did not even know what a Book or Faith was, . . ." (42:52) The Imam (a.s.) said, "From the day Allah, the Most Holy, the Most High, sent that Spirit to Muhammad (s.a.) he did not ever since ascent and he is present with us."

H 719, Ch. 56, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ibn Muskan from abu Basir who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High. "They ask you about the Spirit. Say, "The Spirit comes by the command of my Lord. . . ." (17:85). The Imam (a.s.) said, "He is a creature greater than Jibril and Mika’il. He was with the Messenger of Allah and he is present with the Imams. He is from the realm of the angels."

H 420, Ch. 56, h 4

Ali has narrated from his father from ibn abu ‘Umayr from abu Ayyub al-Khazzaz from abu Basir who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘"They ask you about the

Spirit. Say, "The Spirit comes by the command of my Lord. . . ." (17:85). The Imam (a.s.) said, "He is a creature greater than Jibril and Mika'il. He was present with anyone before except Muhammad (s.a.). He is present with the Imams (a.s.). He protects them. It is not that whatever is desired is found."

H 721, Ch. 56, h 5

Muhammad ibn Yahya has narrated from 'Imran ibn Musa from Musa ibn Ja'far from Ali ibn Asbat from Muhammad ibn Fudayl from abu Hamzah who has said the following. "I asked abu 'Abdallah (a.s.) about the knowledge. Is it a knowledge that the scholar learns from the mouths of the people or it is in the with you from which you read and then learn therefrom." The Imam (a.s.) said, "The issue is greater and more urgently needed. Have you not heard the words of Allah, the Most Holy, the Most High, "Thus, We have revealed a Spirit to you, (Muhammad), by Our command. Before, you did not even know what a Book or Faith was, . . ." (42:52)?" The The Imam (a.s.) said, "What does your people say about this verse? Do they read that he was as such that he did not know what the or the was?" I said, "I do not know, "May Allah take my soul in service for your cause, what they say." The Imam (a.s.) then said, "Yes, he lived in a condition wherein he did not know the book and the faith untill Allah, the Most High, sent the Spirit who is mentioned in the book. When the Spirit was inspired (sent) to him he learned through him the knowledge and understanding. He is the Spirit whom Allah, the Most High grants to whoever He wants. When He grants him to a servant he teaches him understanding."

H 522, Ch. 56, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from al-Husayn ibn abu al-'Ala' from Sa'd al-Iskaf who has said the following. "Once a man came to Amir al-Mu'minin Ali (a.s.) asking him about the Spirit. "Is he not Jibril?" Amir al-Mu'minin Ali (a.s.) then said, "Jibril is of the angels. The Spirit is not Jibril. He repeated it to the man. The man said, "You have said something very much extraordinary. No one other than you thinks that the Spirit is somme one other than Jibril." Amir al-Mu'minin Ali (a.s.) said to him, "You are mislead and narrate from the mislead people. Allah, the Most High has said to His Prophet (s.a.), 'Allah's help will certainly support (the believers), so pagans do not (seek) to hasten it. Allah is far Glorious and Exalted than to be considered equal to idols." (16:1) He sends the angels with the Spirit. The Spirit is (a creature) other than the angels (a.s.)."

and say . He said:

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Chapter 57

The Time When the Imam Learns the Knowledge of the Imam before him (a.s.)

H 723, Ch. 57, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Ali ibn Asbat from al-Hakam ibn Miskin from certain persons of our people who has said the following. "I asked abu ‘Abdallah (a.s.), ‘When does the succeeding one (Imam) come to know of what the one preceding him knew?" The Imam (a.s.) said, "At the last minute of the life of the Imam before him."

H 724, Ch. 57, h 2

Muhammad has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from al-Hakam ibn Miskin from ‘Ubayd ibn Zurarah and a group with him who has said the following. "We heard abu ‘Abdallah (a.s.) say, ‘The succeeding Imam comes to know of the knowledge of the preceding Imam in the last minute of the time left from his life.’"

H 725, Ch. 57, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ya'qub ibn Yazid from Ali ibn Asbat from certain persons of his people who has said that I asked abu ‘Abdallah (a.s.) the following. "When does the Imam come to know that he has become the Imam and position is transferred to him?" The Imam (a.s.) replied, "At the last minute of the life of the preceding Imam (a.s.)."

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Chapter 58

The Imams (a.s.) are all Equal in Knowledge, Courage and Obedience

H 726, Ch. 58, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from al-Khashshab from Ali ibn Hass'an from 'Abd al-Rahman ibn Kathir from abu 'Abdallah (a.s.) who has said the following. "The offspring of the believers will also follow them to Paradise. So shall We join their offspring to them because of their faith. We shall reduce nothing from their deeds.. . ."(52:21) The Imam (a.s.) said, "*Believers* refers to the Holy Prophet and Amir al-Mu'mini (a.s.) . *Offspring* refers to the Imams and the executors of the wills (a.s.) *We make them follow* means that We will not reduce anything from the Divine authority of their offspring. It will be the same as that which Muhammad (s.a.) had transferred to Ali (a.s.). Their authority is one and the same and obedience to them is the same."

H 727, Ch. 58, h 2

Ali ibn Muhammad ibn 'Abdallah has narrated from his father from Muhammad ibn 'Isa from Dawud al-Nahdi from Al,i ibn Ja'far who has narrated the following from abu al-Hassan. "In knowledge and courage we all are equal. In benefaction and grants we do to the degree we are commanded."

H 728, Ch. 58, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ali ibn Isma'il from Safwan ibn Yahya from ibn Muskan from al-Harith ibn al-Mughirah who has narrated the following from abu 'Abdallah (a.s.). "We in the matters of commands, understanding, lawful and unlawful all are alike and the same. However, the Messenger of Allah and Ali (a.s.) have their own virtue and excellence."

Chapter 59

Each Imam knows the succeeding Imam (a.s.) The words of Allah, the Most High, "Allah commands you to deliver the trust to its people,"(4:58) is a reference to the Imams (a.s.)

H 729, Ch. 59, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘A’idh from ibn ’Udhayna from Burayd al-‘Ijli who has said that I asked abu Ja‘far (a.s.) about the following verse of the Holy Quran. "Allah (God) commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. . . ." (4:58) The Imam (a.s.) said, " We are intended thereby. The preceding Imam must transfer to the succeeding Imam the books, the knowledge and the armaments. ‘Be just when passing judgment among people’ means what is in your possession. Then Allah has said to people, "Believers, obey God, His Messenger, and your leaders (who possess Divine authority). . . ." (4:59) This is how it was revealed. How Allah, the Most Holy, the Most High, would command them to obey the people who possess authority and then allow people to dispute them? This is said to those who are commanded by the command of, "Believers, obey God, His Messenger, and your leaders (who possess Divine authority). . . ." (4:59)

H 730, Ch. 59, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘Umar who has said that I asked abu al-Hassan al-Rida (a.s.) about the words of Allah, the Most Holy, the Most High. "Allah (God) commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. . . ." (4:58) The Imam (a.s.) said, "They are the Imams (a.s.) from the family of Muhammad (s.a.) who are commanded to deliver the trust to the succeeding Imam (a.s.) exclusively and to no one else and that the succeeding Imams must not be deprived of this trust."

H 731, Ch. 59, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Muhammad ibn Fudayl from abu al-Hassan al-Rida (a.s.) about the following words of Allah, the Most Holy, the Most High. "Allah (God) commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among

people. . . ." (4:58) The Imam (a.s.) said, "They are the Imams (a.s.). The Imam (a.s.) must deliver the trust to the succeeding Imam (a.s.) exclusively and to no one else and that the succeeding Imams must not be deprived of this trust."

H 732, Ch. 59, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Ishaq ibn ‘Ammar from ibn abu Ya‘fur from Mu‘alla ibn al-Khunays who has said that I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High. "Allah (God) commands you to return that which had been entrusted to you to the rightful owners.. . ." (4:58) The Imam (a.s.) said, "it is the command of Allah that the preceding Imam (a.s.) transfer to the succeeding Imam (a.s.) every thing that is with him."

H 733, Ch. 59, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from al-‘Ala’ ibn Razin from ‘Abdallah ibn abu Ya‘fur from abu ‘Abdallah (a.s.) who has said the following. "The does not die until he learns who the succeeding Imams is so he would deliver his will to him."

H 734, Ch. 59, h 6

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from (ibn) abu ‘Uthman from al-Mu‘alla ibn Khunays from abu ‘Abdallah (a.s.) who has said the following "The Imam (a.s.) knows the succeeding Imam and delivers his will to him."

H 735, Ch. 59, h 7

Ahmad has narrated from Muhammad ibn ‘Abd al-Jabbar from abu ‘Abdallah al-Barqi from Fudalah ibn Ayyub from Sulayman ibn Khalid from abu ‘Abdallah (a.s.) who has said the following. "No scholar (Imam) has ever died before Allah, the Most Holy, the Most High, would grant him the knowledge of to who must he deliver his will."

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Chapter 60

The Imamat (Leadership with Divine Authority) is a Covenant from Allah, the Most Holy, the Most High, Delivered as such by the preceding Imam to the succeeding Imam (a.s.) one after the other

H 736, Ch. 60, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’who has said that ‘Umar ibn Aban has narrated to me from abu Basir who has said the following. "Once I was in the presence of abu ‘Abdallah (a.s.). People mentioned the executors of the will and I mentioned Isma‘il. The Imam (a.s.) said, "No, I swear by Allah. O abu Muhammad, it is not up to us. It is up to no one except Allah, the Most Holy, the Most High. He makes them descend one after the other."

H 737, Ch. 60, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ibn abu ‘Umayr from Hammad ibn ‘Uthman from ‘Amr ibn al-Ash‘ath who has said that I heard abu ‘Abdallah (a.s.) say the following. "Do you think that a testator of us chooses whoever he wants as the executor of his will? No, I swear by Allah, it is not so. It is a covenant from Allah and His Messenger to a man and then to next man until the matter is delivered to its rightful owner."

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn ‘Isa from Minhal from ‘Amr ibn al-Ash‘ath from abu ‘Abdallah (a.s.) a similar hadith.

H 738, Ch. 60, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Muhammad from Bakr ibn Salih from Muhammad ibn Sulayman from ‘Aytham ibn Aslam from Mu‘awiya ibn ‘Ammar from abu ‘Abdallah (a.s.) who has said the following. "Imamat (leadership with Divine authority) is a covenant from Allah, the Most Holy, the Most High, pledged to particularly known man. The Imam does not have the right to divert it from the succeeding Imam. Allah, the Most Holy, the Most High, sent inspiration to David to appoint the executor of his will from among your family. It is has occurred in My knowledge that shall not sent any prophet except that he will have the executor of his will from among the

members of his family. David had several children. Among the members of the family members of David there was a son whose mother lived with David and he loved her very much. David came to her when the Divine inspiration came to him and he said to her, Allah, the Most Holy, the Most High, has sent me inspirations and He wants me to appoint the executor of my will from among the members of my family. His wife asked him to appoint her son for this task. He said, "I also want what you said. " In the foregone knowledge of Allah it was already decisively existed that executor of the will of David is Solomon. Allah, the Most Holy, the Most High, sent inspiration to David commanding him not to made hasty decisions before the coming of His order. It was not long after that two man came to David to settle a dispute over the sheep and grapes among them. Allah, the Most Holy, the Most High, sent inspiration to David to gather all of his sons together and let them judge the case. Whoever of your sons then would judge the case rightly he will be the executor of your will. David gathered all his sons. When the case was stated Solomon said, "O owner of grapes, when did the sheep of this man enter your vinyard?" He replied, "They entered at night." Solomon said, "O owner of sheep, I have judged against you. You must give the young and the wool of your sheep to him this year." David then said, "Why did you not judge giving away of the very sheep as the because the Israelite scholars have already evaluated them and the price of sheep is the value of grapes?" Solomon answered, "The vines are not consumed from their roots but only the fruit is consumed that will come back in future." Allah, the Most Holy, the Most High, sent inspiration to David that the judgment in this case is the judgment of Solomon. O David, "You wanted one thing and We had wanted other than that. David came to his wife and said, "We wanted one thing but Allah, the Most Holy, the Most High, wanted a thing other than that. Nothing happened other than what Allah, the Most Holy, the Most High, had wanted. We accept the command of Allah, the Most Holy, the Most High, and submit (to His will)." The Imam (a.s.) then said, "And so are the executors of the wills. They have no right to go beyond the limit to avail it to the other people."

Al-Kulayni has said, "The meaning of the first hadith is that had the sheep have entered the vineyard during the day the owner of the sheep did not have to pay anything. The sheep owner must let them graze during the day and vineyard owner must guard his vineyard. The owner of sheep must guard his sheep at night and the owner of vineyard can rest at home."

H 739, Ch. 60, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from ibn Bukayr and Jamil from ‘Amr ibn Mu‘ab who has said that I heard abu ‘Abdallah (a.s.) say the following. "Do you think that a testator of us chooses whoever he wants as the executor of his will? No, I swear by Allah, it is not so. It is a covenant from the Messenger of Allah to a man and then to next man. Until the Imam (abu ‘Abdallah (a.s.) ended up to his self." The Imam (a.s.) six times said, "To the next man."

1. The case with David and Solomon (a.s.) is referred to in the Holy Quran (21:78 – 79) .

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Chapter 61

The Imams (a.s.) never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him and they did not go beyond such limits

H 740, Ch. 61, h 1

Muhammad ibn Yahya and al-Husayn ibn Muhammad have narrated from Ja‘far ibn Muhammad from Ali ibn al-Husayn ibn Ali from Isma‘il ibn Mihran from abu Jamilah from Mu‘adh ibn Kathir from abu ‘Abdallah (a.s.) who has said the following. "The will came from the heavens to Muhammad (s.a) in a book (written) Nothing came to Muhammad (s.a) from heavens in a written sealed document form except the will. Jibril (a.s.) said, "O Muhammad (s. a) this is your will about your followers with your family. The Messenger of Allah asked, "Which family of mine O Jibril." Jibril replied, "The noble of Allah among them (your family) and his descendents so they inherit your knowledge as Abraham left it (knowledge) as his legacy. This legacy of Abraham is for Ali (a.s.) and your descendents from his lineage." The Imam (a.s.) has said, "The document had several seals on it." The Imam (a.s.) has further said, "Ali (a.s.) opened the first seal and followed what the instructions therein. Then al-Hassan (a.s.) opened the second seal and followed the commandments and instructions therein. When al-Hassan (a.s.) passed away then al-Husayn (a.s.) opened the third seal and found therein instruction to fight to do away with the enemy and be murdered and rise up (against the enemy) with a group of people for martyrdom. There will be martyrdom for them without you." The Imam (a.s.) has said, "Al-Husayn (a.s.) followed the instructions (entirely) and when he left this world he delivered it to Ali ibn al-Husayn (a.s.) just before his martyrdom. Ali ibn al-Husayn (a.s.) opened the fourth seal and found in it instruction to remain silent and gaze in your front because of the concealment of knowledge. Just before his passing away he delivered it to Muhammad ibn Ali (a.s.). He opened the fifth seal and found therein instructions to interpret the book of Allah, the Most High, affirm veracity of your father and leave it as your legacy for your son. Do good to the ’Umma (nation), stand up for right of Allah, the Most Holy, the Most High, say the truth in fear and in peace and do not be afraid of anyone except Allah. He did as he was instructed and delivered it to the succeeding Imam." The narrator has said that he said to the Imams (a.s.), "May Allah take my soul in service for your cause, are you then the succeeding Imam?" The narrator has said that the Imams (a.s.) then said, "There is nothing wrong in a positive answer to your question except if then you would go, O Mu‘adh, and narrate to people thing that would harm me." The narrator has said that he then said to the Imams (a.s.), "I pray to Allah who has granted you this through your noble ancestors this high position to grant to your successor the same high position before you will die." The Imam (a.s.) said, "Allah has already done so, O Mu‘adh."

The narrator has said that he then asked the Imams (a.s.), "Who then he is, "May Allah take my soul in service for your cause?" The Imam (a.s.) replied, "This sleeping one. He pointed with his hand to the righteous servant of Allah who was asleep (Musa ibn Ja‘far (a.s.)."

H 741, Ch. 61, h 2

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from abu al-Hassan al-Kinani from Ja‘far ibn Najih al-Kindi from Muhammad ibn Ahmad ibn ‘Ubaydallah al-‘Umari from his father from his grandfather from abu ‘Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High sent a document to His prophet (s.a) before his death. He then said, "O Muhammad, this is your will to the noble ones in your family." He asked, "Who are the noble ones in my family, O Jibril?" He then said, "They are Ali ibn abu Talib and his sons (a.s.)." On the document there were several seals of gold. The Prophet (s.a) delivered it to Amir al-Mu’minin Ali (a.s.) and commanded him to open one seal and follow the instructions for him therein. Amir al-Mu’minin Ali (a.s.) then opened one seal and followed the instruction in it. Then he delivered it to his son al-Hassan (a.s.). He opened a seal and followed that which was therein. He then delivered it to al-Husayn (a.s.). He opened one seal and found therein instruction that asked him to rise for martyrdom with a group of people. That there will be no martyrdom for them except along with and sale yourself to Allah, the Most Holy, the Most High. He followed all the instructions. Then he delivered it to Ali ibn al-Husayn (a.s.). He opened one seal and found therein instructions therein that asked him to fix his gaze just before him and remain silent, secluded in your house and worship your Lord until your death will arrive. He did as he was instructed and then delivered it to his son Muhammad ibn Ali (a.s.). He opened one seal and found therein instructions that asked him to speak to people and make them learn. Do not fear anyone except Allah, the Most Holy, the Most High because no one can harm you. He followed the instructions and then delivered it to his son Ja‘far (a.s.). He opened one seal and found therein instructions that asked him to speak to people, make them learn, propagate the knowledge of your family (Ahl al-Bayt) and affirm the veracity of your righteous ancestors. Do not be afraid of anyone except Allah, the Most Holy, the Most High because you are secure and safe. He did as was instructed and then delivered it to his son Musa (a.s.).In the same Musa (a.s.) will deliver it to the succeeding Imam and so on up to the appearance of al-Mahdi (s.a) "

H 742, Ch. 61, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri’ab from Durays al-Kunasi from Humran who has said that once Humran asked abu Ja‘far (a.s.) the following. "May Allah take my soul in service for your cause, ‘Why the cases of Ali al-Hassan and al-Husayn (a.s.) come about the way they did? Their rising and coming out for the religion of Allah, the Most Holy, the Most High their suffering and being murdered at the hands of the rebellious devils and their defeat until they all were murdered and defeated.’" Abu Ja‘far (a.s.) then said, "O Humran, Allah, the Most Holy, the Most High had destined it

for them. So it was decreed, approved and was made unavoidable. Then He executed it but it all happened with the prior knowledge of the same through the Messenger of Allah. Ali al-Hassan and al-Husayn (a.s.) all rose for the cause of Allah with knowledge of the consequences remained silent whoever of us that remained silent."

H 743, Ch. 61, h 4

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from al-Harith ibn Ja’far from Ali ibn Isma‘il ibn Yaqtin from ‘Isa ibn al-Mustafad, abu Musa al-Darir who has said that Musa ibn Ja‘far (a.s.) narrated to me the following. "I said to abu ‘Abdallah (a.s.), ‘Was Amir al-Mu’minin Ali (a.s.) not the writer of the will, the Messenger of Allah dictating, Jibril and the prominent angels as witness?" The Imam (a.s.) has said that he remained silent for quite a while and then said, "O abu al-Hassan what you said was true, however, when the command descended up on the Messenger of Allah, the will also came in the form of a sealed document. Jibril brought it along with the trustees of Allah, the Most Holy, the Most High, from among the angels. Jibril then said, "O Muhammad (s.a) order every one to leave you except the executor of your will so he can take possession of the same and make us to bear witness that you delivered it to him and he (Ali (a. s.), take charge of the same in our presence. The Holy Prophet (s.a) ordered everyone else, except Ali (a.s.). Fatima was present between the door and the curtain. Jibril then said, "O Muhammad, your Lord declares peace and safety to you and says, "This is the documentation of My covenant that I had made with you, the conditions that I had set up and I had made My angels to bear witness to it. In fact, O Muhammad, I Myself am sufficient as a witness." The Imam (a.s.) has said, "At that time all the joints in the body of Muhammad began to shake and shiver. He then said, "O Jibril my lord Himself is peace, from Him comes peace and to Him returns peace. He, Allah, the Most Holy, the Most High, has spoken the truth and has granted favors. Please allow me to have the document." Jibril then delivered it to him and commanded him to deliver it to Amir al-Mu’minin Ali (a.s.). He asked Ali (a.s.) to read it. He then read it word by word. The Prophet (s.a) then said, "O Ali (a.s.), this is the covenant of my Lord, the Most Holy, the Most High, to me and His conditions upon me and His trust with me. I have now delivered it, given good-advise and fulfilled my responsibility." Ali (a.s.) then said, "I testify in your favor, may Allah take my soul and the souls of my parents in service for your cause, for delivering the trust, granting good advise and affirmation of your speaking the truth. My ears, my eyes, my flesh and my blood all bear witness to this." Jibril then said, "I also am of the witnesses to this fact for both of you." The Messenger of Allah (s.a) then said, "O Ali, have you taken possession of my will, learned its contents and offered a guarantee to Allah and to me to follow the instructions therein?" Ali (a.s.) then said, "Yes, ‘may Allah take my soul and the souls of my parents in service for your cause, it is my responsibility to follow the instructions therein and from Allah comes support for me and my success in the fulfillment of my responsibility." The Messenger of Allah then said, "O Ali, I would like to ask you to bear testimony to my promise of rewarding for it (your executing my will) on the Day of Judgment." Ali (a.s.) said, "Yes, I do bear such testimony." The Prophet (s.a) then said, "Jibril and Mika’il are between us now and with them present are the prominent angels.

Would you agree if I would ask them to bear testimony to this fact?" He then said, "Yes, they may bear testimony and I, may Allah take my soul and the souls of my parents in service for your cause, also ask them to bear testimony." Then the Messenger of Allah made them to bear testimony. Of the matters that the Messenger of Allah set as condition up on Ali (a.s.) on orders from Jibril of the commands of Allah, the Most Holy, the Most High, were the following. He said, "O Ali, you must follow the instruction in the will about loving those who love Allah and His Messenger and to disdain and maintain unfriendly attitude towards those who are enemies of Allah and His Messenger. It requires patience on your part and control over your anger for the usurpation of my right and the usurpation of one fifth that belongs to you and for the disregard of your respect and honor." Ali (a.s.) then said, "Yes, O the Messenger of Allah, I accept it (this condition). Ali (a.s.) has said, "I swear by the One Who helps the seed to burst open and shapes the fetuses that I heard Jibril say to the Prophet (s.a) this. "O Muhammad, explain to him that people will disregard his respect and honor which is the respect and honor of Allah and His Messenger and that his beard will be tainted with fresh blood (from his head)." Amir al-Mu'minin Ali (a.s.) has said, "A loud sigh came out of my mouth when I understood the very words of Jibril, the trustworthy one. I fell up on my face to the ground and I said, "Yes, I accept and agree even if it will end up to the disregard of respect and honor. (I agree) even if (people) will disregard the noble traditions, insult the Book, destroy the Ka'ba and taint my beard with fresh blood from my head. (I accept it) with patience and leave to Allah for judgement for all times until I will arrive to meet you."

The Messenger of Allah then called Fatima, al-Hassan and al-Husayn to his presence and informed them of what he had explained to Amir al-Mu'minin Ali (a.s.). They all said just like what Ali (a.s.) had said. The will was then sealed with the seals of gold that fire had not touched. It was delivered to Amir al-Mu'minin Ali (a.s.)." The narrator has said that he asked the Imam abu al-Hassan (a.s.), "May Allah take my soul and the souls of my parents in service for your cause, would you please describe what was there in the will?" The Imam (a.s.) said, " It contained the traditions of Allah and the traditions of His Messenger." I then asked, "Was there anything about their attacking and opposition to Amir al-Mu'minin Ali (a.s.)?" The Imam (a.s.) said, " Yes, I swear by Allah, all and every thing was there letter by letter. Have you not heard the words of Allah, the Most Holy, the Most High, "It is We who bring the dead to life and record the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Imam (Book)." (36:12)

I swear by Allah that the Messenger of Allah said to Amir al-Mu'minin Ali (a.s.) and Fatima, "Did you understand well my presentation of the matter to you and did you agree to and accept it? They replied, "Yes, we did so. We will exercise patience to face what will disappoint us and cause us anger."

In the script of al-Safwan there is the following addition.

H 744, Ch. 61, h 5

Ali in Ibrahim has narrated from his father from ‘Abdallah ibn ‘Abd al-Rahman al-’Assam from abu ‘Abdallah al-Bazzaz from Hariz who has said the following. "I said to abu ‘Abdallah (a.s.), "May Allah take my soul in service for your cause, why is it that you members of the family of the Prophet (s.a) live such a short lives? Your deaths are so close and soon after the other Imam even though people need you so much?" The Imam (a.s.) said, "For everyone of us there is a document that contains what he needs to do within his time. When his assignment according to the commandments therein is complete he learns that his time of death has arrived. The Prophet (s.a) comes to him to give the news of his death and informs him of all that is for him with Allah.

Al-Husayn (a.s.) read the document that was given to him and the news of his death was explained to him, however, certain things were not yet complete. He came out to face the enemy and of the matters that were not yet complete was that the angels had asked Allah to grant them permission to support al-Husayn (a.s.) against his enemies which He granted them. They delayed to ready themselves and prepare to fight until he was murdered. They descended but his time was over and was killed already. The angels said, "Lord, You granted us permission to descend and to help him. We descended but You have already taken his soul away. Allah then sent them inspiration that said, "Remain on his grave until you see him come out then help him. Weep for him and for your loss of the opportunity to provide him help and support. You were certainly assigned for his support and help and to weep for him. The angels then wept in mourning and sadness for their loss of the opportunity to help and support to him. When he will come out they will be of his helpers."

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Chapter 62

Evidence of Imam’s Possessing Divine Authority

H 745, Ch. 62, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said that he asked abu al-Hassan al-Rida (a.s.) the following. "When the Imam dies through what means one would know the succeeding Imam (a.s.)?" He said, "For the Imam there are certain signs. Of such sign one is that he must be the eldest son of his father. The will and excellence must be found in him and when people come to ask who is appointed the executor of the will in answer it can be said that so and so is appointed the executor of the will. The Armament with us is like the Ark in the Israelites. Imamat (leadership with Divine authority) is always with the Armament wherever it may go."

H 746, Ch. 62, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid. Sha‘ar from Harun ibn Hamza from ‘Abd al-A‘la who has said that he asked abu ‘Abdallah (a.s.) the following. "In the case of those who rush to hold control of this matter (leadership) and who claim to be for it, how would one verify their possessing Divine authority?" The Imam (a.s.) said, "They are asked about the rules of lawful and unlawful matters." The narrator has said that the Imam (a.s.) then turned to me and said, "There are three evidence that are not found in one person except the rightful owner of this status. He must be the closest person to the preceding Imam that the Armament must be with him and he would be the appointed executor of the will in a public manner. So much so that if one would come to the town and ask the common people even the children as to who the executor of the will of so and so is? They would say so and so is the executor of the will of so and so."

H 747, Ch. 62, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari who has said the following. " Once a certain person asked abu ‘Abdallah (a.s.), "By what thing the Imam is recognized?" He said, "He is recognized through a publicly established will, through excellence in perfection. In the case of Imam no one must be able to raise objections in matters words, of his consumption and sexual matters so that people would say, "He is a liar, usurping other’s properties and such similar things."

H 748, Ch. 62, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn Isma‘il from Ali ibn al-Hakam from Mu‘wiya ibn Wahab who has said that asked the following from abu Ja‘far (a.s.), "What is the sign of being A number of our people has narrated from Imam after the preceding Imam (a.s.)?" The Imam (a.s.) said, " Being of pure birth, good up bringing and that he would not trifle or engage in amusement."

H 749, Ch. 62, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Ahmad ibn ‘Umar who has said that he asked the following from abu al-Hassan al-Rida (a.s.), "What is the proof that establishes one’s possessing Divine authority or the his ownership of leadership?" Such proofs are being the elder, possession of superior moral achievements and one being appointed as the executor of the will. So much so that people would come to the town and ask who is appointed as the executor of the will of so and so it would be said to them so and so son of so and so and these go along wherever the Armament would go. Asking questions does not establish any authority."

H 750, Ch. 62, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from Hisham ibn Salim from abu ‘Abdallah (a.s.) who has said the following. "The leadership is with being the elder as long as he is free of defects."

H 751, Ch. 62, h 7

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu Basir who has said that he asked the following from abu al-Hassan (a.s.) , "May Allah take my soul in service for your cause, what is the proof to know the Imam (a.s.) ?" He said, "Through several qualities. The first thing is that his father must have said to this effect about him so that it could be considered a proof up on him. And that when asked he would answer and if one remain silent he would begin to speak on the issue and inform of the things that would happen the next day that can speak to people in everyone’s own language." Then he said to me, "O abu Muhammad, allow me to give you a sign before you stand up to go. Not very long after this a man from Khurasan came in. The man from Khurasan spoke to the Imam in Arabic but abu al-Hassan (a.s.) answered him in Persian. The man from Khurasan said, "I swear by Allah, "May Allah take my soul in service for your cause, the only thing that stopped from speaking to you in Persian was I thought you might not know Persian." He then said, "Glory belongs to Allah, If would not b e able to answer you (in Persian) than how would have any excellence over you?" He said to me, "O abu Muhammad, "No one’s language is unknown to the Imam (a.s.)

nor the language of birds, animals and any living things. Whoever would not have these qualities he is not A number of our people has narrated from Imam."

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Chapter 63

Proof that Imamat (leadership with Divine Authority) Continues in the Descendents of the Preceding Imam but not through his Brother or Paternal Uncle or other such Relatives

H 752, Ch. 63, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Husayn ibn Thuwayr ibn abu Fakhita from abu‘Abdallah (a.s.) who has said the following. "Imamat (Leadership with Divine Authority) will never go to two brothers after al-Hassan and al-Husayn (a.s.). It has continued from Ali ibn al-Husayn (a.s.) as Allah, the Most Holy, the Most High has said, "The relatives are closer to each other, according to the Book of God, . . ." (33:6) After Imam Ali ibn al-Husayn (a.s.) will only be found in the descendents one after the other."

H 753, Ch. 63, h 2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Walid from Yunus ibn Ya‘qub who has said that he heard abu ‘Abdallah (a.s.) say the following. " Allah has disdained to place Imamat in two brothers after al-Hassan and al-Husayn (a.s.)."

H 754, Ch. 63, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma‘il ibn Bazi‘ who has said the following. "Abu al-Hassan al-Rida (a.s.) was once asked, "Can Imamat continue in uncles?" He replied, "No, it can not happen." The narrator has said that he asked the Imams (a.s.), "Can it continue in a brother?" He replied, "No, it can not happen." I then asked, "With who then it can continues?" He replied, "It will continue with my children." In those days he hadd no children."

H 755, Ch. 63, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al Husayn from ‘Abd al-Rahman ibn abu Najran from Sulayman ibn Ja‘fari from Hammad ibn ‘Isa from abu ‘Abdallah (a.s.) who has said the following. "Imamat (Leadership with Divine Authority) does not take place in two brothers after al-Hassan and al-Husayn (a.s.). It only continues in the descendents of the Imam (a.s.) generation after the generation."

H 756, Ch. 63, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu Najran from ‘Isa ibn ‘Abdallah ibn ‘Umar ibn Ali ibn abu Talib (a.s.) who has said that he asked abu ‘Abdallah (a.s.) the following. "Would there happen what is to happen, may Allah would not show me such a day (death of the Imam (a.s.) who then must I follow as my Imam?" The Imam (a.s.) pointed to his son Musa (a.s.). The narrator has said that he asked the Imams (a. s.), " What if something will happen to Musa (a.s.) who then must I follow?" The Imam (a.s.), "Follow a son." I then asked, "What if something would happen to the son and the Imam would leave behind an elder brother or a small son then who must I follow?" The Imam (a.s.) said, "Follow his son and so on one after the other." In the script of Sawan it says, ". . .and so on forever."

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Chapter 64

The Specific words of Allah, the Most Holy, the Most High and the Messenger of Allah that Grant Divine Authority to Everyone of the Imams (a.s.)

H 757, Ch. 64, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus and Ali ibn Muhammad from Sahl ibn Ziyad, abu Sa‘id from Muhammad ibn ‘Isa from Yunus from ibn Muskan from abu Basir who has said that he asked abu ‘Abdallah (a.s.) about the following words of Allah, the Most Holy, the Most High. "Believers, obey God, His Messenger, and your leaders (who possess Divine authority). . . ." (4:59) The Imam (a.s.) said, "This was sent from heavens about Ali ibn abu talib al-Hassan and al-Husayn (a.s.)." I then said, "People say, "Why did He not specify Ali and his family by their names in the book of Allah, the Most Holy, the Most High?’" The Imam (a.s.) said, "Say to them, ‘The command for prayer came to the Messenger of Allah but He has not specified (the number of the Rak‘ats) for them three nor four. It, in fact, was the Messenger of Allah who explained to them this matter. The command for Zakat (a form of income tax) came to the Messenger of Allah and there was no specific taxable number such as one Dirham on every forty Dirham. It was the Messenger of Allah who explained it for them. The command for Hajj came to the Messenger of Allah. It did not say walk senven times around the Ka‘ba . It was the Messenger of Allah who explained it for them. The verse about obedience came "Believers, obey God, His Messenger, and your leaders (who possess Divine authority). . . ." (4:59) It came to declare that Ali, al-Hassan and al-Husayn (a.s.) were the leards who possessed Divine authority. The Messenger of Allah then said about Ali (a.s.), "On whoever I have Divine Authority, then Ali (a.s.) has Divne Authority over him also." He also has said, "I enjoin you to follow the book of Allah and my family because have prayed to Allah, the Most Holy, the Most High not to separate these two from eachother until He will make them arrive al-Kawthar (at the pool of Paradise) to meet me. He has granted my prayer as such." The Holy Prophet (s.a.) has said, "Do not try to teach them (The Imam (a.s.) becaue they are far more knowledgeable than you." The Holy Prophet (s.a.) has said, "The Imam (a.s.) will never take you out of the gate of guidance and they never make you enter the gate of misguidance." Had the Messenger of Allah remained silent and would not explain anything about his Ahl al-Bayt (family) the family of so and so would have advanced their claim for Imamat (Leadership with Divine Authority). However, Allah, the Most Holy, the Most High, has revealed it in His book to confirm the explanantions of His Prophet about Ahl al-Bayt (in the following verse), "People of the house, God wants to remove all kinds of uncleanliness from you and to purify you thoroughly." (33:33) Ali, Fatima, al-Hassan andlhy (a.s.) were there and the Holy Prophet (s.a.) made them to enter under al-Kisa’ (the Cloack) in the house of ’Umm salama and then said, "O Lord, every

prophet has a family and a gravity, and these are my family and gravity." ’Umm Salama at this point said, "Am I not of your family?" The Holy Prophet (s.a.) said, "You are in goodness but these are my family and my gravity." Whe the Messenger of Allah passed away Ali (a.s.) had the utmost priority and guardianship of the people all because of what the Messenger of Allah had preached about him. It was because of raising him up for the people and holding his hand in his hand. When Ali (a.s.) (was about to) passed away he could not (and would not) enter Muhammad ibn Ali or al-‘Abbass ibn Ali or anyone of his other sons in the position of Imamt. Otherewise, al-Hassan and al-Husayn (a.s.) would have said, "Allah, the Most Holy, the Most High, has revealed about us jus as He has done so about you, and He has commaned people to obey us just as He has commanded people to obey you. The Messenger of Allah has preached to people about us just as he has done so about you. Allah has removed al-Rijs uncleanliness from us just as He has done so to you. When Ali (a.s.) left this world, al-Hassan had the utmost priority for Imamat (Leadership with Divine Authority) because he was the eldest. When was about to die he could not, and would not, enter his sons in the position of Imamat.It is because ;Allah, the Most Holy, the Most High, says, ". . . The relatives are closer to each other, according to the Book of God, than the believers and the emigrants. . ." (33:6) He then places Imamat (Leadership with Divine Authority) in his sons. If so, al-Husayn (a.s.) would have said, "Allah has commanded people to obey me just as He has commanded people to obey you and to obey your father. The Messenger of Allah has preached to people about me just as he has preached to people about you and your father. Allah has removed al-Rijs (unleanliness) from me just as He has removed from you and your father. When the Imamat (Leadership with Divine Authority) was infull force with al-Husayn (a.s.) there was no one in his family to who could claim against him as he could calim against his brother and father, had they wanted to diver it from him and they would not do so. After them it found its place with al-Husayn (a.s.) and the interpretation of this verse continued, ". . . The relatives are closer to each other, according to the Book of God, than the believers and the emigrants. . . ." (33:6)

After al-Husayn (a.s.) Imamat (Leadership with Divine Authority) found its place with Ali ibn al-Husayn (a.s.). After Ali ibn al-Husayn (a.s.) it (Leadership with Divine Authority) found its place with Muhammad ibn Ali (a.s.)." The Imam (a.s.) said, "Al-Rijs means doubts, I swear by Allah that we never doubt in our Lord."

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid and al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Ayyub ibn al-Hurr and ‘Imran ibn Ali al-Halabi from abu ‘Abdallah (a.s.) a similar hadith.

H 758, Ch. 64, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isi from his father from ‘Abdallah ibn al-Mughirah from ibn Muskan from ‘Abd al-Rahim ibn Ruh al-Qasir from abu Ja‘far (a.s.) who has said the following about the words of Allah, the Most Holy, the Most

High. "The Prophet has more authority over the believers than themselves. His wives are their mothers. The relatives are closer to each other, according to the Book of God, than the believers and the emigrants. However, you may show kindness to your guardians. This also is written in the Book." (33:6) About who this verse has come? He then said, "It came about the governance (Leadership with Divine Authority). This verse continued to apply to the lineage of al-Husayn (a.s.) after him. We, thus, are of a proirity to governance (Leadership with Divine Authority) and to the Messenger of Allah than the beleivers of immigrants and the Ansar." The narrator has said that then he asked the Imam (a.s.), "Do the sons of Ja‘far have any share in it?" The Imam (a.s.) said,"No, they do not have any share in it." I asked, "Do the sons of al-‘Abbass have any hsare in it?" He said , "No, they do not have any share in it." I counted for him the folks from the descendents of ‘Abd al-Muttalib and in answer to all he would say, "No." The narrator has said that then he forgot the sons of al-Hassan (a.s.). I went to see at another time andasked him, "Do the sons of al-Hassan (a.s.) have any share in it?" He replied, "No, I sweatr by Allah, O ‘Abd al-Rahim, no one related to Muhammad has any share in it except us."

H 759, Ch. 64, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from al-Hassan ibn Muhammad al-Hashimi from his father from Ahmad ibn ‘Isa from abu ‘Abdallah (a.s.). The Imam (a.s.) has said the following about the words of Allah, the Most Holy, the Most High. "Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians." (5:55) It means to have greater priority and authority to deal with your affairs, your souls and your property. Such priority and authority belong to Allah His Messenger and the believers, Ali and his descendents who are the Imams until the Day of Judgment. Allah, the Most Holy, the Most High, has then described them saying, ". . . the true believers who are steadfast in prayer and pay alms, while they kneel during prayer,. . ." Amir al-Mu’minin Ali (a.s.) was praying Zuhr (early afternoon) he was in the second Ruku‘ (bowing ddown). He was wearing a gown that vallued a thousand Dinar (unit of money). The Holy Prophet (s.a) had made him t wear it. King Najashi had sent it as present to him. A begger came and said the Islamic greeting words, "Be in peace O Allah’s authority and the aauthority over the believers who possesses greater priority over them than their onw selves. Give some charity to a destitute. He threw the gown to the begger and pointed with his hand to pick up and take it. At such time Allah, the Most Holy, the Most High, sent this verse of the Holy Quran. He combined His blessings with hiis belessing in the form of his children. Whoever of his children with whom Imamat found place was due to this blessing was like him (in giving charity). They would give charity while bowed down in Ruku‘ of prayer. The begger that asked Amir al-Mu’minin Ali (a.s.) for chaarity was from the angels. Those who ask the Imams from his children will also be from the angels."

H 760, Ch. 64, h 4

Ali ibn Ibrahim from his father from Ibn Abu 'Umayr from 'Umar ibn Udhaynah from Zurarah and Fudayl ibn Yasar and Bukayr ibn A'yan and Muhammad ibn Muslim and Burayd ibn Muiawiyah and Abu '1- Jarud, together, that Abu Ja'far (p.b.u.h.) said:

"Allah, to Whom belong Might and Majesty, charged His Messenger with the Mastership of Ali, and sent down to him: *Your Master is only Alldh, and His Messenger and those who believe who perform the prayer and pay zakat.* He decreed the Mastership of those in authority, although they (the people) did not understand what it was. Allah command Muhammad (p.b.u.h.a.h.p.) to interpret (and explain) Mastership for them as he had interpreted (and explained) prayer, *zakat*, fasting and *hajj.* When this came to him from Allah, the mind of the Messenger of Allah (p.b.u.h.ah.p.) became straitened by it and he became afraid lest they (the people) abandon their religion and come to deny it. So his mind was staitened and he consulted with his Lord, to Whom belong Might and Majesty; and Allah to Whom belong Might and Majesty revealed to him: *O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou cost not, thou wig not have delivered His Message. Allah will protect thee from men* (al-Ma'idah, 5:67). He complied with the command of Allah, may remembrance of Him be exlated, and endorsed the Mastership of Ali on the day of Ghadir Khumm. He convened the communal prayer, and he commanded the people that those who were witnesses should inform those who were absent."—'Umar ibn Udhaynah said: `Ali but Abu'l-Jarudsaid: 'Abu Ja'far (p.b.uh.) said: "One divine precept came down after another, and the Mastership was the last divine ordinance. And Allah, to Whom belong Might and Majesty, sent down: *Today I have completed your religion for you, and I have perfected My blessing upon you (* al-Matidah, 5 :3)." Abu Ja' far (p.b.uh.) said: "Allah, to Whom belong Might and Majesty, said: 'I shall not send down (any ordinance) to you after this ordinance: I have completed the divine ordinances for you.' " ' "

H 761, Ch. 64, h 5

Ali ibn Ibrahim from $alih ibn as-Sinai from Ja' far ibn Bashir from Harun ibn Kharijah that Abu Basir said:

"I was with Abu Ja'far (p.b.uh.) at a session, when a man said to him: 'Tell me about the Mastership *(wilaych)* of Ali, whether it is from Allah or from His Messenger?' He became angry, and said: 'Woe betide you! The Messenger of Allah (p.b.uh.a.h.p.) was too fearing of Allah that he should say what he was not commanded by Allah. Indeed, He decreed it (the M. u,,"rship of Ali—p.b.u.h.)- just as Allah decreed prayer, *zakat*, fasting and *hap. ' "*

H 762, Ch. 64, h 6

Muhammad ibn Yahya from Ahmad ibn Muhammad and Muh. ammad ibn al-Husayn, the two together from Muhammad ibn Isma'il ibn Bazi' from Mansur ibn Yunus that Abu 'I-Jarud said:

"I heard Abu Ja'far (p.b.u.h.) say: Aliah, to Whom belong Might and Majesty, made five things incumbent on (his) servants: they accepted four and rejected one.' I said: 'May I be made your ransom, name them for me.' He said: 'Prayer; but the people did not understand how to pray, then Jibril (pb.uh.) came down and said: "O Muhammad, inform them of the timings of their prayers." Then *zakat* was sent down, and He said: "O Muhammad, inform them of their zakit as you have informed them of their prayer." Then fasting was sent down, and, when the day of 'Ashura came, the Messenger of Allah (pb.uh.ah.p.) sent a message to the villages around it (Medina), and they fasted on that day. Then (the fasting) of the month of Ramadan, between (the months of) Sha'ban and Shawwal, was sent down. Then *hajj* was sent down, and Jibril (p.b.uh.) came down and said:"Inform them of their *hajj* as you informed them of their prayer, their *Rabat* and their fasting." Then the Mastership was sent down, and when this came to him on Friday at 'Arafah (or 'Arafat, the gathering place for the pilgrims on the 9th of Dhu 'l-Hijjah, near Mecca), Allah, to Whom belong Might and Majesty, sent down: *Today I* have *completed* your *religion* for you, and I have perfected My *blessing upon you* (al-Ma'idah,5:3). The completion of the religion was through the Mastership of Ali ibn Abu Talib (p.b.uh.). Then the Messenger of Allah (pb.uh.ah.p.) said together with this (verse): "My community has recently experienced the *jahiliyyah (the* period of ignorance before Islam), and whenever I inform them of this concerning my cousin, one speaker will say this and another will say that. I say (this) to myself without my tongue speaking out: a decisive obligation came to me from Allah, to Whom belong Might and Majesty, with finality; He threatened me that if I did not make (this) reach (the people), He would punish me." Then was sent down: O Messenger, *deliver* that *which* has *been* sent *down* to thee from thy *Lord;* for if thou cost not, *thou wilt* not have *delivered His* Message. *Allah will* protect thee from men. Allah *guides* not the *people of* the unbelievers (al-Matidah, S :67). Then the Messenger of Allah (p.b.uh.a.h.p.) took the hand of Ali (pb.uh.) and said: "O people, there was no prophet among the prophets who were before me to whom Allah did not grant a span of life, then tie called him and he answered Him. The time is now near when I shall be called and I will answer. I shall be questioned and you will be questioned, and what will you say?" They said: "We bear witness that you have delivered (what you had to deliver) and advised sincerely, and conveyed what you had. May Allah reward you with the best of the rewards of those who were messengers." He said: "O Allah, I call you to witness"—three times —then he said: "O assembly of believers, that this man is your Master *(wall)* after me. Let the one among you who witnesses this convey (what he has seen) to the one who is absent." ' Abu Ja'far (p.b.u.h.) said: 'By Allah, (Ali—p.b.u.h.) was the one trusted by Allah over His creation, His unseen (commands), and His religion which He Himself accepted (for His creatures). Then came to the Messenger of Allah (p.b.uh.ah.p.) that which came (his death), and he called Ali and said: "O Ali, I wish to entrust you with what Allah has entrusted me both of His unseen (commands) and of knowledge of llim, and of His creation and His religion which He Himself accepted (for ITis creatures)."' (Abu Ja'far—p.b.u.h.—said:) 'By Allah, O Ziyad, (ibn Mundhir Abu 'I-Jarud), he (the Prophet—p.b.u.h.a.h.p.) has not given any share in this to anyone. Then came to Ali (p.b.u.h.) that which came, and he called his sons, and they were twelve males. lie said to them: "O my sons,Allah, to whom belong Might and Majesty, willed that He bring about in me one of the particularities (He established) with Ya'qub (see al-

Baqarah, 2:132 - 133): and Ya'qub called his sons, and they were twelve males. He informed them of the one in authority among them. Indeed, I shall inform you of the one in authority among you. They are these two sons of the Messenger of Allah (p.b.u.h.a.h.p.), al-Hassan and al-Husayn (pb.u.t.). Listen to them, and obey and support them. I entrust them with what the Messenger of Allah (p.b.u.h. a.h.p.) entrusted me of what Allah entrusted him of His creation and His unseen (commands) and His religion, which He Himself accepted (for Ills creatures)." Allah made obligatory for them through Ali (p.b. u h.) what he made obligatory for Ali through the Messenger of Allah (pb.uh.ah.p.). Neither of them had any excellence over the one in authority over him except on account of his age. When al-Hassan (p.b. u.h.) was present, al-Husayn (pb.u.h.) said nothing in a session, until (al-Hassan—pb.uh.) rose (to leave).Then came to al-Hassan (p.b.u.h.) what came to him, and he handed it (the Imamite) to al-Husayn. Then came to al-I.lusayn (pb.uh.) what came to him, and he called his eldest daughter, Fatimah hint al-Husayn (pb.uh.) and handed over to her a rolled up writing and an open testament (for Ali ibn al-Husayn—p.b.u.h.). Ali ibn al-Husayn (pb.uh.) was ill with a gastric complaint which (everyone) thought he would die of, so Fatimah handed the writing to Ali ibn al-Husayn (p.b.uh.). Thereafter, by Allah, this writing has come down to us.' "

*al-Husayn ibn Muhammad from MuAliah ibn Muhammad from Muhammad ibn Jumhur from Muhammad ibn Isma'il ibn Bazi' from Mansur ibn Yunus from Abu 'I-Jarud from Abu Ja'far (pb.u.h.), the same tradition.

H 763, Ch. 64, h 7

Muhammad ibn al-Hassan from Sahl ibn Ziyad from Muhammad ibn 'Isa from Safwan ibn Yahya from Sabbah al-Azraq that Abu Basir said:

"I said to Abu Ja'far (p.b.uh.): 'A man from the Mukhtariyyah1 met me and claimed that Muhammad ibn al-Hanafiyyah (one of the sons of Ali ibn Abu Talib—p.b.u.h.) was an Imam.' Abu Ja'far (pb.uh.) became angry, then he said: 'Did you not say any

1. i.e. the Kaysaniyyah —Nlukhtar ibn Abu 'Ubayd ath-Thaqafi (1/622 — 67/687) was the leader of the uprising to avenge the slaying of al-Husayn (p.b.u.h.) at Karbala' and Kaysan Abu 'Amra was then his leading supporter among the rnaw~li . thing to him?' " He said: "I said: 'No, by Allah! I did not know what to say.' He said: 'Did you not say to him: "The Messenger of Allah (p.b.uh.ah.p.) appointed Ali, al-Hassan and al-Husayn as his successors. When Ali (p.b.uh.) passed away, he appointed al-Hassan and al-Husayn as his successors, and if he (Ali) had tried to withhold it from them, they would have said to him: 'We are successors like you.' But he would never have done this. al-I.lasan appointed al-l.lusayn as his successor, and if he had tried to withhold it from him, he would have said: 'I am a successor like you of the Messenger of Allah (p.b.u.h. ah.p.) and of my father.' But he would not have done this. Allah, to Whom belong Might and Majesty, said: *Some of those bound by blood are nearer* (to each other) *than others* (al-Anfal,8:75; al-Ahzab, 33 :6)." This is about us and about our

sons.' "

APPENDIX

There are some matters in the *ahddith* nos. 687 and 689 which need clarification in order to solve their apparent contradiction.

1. The root *gh-b-r is* one of those which in Arabuc are called *added,* that is, they have two contrary meanings. One meaning of this word, which is "to have remained" or "to have lasted", is opposite to its second meaning, which is "to have passed" or "to have gone away". Thus the *nomen agentis, ghdbir,* can take either of these two meanings, both of which are well recorded in original linguistic sources, and there is thus a kind of homonymy in which the two meanings oppose one another. (See al -Asma'i, *al-Addad,p.* 58; as- Sijistani, *al-Adddd,* pp.153 - 154; Ibn Sikkit, *al-Adddd, p.* 240; al-Anbari, *al-Addad, p.* 129; Abu 't.-Tayyib al-Halabu, *al-Adddd f' kalami '1-'Arab,* vol. 2, pp. 527 - 530; *Lisdau '1- Arab,* vol. 5, pp. 3 - 7; *Tdju '1-'arus,* vol. 3, pp.436 - 439).

2. The description of knowledge *('ilm)* can be made according to three divisions: the knower, the known, and the cause of knowledge. In the second and third divisions, there are three sub-divisions: past, present and future. Thus knowledge may be described as, for example, past in two senses: past according to the cause, for example, I know now because I learnt it yesterday; or past according to what is known, for example, I know what happened yesterday. Similarly with present and future knowledge.

3. In the first of the two *ahddith* (no. 687), knowledge is divided into three categories: *mddin, ghibir* and *hddith.* Since *ghdbir is* here contrasted with mddin (past), it clearly has the sense we first mentioned, that is, that of continuation. In the second *hadith* (no.689), knowledge again has a three-fold division, this time into *gEdbir, mazbdr* and that "which has been pricked in (our) hearts. . ."; *hddith* was defined in this way in the first *hadith. As* for *gEdbir* and mazbdr, in the first *hadith* they are given as equivalents, but in the second they are two separate divisions. From the-explanations given it is clear that mazbdr has the same sense (i. e., written down) in both *abddith,* thus we must conclude that *ghdbir is* used in the first *hadith* with the sense of *mazbdr,* and in the second with the sense of *mddin.* Since we already know that *gEdbir* has two meanings, this difference can be accounted for by its homonymity.

4. The sense of *mddin* in the first *hadith is* given as that which has been explained *(mufassar)*, and thus refers to the cause of the knowledge being in the past, while the more obvious sense, that is, knowledge of what has happened, was probably too clear to require explanation. In the second *hadith, ghdbir is* explained as that which was before, which must mean "before" in both senses, that is, by cause, and of previous events. Thus *mddin* in the first and *ghdbir* in the second *hadith* have the same sense, that is, knowledge through what preceeded and knowledge of what preceeded. In the second kind of knowledge, that is, *gEdbir* in the first

hadith and *mazbdr* in the first and second, the explanations given show that the cause of this knowledge is its being written down *(marbdr);* this is the definition given in the first *hadith*, but in the second, *mazbdr* is itself explained as being knowledge of what will happen to us *(md ya'tind),* which is a description according to what is known. Thus it is clear that this second kind of knowledge has been caused previously, but is of events which are going to happen in the future. It is also clear that this written knowledge is precisly what was mentioned in the *ahidith* in chapter 40, which concerned such things as the scroll *(mu~haf)* of Fatimah, peace be upon her.

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Chapter 65

Tacit and Explicit Testimony as proof of Amir al-Mu'minin Ali's (a.s.) Divine Authority over the people after the Messenger of Allah

H 764, Ch. 65, h 1

Muhammad ibn Yahya from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Mansur ibn Yunus from Zayd ibn al-Jahm al-Hilali who has said that heard abu 'Abdallah (a. s.) say the following. "When *Wilaya* of (the declaration that) Ali ibn abu Talib has (Divine Authority over the people) descended and it was in the words of the Messenger of Allah they all greeted and congratulated Ali (a.s.) as the commander of the believers. Of the matters that Allah had stressed up on the two of them on that day, O Zayd was what came through the words of the Messenger of Allah for the two of them. "The two of you stand up and congratulate him (Ali) as the commander of the believers. The two of them asked, "Is it from Allah or from the Messenger of Allah, O the Messenger of Allah ?" The Messenger of Allah then said to the two of them, "It is from Allah and from His Messenger." Allah, the Most Holy, the Most High, then sent the following. ". . . (He commands people) to keep their established covenants with God not to disregard their firm oaths; they have already appointed God as their Guarantor. God certainly knows what you do." (16:91) The Imam (a.s.) said , "It refers to the words of the Messenger of Allah to the two of them and thier words to the the Messenger of Allah saying, "Is it from Allah or from the Messenger of Allah, O the Messenger of Allah ?" The point to note in this matter in the following words of Allah is *Imams*. "Do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. . . ." (16:92), just because they are the Imams who possess highier spiritual standard." The narrator has said that he then asked the Imam (a. s.), 'May Allah take my soul in service for your cause, is the word *'A'imma* (Imams)? However, we read it *Arba'?* The Imam (a.s.) then said, "What *Arba'* is it that you mention? He made a gesture with his hand as an indication of throwing away something and said, "Allah tests you through him (Ali (a.s.) ". . . He will make clear to you who was right and who was wrong on the Day of Judgment. (16:92)

Had God wanted, He would have made you one single nation but He guides or causes to go astray whomever He wants. You will certainly be questioned about what you have done. (16:93)

Do not consider your oaths as a means of deceit lest you damage the firmness of your faith, (after what you have heard from the Messenger of Allah about Ali (a.s.)) suffer from evil by

creating obstacles in the way that leads to God, (a reference to Ali (a.s.)) and incur a great torment upon yourselves (16:94)."

H 765, Ch. 65, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from ibn Mahbub from Muhammad ibn Fudayl from abu Hamza al-Thumali who has said that he heard abu Ja‘far (a.s.) say the following. "When Muhammad (s.a.) completed his task of prophet-hood and the duration of his life was about to end Allah, the Most High sent him *wahy* information through the angels. It said, "O Muhammad, your task of prophet-hood has come to an end and the duration of your life is about to reach a close. Therefore, you must place the knowledge with you, the faith, the great name, the legacy of knowledge and the symbols of the knowledge of the prophet-hood in your family with Ali ibn abu Talib (a. s.). It is because I do not want to discontinue the knowledge, the faith, the great name, the legacy of the of knowledge and the symbols of knowledge of the prophet-hood from your posterior descendents as I had not done so with descendents of the prophets."

H 766, Ch. 65, h 3

Muhammad ibn al-Husayn and others have narrated from Sahl from Muhammad ibn ‘Isa and Muhammad ibn Yahya and Muhammad ibn al-Husayn all of them from Muhammad ibn Sinan from Isma‘il ibn Jabur and ‘Abd Al-Karim ibn ‘Amr from ‘Abd Al-Hamid ibn abu al--Daylam from abu ‘Abdallah (a.s.) who has said the following. "Moses prepared his will and be given to Yusha‘ ibn Nun. Yusha‘ ibn Nun made his will to be given to the sons of Harun. He did not made a will to be given to his own sons nor to be given to the sons of Moses. To Allah, the Most High belong all the good choice. He chooses whoever He wants from whomever He wants. He gave the glad news about Jesus to Moses and Yusha‘. When Allah, the Most Holy, the Most High, raised Jesus as His Messenger Jesus said to them, "After there will come a prophet whose name will be Ahmad from the descendents of Isma‘il (a.s.). He will come and affirm my message and your message, my excuses and your excuses. (The will) will continued after him in the disciples the conservative ones. Allah, the Most High, has called them as conservative ones because they preserved the greatest name and it is the book through which such knowledge of all things is learned that existed with the prophets (s.a.) as Allah, the Most High, has said the following. "We sent Our Messengers (before you) with clear evidence (to support their truthfulness), and sent with them the Book and the Balance . . ." (57:25). The book is the greatest name. Of what is known as the books are Torah, Gospel and al-Furqan (the Holy Quran) of which also is the book of Noah, the book of Salih, shu‘ayb and Abraham. Allah, the Most Holy, the Most High, has said,

"This is what is written in the ancient heavenly Books,(87:18) the Scriptures of Abraham and

Moses (87:19). Where then is the book of Abraham? In fact, the book of Abraham is the greatest name. The book of Moses is thegreatest name. Thus, the will continues through one scholar to the next scholar until they delivered it to Muhammad (s.a.)

"When Allah, the Most Holy, the Most High, sent Muhammad (s.a.) the descendents of the conservative disciples accepted his faith but the lyinng of the Israelites refused to believe in him. He prayed to Allah, the Most Holy, the Most High, and worked hard for His cause. Thereafter Allah, Most High is Whose mention, commanded him to declare the excellence of the executor of your will and he said, "My Lord, the Arabs are the most rude and unjust ones. They did not have anybooks with them, no prophet had come to them and they do not know the virtues of the prophcy of the prophets (s.a.) and their honor. They will not believe me if I would declare to them the excellence and virtues of my family. Allah, Most Holy the mention of Whose name is, said, "Do not be grieved about them . . ." (16:127) ". . .We have told him, "Ignore them and say to them 'farewell'. They will soon know the consequences of their deeds (43:89) He has made a mention of the name of the executor of his will and hypocrisy fell into their hearts. The Messenger of Allah noticed it and whatever they would say. Allah, the Most Holy, the Most High, sais, "O Muhammad (s.a.) We know that what they say causes tension to your heart. They, in fact, do not reject what you say, but they refuse to accept the signs of Allah. However, they refuse to accept them without any good reason and authority. The the Messenger of Allah would associate with them and would seek the support of some of them against the other ones among them. He would continue to express the excepllence of the executor of his will to them fromtime to time until the following cchapter of the Holy Quran was revealed. He presented justifications against them when he was informed of death to approach and the news leaving this world. Allah, Most Holy, is the mention of Whose name, said, "When you are free from (your obligations), strive hard (to worship God) (94:7) and be devoted to your Lord's service." (94:8). Allah says, "When your duty is fulfilled then establish your mark and symbol and declare who the executor of will, will be and speak to them of his excellence and virtues. Thus, Muhammad (s.a.) declared, "Over whoever I have Divine Authority this Ali also has Divine Authority over them. O Lord, support those who would support him and be the enemy of those who are hostile to him three time." He has further said, "I will commision and send the man who loves Allah and His Messenger and Allah and His Messenger love him. He is not the one who would run away from the battle field. In this he points out to the one who returned from the gates of the castle frightening and disheartening his people. He has also said, "Ali is the leader of the believers. Ali is the pillar of religion." He has further said, "This is the one who strikes people with his sword to defend the truth after me." The Holy Prophet has said, "The truth is with Ali wherever he would incline." The Holy Prophet has said, "I leave among two facts, would you hold to them firmly, you will never be mislead, the book of Allah, the Most Holy, the Most High, and my family, my descendents. O people, listen. I have certainly preached the message to you. You will arrive at the pool of al-kawthar, and will ask you about your dealings towards the two graviticious matters. The two graviticious matters are the book of Allah, the Most Holy, the Most High, and my family. Do not proceed ahead othem lest you will be destroyed. Do not try to treach them because they by far are more knowledgeable than you.

Even though *al-Hujja* (solid proof of Ali's *Wilaya* his Divine Authority over the people after the Holy Prophet) was established through the words of the the Messenger of Allah and those of the Book that people read, however, he continued to express the excellence and spiritual virtues of his family in words and explain with verses of the Holy Quran. "People of the house, God wants to remove all kinds of uncleanliness from you and to purify you thoroughly. (33:33) "Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred,. . ." (8:41) "Give the relatives, the destitute and those who when on a journey have become needy, their dues. " (17:26) It was Ali (a.s.) and his right was the chance to execute the will of the Holy Prophet (s.a.) that gave him the Leadership with Divine Authority which was created for him, the greatest name, the legacy of knowledge and the symbols of knowledge of the prophet-hood. He also has said, "(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives.. . ." (42:23). "questions are asked about the baby girls buried alive," (81:8) He says, "I ask you about the love that I had told you about its great virtue. It was the love of the relatives (family of the Holy Prophet) but for what reason did you murder them. He, Most Exalted Whose mention is, has said, "Ask those who know about the heavenly Books if you do not know about this." (16:43) He has said that the Book is the reminder and people of this reminder (the book) are the Ahl –al-Bayt of Muhammad (s.a.). Allah, the Most Holy, the Most High, has commanded them to ask from but theyare not commanded to ask the ignorant people. Allah, the Most Holy, the Most High, has called the Holy Quran *Dhikr* (reminder), thus, He has said, "We have revealed the Quran to you so that you could tell the people what has been revealed to them and so that perhaps they will think." (16:44) Allah, the Most Holy, the Most High, "The Quran is a reminder to you and to your people and you will soon be questioned about it." (43:44) Allah, the Most Holy, the Most High, has alsosaid, "Believers, obey God, His Messenger, and your leaders (who possess Divine authority). . ." (4:59) He has said, "Had they referred it to the Messenger or to their leaders (who possess Divine,Authority) they could have used that information more properly. Were it not for the favor and mercy of God, all but a few of them would have followed Satan. (4:83)

The referring of the matter and the task mentioned in the above verse is reffering in the task and the affairs of the people. People must referred in such tasks to the people who possess Ddivine Authority from among them. The people that Allah has commanded to be obeyed and referred to.

When the Messenger of Allah returned from the his farewell piligrimage to the sacred House in Makka Jibril descended to him and said, "Messenger, preach what is revealed to you from your Lord. If you will not preach, it would be as though you have not conveyed My message. God protects you from men. He does not guide the unbelieving people." (5:67) He called the people to come together at one place and they did. He ordered that the spiky bushes be removed from the ground to make room. He (s.a.) then said, "O people, who is your guardian with divine Authority who has greater priority to your souls than yourselves?" They said, Allah and His Messenger have such authority." The Holy Prophet (s.a.) then said, "Over

whoever I have Divine Authority this Ali also has the same degree of authority. O Lord support those who support him (Ali) and be the enemy of those who are his (Ali's) enemies. He said this three times. This made the thorn of hyposcrisy to deep itself into the hearts of certain group of people who said, "Allah, Most Great is His to mention, has never sent any such thing to Muhammad (s.a.). He only wants to left up the shoulder of His nephew to promote him. when he arrived at madina, the Ansar, Muslims of Madina came to see him for a certain issue. They said, "O the Messenger of Allah, Allah, Most great the mention of Whose name is, has granted usa great deal of favors. He has granted us honor in bringing you to this town among us. In so doing He has brought joy to the hearts of our friend and sorrow to our enemies. We know that many delegates come to see you and there is not enough to give them and the enemies call it degrading. We would like very much if you would accept one third of our properties so that when a delegate from Makka 2would come to see you, you would find enough means to accommodate them. The Messenger of Allah did not reply them with anything and he was waiting for Jibril to come from his Lord. Jibril descended and said, ". . .(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives. . ." (42:23) He did not accept their property. The hypocrites said, "Allah has not sent this to Muhammad. He only wants to left up the shoulder of his nephew to promote him. He is imposing his family up on us. Yesterday he said, "Over whoever I have Divine authority, this Ali also has the same degree of Divine authority over them and today he says, ".(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives. . . ." (42:23)

Thereafter the verse of the Holy Quran about *Khums* (paying one fifth of net income as tax came (see 8:41) They said, "He only wants to take away our properties and interests." Then Jibril came and said, "O Muhammad (s.a.) you have completed the task of prophet-hood and the duration of your life is coming to a close. You, now, must place the greatest name, the legacy of the knowledge and the symbols of knowledge of prophet-hood with Ali (a.s.). It is because I do not want to live the earth without having a scholar theirin so that people would learn from him how to obey Me and know through him My guardianship and aauthority. The scholar would be the Divine authority for those who come to be born at a time between the passing away of aone prophet to the appearance of the next prophet. The Imam (a.s.) said, "He (Muhammad (s.a.) bequeathed to him the greatest name, the legacy of the knowledge and the symbols of knowledge of the prophet-hood. He also bequeathed to him a thousand word and a thousand chapter whereby there would open a thousnd chapter and a thousand word from each chapter and each word."

H 767, Ch. 65, h 4

Ali ibn Ibrahim has narrated from his father and Salih ibn al-Sindi from Ja'far ibn Bashir from Yahya ibn Ma'mar al-'Attar from Bashir al-Dahhan from abu 'Abdallah (a.s.) who has said the following. "the Messenger of Allah during the illness from which died said, 'Call my beloved one to come to me." We sent to call the fathers of the two of them ('A'isha and hafsa's fathers). When the Messenger of Allah looked at them he turned away from them. He

them said again, "Call my beloved one to come to me." Ali was then called. When the Messenger of Allah looked at him, he became engrossed talking to him. When Ali left the two met him and asked, "What did your beloved say to you?" He (Ali) replied, "He narrated to me a thousand chapter from each of which a thousand chapter opens."

H 768, Ch. 65, h 5

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Isma’il from Mansur ibn Yunus from abu Bakr al-Hadrami from abu Ja‘far (a.s.) who has said the following. "the Messenger of Allah made Ali (a.s.) learn a thousand letters of which each one opens a thousand letters."

H 769, Ch. 65, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from au ‘Abdallah (a.s.) who has said the following. "In the hilt of the sword of the the Messenger of Allah there was a small booklet." The narrator has said that then he asked the Imam (a.s.), "What did that booklet contain?" The Imam (a.s.) said, "It contained the few letters of which each letter opened a thousand letters. Abu Basir has said that abu ‘Abdallah (a.s.) then said, "Until this hour not even two letters have come out (their meanings understood, utilized and practiced)."

H 770, Ch. 65, h 7

A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Nasr from Fudayl (ibn) Sukkarah who has said that he said to abu ‘Abdallah (a.s.) the following. "‘May Allah take my soul in service for your cause, is there a certain quantiti\yof water required to give *Ghusl* (bath) a dead person?" The Imam (a.s.) said, "The Messenger of Allah said to Ali (a.s.), ‘When I will die draw six sacks of water from the well *Ghars* (name of the well). Then wash my body, shroud it and rub camphor on my forehead, palms, knees and toes. When you finish washing my body and shrouding hold by the ends of the shroud and set my body in a sitting posture then ask me whatever you would like. I swear by Allah, you would not ask me anything but that I will give you an answer in it."

H 771, Ch. 65, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from ibn abu Sa‘id from Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following. "When the Messenger of Allah was about to leave this world Ali (a.s.) came in to see him he (the Messenger of Allah) placed his (Ali’s) head under the blanket and said, "O Ali, when I will die, wash my body and shroud it then place me in a sitting posture then ask me and write down."

H 772, Ch. 65, h 9

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, Shabab al-Sayrafi fromYunus ibn Ribat who has said that once he and Kamil al-Tammar went to see abu ‘Abdallah (a.s.). Kamil said to the Imam (a.s.), "‘May Allah take my soul in service for your cause, there is a hadith which so and so son of so and so has narrated." The Imam (a.s.) said, "Say and read it." He (Kamil) then said, "He so and so narrated to me that the Holy Prophet narrated a thousand chapter to Ali on the day the Messenger of Allah died. Each of those chapters open a thousand chapter. The total becomes a Million chapter." The Imam (a. s.) said, "That is how it happened." I then said, "‘May Allah take my soul in service for your cause, has this become manifest to your followers and those who love you?" The Imam (a.s.) said, "O Kamil, only one or two chapters may have become so." Kamil has said that the Imam (a.s.) then said, "You perhaps may not be able to narrate all our excellence and virtues. You do not narrate from our excellence and virtue but only a scattered thousand."

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Chapter 66

Tacit and Explicit Testimony as proof of al-Hassan ibn Ali’s (a.s.) (a.s.) Divine Authority over the people after Amir al-Mu’minin Ali (a.s.)

H 773, Ch. 66, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani and ‘Umar ibn ’Udhayna from Sulaym ibn Qays who has said the following. "I witnessed Amir al-Mu’minin Ali’s (a.s.) will made before me in which he appointed his, al-Hassan (a.s.) as the executor. He called al-Husayn (a.s.), Muhammad and all his other sons, all the leaders among his followers and his whole family to bear testimony to his will. He then delivered the Book and the Armament to his son al-Hassan (a.s.) and said, "My son, the Messenger of Allah commanded me to appoint you as the executor of my will. (He commanded me) to deliver to you my books and my Armament just as the Messenger of Allah did. He made his will in which he appointed me as the executor, delivered to me his books and his Armament and commanded me to command you to deliver them to al-Husayn (a.s.) when you will be about to leave this world. Then he turned to his son, al-Husayn (a.s.) and said, "The Messenger of Allah has commanded you to deliver them to your son, this one. Then he held with his hand Ali ibn al-Husayn (a.s.) and said to him, "The Messenger of Allah has commanded you to deliver them to your son, Muhammad ibn Ali and convey to him the Islamic greeting of the Messenger of Allah and my Islamic greeting."

H 774, Ch. 66, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from’'Abd al-Samad ibn Bashir from abu al-Jarud from abu Ja‘far (a.s.) who has said the following. "When Amir al-Mu’minin Ali (a.s.) was about to leave this world, he called his son, al-Hassan (a.s.) saying, " Come very close to me so I can speak to you secretly just as the Messenger of Allah did to me and entrust you with all that he entrusted me with and he did so."

H 775, Ch. 66, h 3

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amayra from abu Bakr al-Hadrami who has said that al-Ajlah, Salamah ibn Kuhayl, Dawud ibn abu Yazid and Zayd al-Yamami from Shahr ibn Hawshab who has said the following. "When Amir al-Mu’minin Ali (a.s.) was about to leave for Kufa he left in ’Umm Salama’s trust his books and his will. When al-Hassan (a.s.) returned to Madina she

delivered all of them to him."

The above hadith is as follows in the book of al-Safwan:

H 776, Ch. 66, h 4

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from Sayf from abu Bakr from abu ‘Abdallah (a.s.) who has said the following. "When Amir al-Mu’minin Ali (a.s.) was about to leave for Kufa he left in ’Umm Salama’s trust his books and his will. When al-Hassan (a.s.) returned to Madina she delivered all of them to him."

H 777, Ch. 66, h 5

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from ‘Amr ibn Shimr from Jabur from abu Ja‘far (a.s.) who has said the following. "Amir al-Mu’minin Ali (a.s.) made his directive will to al-Hassan (a.s.) and asked al-Husayn (a.s.), Muhammad, all his sons, the leaders among his followers and the whole of his family to bear testimony. He then delivered to him the Book and the Armament. He then said to his son, al-Hassan (a.s.), "My son, the Messenger of Allah commanded me to entrust you with my directive will. (He commanded me) to deliver to you my books, and my armament just as the Messenger of Allah entrusted me with his directive will and delivered his books and armament to me. He commanded me to command you to deliver them all to your brother, al-Husayn (a.s.) when time for you to leave this world will come. Then he turned to his son, al-Husayn (a.s.) and said, "the Messenger of Allah has commanded you to deliver it all to your son, this one. He then held with his hand Ali ibn al-Husayn (a.s.) and said to him, "My son, the Messenger of Allah has commanded you to deliver it all to your son, Muhammad ibn Ali (a.s.) and convey to him the Islamic greeting of the Messenger of Allah and my Islamic greeting." He then turned to his son, al-Hassan (a.s.) and said, "My son, you are the Leader with Divine Authority and the authority in the matter of the spilled blood. Were you to forgive it would be for you. Were you to retaliate then one strike for an strike you would not be in sin."

H 778, Ch. 66, h 6

Al-Husayn ibn al-Hasan al-Hassani has narrated in a Marfu‘ manner, *rafa‘ahu,* and Muhammad ibn al-Hassan from Ibrahim ibn Ishaq al-Ahmari has narrated in a marfu‘ manner, *rafa‘ahu,* the following. "When Amir al-Mu’minin Ali (a.s.) was injured the visitors crowded around him saying, "O Amir al-Mu’minin Ali (a.s.), (please, grant us) your directive will." The Imam (a.s.) then said, "You must fold the pillow for me (so I can speak)." He then said, "All praise belongs to Allah as He is worthy of it. We follow His commands. I praise Him jus as He has loved it. There is no lord except Allah, Who is One, the only One, the self-sufficient is His own description of His genealogy. O people, every man, in his running away,

comes face to face with what he runs away from. The appointed time (to die) is the driver of the soul to it (the time of death). Running away from death is rushing to find it. How many days have come and gone in which I search for the secret of this matter, however, Allah disdains to do otherwise, but to keep it secret. It certainly is beyond comprehension; it is a hidden knowledge.

"My directive will to you is that you must not consider any thing like Allah, Great is Whose praise. You must not disregard the Sunnah (traditions) of Prophet Muhammad (s.a.). Keep these two pillars straight and light these two beacons. You will not face any blames until you do not disperse (remain united). Every man is held responsible for what assiduously gains. Ignorant, (the lay) people's burden has been reduced. The Lord is Merciful, the Imam is knowledgeable and religion is a constructive system. Yesterday I was your companion, today (I am) a lesson for you and tomorrow I will depart you. If one can remain steadfast at this slippery position then that is the goal. However, if the foot would waver it is because we live under the shadows of the branches, in the blowing winds, under the shadow of dissipating clouds in the air and disappearing traces on the land. I was your neighbor that lived along you with my body for a number of days. You will soon follow my dead body (to the grave). It will be a motionless body that moved, a silent one that spoke (so sweet). My silence, my closed eyes and my motionless lambs must be held as the best preachers. They are far better preachers to than an eloquent orator. I have said farewell to you as the one who expects re-union. Tomorrow you see my days and Allah, the Most Holy, the Most High, will reveal my secrets and you will know me better when will not find me in my place and the holding of others my position. If I will survive I will be the authority for my own-self but if I will die then death is my destination. If I will forgive (my assassin) then forgiveness is a means of getting closer (to Allah) and for you it is good deed. You must forgive and ignore. Do you not like that Allah will forgive you? How great is the sorrow for the neglectful ones whose life will testimony for his own condemnation or lead him his days to misfortune. May Allah place us and you among those who do not fall short in life from obedience to Allah because of his desire (to obey Him) or that he may not suffer after death. We are only for Him and with Him."

Then he turned to al-Hassan (a.s.) and said, "My son, one strike for one strike you will not be in sin."

H 779, Ch. 66, h 7

Muhammad ibn Yahya has narrated from Ali ibn al-Hassan from Ali ibn Ibrahim al-'Aqili, in a marfu' manner, *yarfa'uhu, has* said the following. "When ibn Muljam injured Amir al-Mu'minin Ali (a.s.) he (Ali) said to al-Hassan (a.s.), "My son, when I will die, eliminate ibn Muljam, dig the ground for him in al-Kunasa (name of a place) and throw him therein. It is a valley of the valleys of Hell." (According to 'Aqili's description al-Kunas is at the gate called 'Taq al-Mahamil' where people cook animals's legs and heads for food)

Chapter 67

Tacit and Explicit Testimony as proof of al-Husayn ibn Ali's (a.s.) (a.s.) Divine Authority over the people after al-Hassan (a.s.)

H 780, Ch. 67, h 1

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih (alKulayni has said) and a number of our people from ibn Ziyad from Muhammad ibn Sulayman al-Daylami from Harun ibn al-Jahm from Muhammad ibn Muslim who has said that he heard abu Ja'far (a.s.) say the following. "When al-Hassan (a.s.) ibn Ali (a.s.) was about to leave this world he said to al-Husayn (a.s.), "O my brother, I want to entrust you with my directive will (please) safeguard and preserve it. When I will die prepare and help me towards (the Shrine of) the Messenger of Allah so I can renew my covenant with him then help me towards my mother (a.s.). Thereafter return me back for burial in Baqi' graveyard. You must know that 'A'isha will create problems for me. Allah and the people know her deeds and her hostile attitude towards Allah and His Messenger and her animosity towards us Ahl al-Bayt (family) of the Holy Prophet. When al-Hassan (a.s.) passed away his body was placed on the stretcher and then the procession was lead to the place where the Holy Prophet prayed for the dead for burial. Al-Husayn (a.s.) performed the prayer therein and then the body was taken to the Mosque. When (the procession) paused on the grave of the Messenger of Allah Dhul 'Aynayn (spy) went to 'A'isha and told her, "They have brought al-Hassan's body to bury with the Holy Prophet." She them came out quickly on the mule with saddle. She was the first woman in the Muslim community to ride on the saddle. She then said, "Take your son away from my house. He will not be buried in my house to disregard the privacy of the Messenger of Allah. Al-Husayn (a. s.) said to her, "A long time ago you and your father had disregarded the privacy of the Messenger of Allah. You brought to his house those whose nearness he did not love. Allah will held you responsible for this O 'A'isha."

H 781, Ch. 67, h 2

Muhammad ibn al-Hasan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman al-Daylami from one of our people from al-Mufaddal ibn 'Umar from abu 'Abdallah (a.s.) who has said the following. (a.s.), "When al-Hassan ibn Ali (a.s.) was about to leave this world he said, "O Qanbar, see if you there is any believer (in Islam) other than the members of the family of Muhammad (s.a.) behind the door." He (Qanbar) said Allah, His Messenger and the grand son of His Messenger know better than I do." The Imam (a.s.) said, "Call to me Muhammad ibn Ali. I (Qanbar) then went to him and when I was in his presence he said, "I hope nothing but good has happened." I said, "Answer the call of abu

Muhammad. He quickly wore his shoes and did not even wear it properly. He came out with me running. When he arrived in the presence of al-Hassan (a.s.) he offered his greeting. Al-Hassan (a.s.) said to him, "Please, sit down. A person like you must not remain absent from hearing the words that can bring the dead to life and cause death to the living. You must be the container of knowledge and the beacon of guidance. Some of the lights of the day are brighter than others.

Have you come to know that Allah made the sons of Abraham the Imams (‘A’imma) and granted to some of them more excellence than the others. He gave psalms to David and you know what kind of preference He granted to Muhammad (s.a.). O Muhammad ibn Ali, I fear for you of envy. Allah has said it to be of the characteristics of the unbelievers. Thus, Allah, the Most Holy, the Most High, has said, ". . . out of envy, turn you back to disbelief, even after the Truth has become evident to them. . ." (2:109). Allah, the Most Holy, the Most High, has not given your control in the hands of Satan, O Muhammad ibn Ali. May I relate to you what I heard your father say about you?" He said, "Yes, I like to hear it." The Imam (a.s.) said, "I heard your father say on the day of Basra, "Whoever likes to do good to me in this and the next life he should do good to my son, Muhammad. O Muhammad ibn Ali if you would like I can inform you of the time you were only a potential person in the back of your father I can do so. O Muhammad ibn Ali, have you come to know that al-Husayn ibn Ali (a. s.) after I will die and my spirit depart my body will be the Imam (Leader with Divine Authority) afret me before Allah, Most great Whose name is, in the Book as the inheritance from the Holy Prophet. Allah, the Most Holy, the Most High, has added it to the inheritance from his father and mother. You are the choosen ones from His creatures. He selected Muhammad from among you and Muhammad (s.a.) selected Ali and Ali (a.s.) selected me for Imamat (Leadership with Divine Authority). I have choosen al-Husayn (a.s.) as the Imam (Leader with Divine Authority) after me." Muhammad ibn Ali then said, " You are the my Imam (Leader with Divine Authority) and you are my connectio to Muhammad (s.a.). I swear by Allah, I wish I was dead before hearing these words from you. Certainly there is a great deal of facts in my head (about your excellence and virtues) that even with buckets can not be drained and by the songs of the winds can not be changee. It is like an encyclopedia with decorated pages. I ready myself to speak them out but I find others have preceded me like the preceding of a heavenly book or what the messengers have have brought. It is a book that exhausts the speaking tongue and the writing hand. I do not find enough pens to complete writing and it can turn all papers to ashes. Thus, there is no reach to your excellence and virtues. This is how Allah rewards those who do good and there is no power without Allah. Al-Husayn (a.s.) is the most knowledgeable among us and his forebearance is the greatest among us in gravity. He is the closest to the Messenger of Allah among us in his relationship. He was a Faqih before he was created. He has read the messages of the Divine revelation before he would speak. Had Allah known any good in anyone He would not have choosen Muhammad (s.a.). Since Allah has choosen Muhammad (s.a.) and Muhammad (s.a.) choose Ali (a.s.) and Ali choose you as the Imam (Leader with Divine Authority) and have choosen al-Husayn (a.s.) we accept and agree. Who is he that accept a person other than him (al-Husayn (a.s.)) Who is he that would seek assistance in his difficulties from a person other

than him (al-Husayn (a.s.))?"

H 782, Ch. 67, h 3

Through the same chain of narrators it is narrated from Sahl from Muhammad ibn Sulayman from Harun ibn al-Jahm from Muhammad ibn Muslim who has said that he heard abu Ja‘far (a.s.) say the following. "When al-Hassan (a.s.) ibn Ali (a.s.) was about to leave this world he said to al-Husayn (a.s.), "O my brother, I want to entrust you with my directive will (please) safeguard and preserve it. When I will die prepare and help me towards (the Shrine of) the Messenger of Allah so I can renew my covenant with him then help me towards my mother (a. s.). Thereafter return me back for burial in Baqi‘ graveyard. You must know that al-Humayra will create problems for me. The people know her deeds and her hostile attitude towards Allah and His Messenger and her animosity towards us Ahl al-Bayt (family) of the Holy Prophet. When al-Hassan (a.s.) passed away his body was placed on the stretcher and then the procession was lead to the place where the Holy Prophet prayed for the dead for burial. Al-Husayn (a.s.) performed the prayer therein and then the body was taken to the Mosque. When (the procession) paused on the grave of the Messenger of Allah new reached ‘A’isha and she was told, "They have brought al-Hassan’s body to bury with the Holy Prophet." She them came out quickly on the mule with saddle. She was the first woman in the Muslim community to ride on the saddle. She stood and then said, "Take your son away from my house. Nothing will be buried in my house and the privacy of the Messenger of Allah. Al-Husayn (a.s.) said to her, "A long time ago you and your father had disregarded the privacy of the Messenger of Allah. You brought to his house those whose nearness he did not love. Allah will hold you responsible for this O ‘A’isha. My brother commanded me to place him near his grandfather the Messenger of Allah so can renew his covenant with him. You, O ‘A’isha, must know that my brother is the most knowledgeable person. He is by far the most knowledgeable one in interpreting the book of Allah than to cause disregard the privacy of the Messenger of Allah. Allah says, ". . . do not enter the houses of the Prophet for a meal without permission.. . ." (33:53) but you have admitted into the house of the the Messenger of Allah men without his permission. Allah, the Most Holy, the Most High, has said, ". . . do not raise your voices above the voice of the Prophet,. . ." (49:2). It is you have consrtucted a barking place for your father and his *Faruq* (discerning) near the ear of the Messenger of Allah. Allah, the Most Holy, the Most High, has said, "The hearts of those who lower their voices in the presence of the Messenger of God are tested by God through piety. . ." (49:3) By my life that your father and his *Faruq* have brough trouble forthe the Messenger of Allah due to coming so close. The two of them did not maintain the respect for the Messenger of Allah that He had commanded them through the words of the Messenger of Allah to do so. What Allah has made unlawful about a believer who is dead He has also made unlawful about a living believer. I swear by Allah, "O ‘A’isha, if the burial that you dislike to take place near the Messenger of Allah would have been permissible in or view and from Allah, you would have learned about it to have taken place despite your opposition."

The narrator has said that Muhammad ibn al-Hanafiya then spoke and said, "O ‘A’isha, one

day you ride a mule and the other day rode a camel. You do not control yourself. You can not own the earth for your animosity against banu Hashim" The narrator has said that she then turned to him and said, "O ibn al-Hanafiya, these are the sons of Fatima who speak. What for do you speak?" al-Husayn (a.s.) then said to her, "To what direction do you want to distance Muhammad from the sons of Fatima (a.s.). I swear by Allah that he has three Fatima in his lineage from the mothers side. 1. Fatima daughter of ‘Imran ibn ‘A’idh ibn ‘Amr ibn Makhdhum (b) fatima daughter of Asad ibn Hashim (c) Fatima daughter of Za’ida ibn al-Asamm ibn Rawaha ibn Hijr ibn ‘Ad Mu‘is ibn ‘Amir." The narrator has said that she then said, "Move your son and take him away. You are a quarrelsome people." The narrator has said that the al-Husayn (a.s.) went tothe grave of his mother and then took the body of al-Hassan (a.s.) out (of the shrine of the Messenger of Allah) and buried him in al-Baqi‘."

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Chapter 68

Tacit and Explicit Testimony as proof of Ali ibn al-Husayn’s (a.s.) Divine Authority over the people after al-Husayn (a.s.)

H 783, Ch. 68, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from Muhammad ibn Isma‘il from Mansur ibn Yunus from abu al-Jarud from abu Ja‘far (a.s.) who has said the following. "When al-Husayn ibn Ali (a.s.) was about to leave this world he called his eldest daughter, Fatima and gave her a sealed document and openly before the people his directive will. Ali ibn al-Husayn (a.s.) was ill with some internal illness and the people would see as dying. Fatima then gave the document to Ali ibn al-Husayn (a.s.). Thereafter, that document, by Allah, came to us, O Ziyad." The narrator has said that he asked the the Imam (a.s.). "What is in that document, May Allah take my soul in service for your cause?" The Imam (a.s.) said, "In it there is all that the children of Adam needed from the day Allah created Adam to the end of the world. In it there is the law of penalties and even the rules of compensation for an scratch on a victim’s body."

H 784, Ch. 68, h 2

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ibn Sinan from abu al-Jarud from abu Ja‘far (a.s.) who has said the following. "When al-Husayn (a.s.) was about to leave this world he gave his directive will to his daughter, Fatima in a sealed document before the people onpenly. When what had to happen to al-Husayn (a.s.) did happen she gave it to Ali ibn al-Husayn (a.s.." The narrator has said that then he asked the Imam (a.s.). "What was in it, may Allah grant you blessings?" The Imam (a.s.) said, "It contained all that the children of Adam would need from the beginning of the world until it will end."

H 785, Ch. 68, h 3

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amira from abu Bakr al-Hadrami from abu ‘Abdallah (a.s.) who has said the following. "When al-Husayn (a.s.) was about to leave for Iraq he entrusted ’Umm Salama (may Allah be pleased with her) with the books and directive will. When Ali ibn al-Husayn (a.s.) returned (to Madina) she delivered them to him.

According to the manuscript of al-Safwan the hadith reads as follows:

H 786, Ch. 68, h 4

Ali ibn Ibrahim has narrated from his father from Hanan ibn Sadir from Falih ibn abu Bakr al-Shaybani who has said the following. " I swear by Allah, I was sitting in the presence of Ali ibn al-Husayn (a.s.) whose sons also were there when Jabur ibn ‘Abdallah al-Ansari came. He offered his greeting then he held the hand of abu Ja‘far (a.s.) and took him aside for privacy and said, "The Messenger of Allah informed me that I would find my self with a man from Ahl al-Bayt (family the Holy Prophet (s.a.) who would be called ‘Muhammad ibn Ali’ also called abu Ja‘far (father of Ja‘far). When abu Ja‘far returned to the meeting he sat near his father, Ali ibn al-Husayn (a.s.) and his brothers. When the Imam performed the Maghrib prayer (the prayer at sun set, Ali ibn al-Husayn asked abu Ja‘far (a.s.), "What did Jabut ibn ‘Abdallah al-Ansari say to you?" He (abu Ja‘far) said, "Jabur said that the Messenger of Allah said to him the following, "You will soon find yourself with a man from my Ahl al-Bayt (my family) whose name is Muhammad ibn Ali also called abu Ja‘far (father of Ja‘far). Convey that offer him greetings." His father (abu Ja‘far’s father) then said, "Success for you, my son, for what Allah has granted to you exclusively from His messenger from among the members of your family. Do not tell it to your brothers lest they may plan against you a plot as his brothers plotted against Joseph."

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Chapter 69

Tacit and Explicit Testimony as proof of abu Ja‘far’s (a.s.) Divine Authority over the people after Ali ibn al-Husayn (a.s.)

H 787, Ch. 69, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from abu al-Qasim al-Kufi from Muhammad ibn Sahl from Ibrahim ibn abu al-Bilad from Isma’il ibn Muhammad ibn ‘Abdallah ibn Ali ibn al-Husayn from abu Ja‘far (a.s.) who has said the following. "When Ali ibn al-Husayn (a.s.) was about to leave this world he took out a basket or a box that was with him. He then said, "O Muhammad take this box. " The narrator has said that then he (Muhammad) took the box with four people. When The Imam (a.s.) died his sons came asking for the box and said, "Give us our share from the box." He (Muhammad) then said to them, "By Allah, there is nothing for you in it. Had there been anything for you he would not have given it to me." In the box there were the Armament of the Messenger of Allah and his books."

H 788, Ch. 69, h 2

Muhammad ibn Yahya has narrated from ‘Imran ibn Musa from Muhammad ibn al-Husayn from Muhammad ibn ‘Abdallah from ‘Isa ibn ‘Abdallah from his father that his grandfather who has said the following. "Ali ibn al-Husayn looked at his sons when he was about to leave this world and they had all gathered around him. He then looked at his son, Muhammad ibn Ali and said, "O Muhammad, take this box to your house." He said, "It was not full of Dirhams and Dinars (valuable properties), it, however, was full of knowledge."

H 789, Ch. 69, h 3

Muhammad ibn al-Hasan has narrated from Sahl from Muhammad ibn ‘Isa from Fadala ibn Ayyub from al-Husayn ibn abu al-‘ala’ who has said that he heard abu ‘Abdallah (a.s.) say the following.

"’Umar ibn ‘ad al-‘Aziz wrote ibn Hazm to send him the endowment documents of Ali, ‘Umar and ‘Uthman. Inb Hazm sent a person to Zayd ibn al-Hassan (a.s.) who was the eldest among them and asked him about the documents. Zayd said, "The high authority after Ali was al-Hassan and after him al-Husayn and Ali ibn al-Husayn was after al-Husayn and after Ali ibn al-Husayn Muhammad ibn Ali was the high authority. Send to him. Ibn Hazm then sent to

my father and my father sent me with document to him and I went and delivered it to ibn Hazm."

The narrator has said that some of our people asked The Imam (a.s.), "did the sons of al-Hassan (a.s.) know this." The Imam (a.s.) said, "They knew it just as they know that this is night but envy influences them. Had they sought truth with truth it would have been better for them but they seek the worldly things.

* Abu Baker ibn Muhammad ibn 'Amr ibn Hazm al-Ansari (37/657 -120/738), the judge of Madina from 87/706 appointed by ‘Umar ibn ‘Abdi al-‘Aziz when he was governor of Madina. When ‘Umar became the Caliph he also appointed ibn Hazm governor of Madina. (al-Tabari, vol.2, pp.ll91, 1255, 1305, 1346, 1372 - 1375, 1437, 1452; vol.3, p.2460; ibn al-Athir, vol.5, pp.55,67; *Tahdhib al-Takdhib,* vol.l2, pp.38 -40.

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from ‘Abd al-Karim ibn ‘Amr from ibn abu Ya‘fur who has said that he heard abu ‘Abdallah (a.s.) say the following. " ‘Umar ibn ‘Abd al-‘Aziz wrote ibn Hazm. He then have narrated a hadith similar to the above one except that he has said, "Ibn Hazm sent to Zayd ibn al-Hassan who was older than my father."

A number of our people has narrated from Ahmad ibn Muhammad from al-Washsha’ a similar hadith.

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Chapter 70

Tacit and Explicit Testimony as proof of abu ‘Abdallah Ja‘far ibn Muhammad al-Sadiq’s (a. s.) Divine Authority over the people after Muhammad ibn Ali ibn al-Husayn (a.s.)

H 790, Ch. 70, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Aban ibn ‘Uthman from abu al-Sabbah al-Kinani who has said the following. "Abu Ja‘far (a.s.) looked at abu ‘Abdallah (a.s.) who was walking. The Imam (a.s.) said, ‘Do you see this (person)? This is of those about whom Allah, the Most Holy, the Most High, has said, "However, We have decided to grant a favor to the suppressed ones by appointing them leaders and heirs of the land," (28:5):

H 791, Ch. 70, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abdallah (a.s.) who has said the following. "When myfather was about to leave this world he said, "O Ja‘far, I recommend you to be good to my companions." I then said, "May Allah take my soul in service for your cause, by Allah, I will educated them as such that in any city where any of them would live he would not need to ask others for knowledge (of religion)."

H 792, Ch. 70, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Muthanna from Sadir al-Sayrafi who has said that he heard abu Ja‘far (a.s.) say the following. "It is part of the success of a man to have a child who is similar to his father physically, ethically and in good characters. I do not know anyone more similar to me physically, ethically and in good characters than this son of mine, (meaning thereby abu ‘Abdallah (a.s.).

H 793, Ch. 70, h 4

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Tahir who has said the following. "Once I was in the presence of abu Ja‘far (a.s.) when Ja‘far (a.s.) came. Abu Ja‘far (a.s.) said, "This (Ja‘far) is the best of the people or the best of best among them."

H 794, Ch. 70, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn Khalid from some of our people from Yunus ibn Ya‘qub from Tahir who has said the following. "Once I was in the presence of abu Ja‘far (a.s.) when Ja‘far (a.s.) came. Abu Ja‘far (a.s.) said, "This (Ja‘far) is the best of the people."

H 795, Ch. 70, h 6

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Fudayl ibn ‘Uthman from who has said the following. "Once I was in the presence of abu Ja‘far (a.s.) that Ja‘far (a.s.) came. Abu Ja‘far (a.s.) said, "This (Ja‘far) is the best of the people."

H 796, Ch. 70, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Jabur ibn Yazid al-Ju‘fiy who has said the following. "A question was asked (from abu Ja‘far (a.s.) about al-Qa’im (the twelfth Imam (a.s.). He (abu Ja‘far) tapped (at the shoulder of) abu ‘Abdallah (a.s.) and said, "This, by Allah, is the *Qa’im* (one who will establish the kingdom of Allah) of the family of Muhammad (s.a.)." ‘Anbasa has said, "when abu Ja‘far passed away, went to see abu ‘Abdallah (a.s.) and told him of what I had heard (from Jabur). The Imam (a.s.) said, "Jabur has spoken the truth." He then said, "You perhaps think that the every succeeding Imam after a preceding Imam is not *al-Qa’im* (also meaning the one who obeys and serves Allah)."

H 797, Ch. 70, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from ‘Abd al-A‘la from abu ‘Abdallah (a.s.) who has said the following. "My father entrusted me with all that is there (the sacred objects inherited from the prophets such as directive wills etc.). When he was about to leave this world, he asked me to call for him a few people to bear testimony. I then called for him four people from Quraysh among them was Nafi‘ Mawla ‘Abdallah ibn ‘Umar. He then said, "Write down: This is (like) what was the directive will of Jacob to his sons, "My sons, God has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe)." (2:132). Muhammad ibn Ali has recommended Ja‘far ibn Muhammad in his directive will and commands him to shroud him with his gown with which he would [erform his prayers on Fridays and prepare a turban for him out of his own turban. That he should shape his grave squirely and raise it four inches from the ground and open the knots of from all ends of his shroud when it is to bury him. Then he said to the testimony bearers, "You may go now, may Allah bless you." I then asked him after they had left, "O father, you did not need to make a will for such matters." He said, "My son, I did not like when you will be over come they

would say, "No directive will was made in his favor." I just wanted to establish a defence authority in your favor."

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Chapter 71

Tacit and Explicit Testimony as proof of abu al-Hassan Musa’s (a.s.) Divine Authority over the people after abu ‘Abdallah (a.s.)

H 798, Ch. 71, h 1

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ‘Abdallah al-Qalla’ from al-Fayd ibn al-Mukhtar who has said the following. "I said to abu ‘Abdallah (a.s.), ‘Please, take my hand out of fire. Who is for us after you (leave this world)?" Then abu Ibrahim (Musa ibn Ja‘far (a.s.) came and he was a young boy in those days. The Imam (a.s.) said, "This is your companion hold fast to him."

H 799, Ch. 71, h 2

A number of our people has narrated Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Thubayt from that Mu‘dh ibn Kathir who has said the following. "I said to abu ‘Abdallah (a.s.), ‘I pray to Allah who has granted your father because of you such a high position to grant you also such high position through your successor before you will leave this world." He then said, "Allah has already granted such favor." The narrator has said that he then asked the Imam (a.s.), "Who is he, ‘May Allah take my soul in service for your cause?" He pointed out towards the pious servant (of Allah), who was asleep, saying this man who is asleep." He was a young boy."

H 800, Ch. 71, h 3

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad who has said the following. "Abu Ali al-Arjani al-Farisi narrated to me from ‘Abd al-Rahman al- Hajjaj in the year (179 AH /795 AD) in which former abu al-Hasan, Imam Musa (a.s.) was detained. I (Hajjaj) said to him (‘Abd al-Rahman), "This man (abu al-Hassan Musa (a.s.) has been detained in his (Mansur, current ruler) hands. We do not know how his conditions are. Have you heard anything from him about his sons?" He (‘Abd al-Rahman) said to me, "I did not think anyone would ask me about this issue. Once I went to see Ja‘far ibn Muhammad (a.s.) in his home. He was in such and such a room at the prayer area. He was praying to Allah and on his right side was Musa ibn Ja‘far (a.s.) saying Amen for his prayer. I said to him, ‘May Allah take my soul in service for your cause, you know my having cutoff from all others to serve you, who will be the *Wali* Leader with Divine Authority for people after you?" He replied, "Musa has dressed up in this coat of arms and it has perfectly fitted him." I then said

to him, "I will not need anything after this."

H 801, Ch. 71, h 4

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Musa as.-Sayqal from al-Mufaddal ibn ‘Umar who has said the following. "Once I was in the presence of abu ‘Abdallah (a.s.) that abu Ibrahim came and was a young boy. He (abu ‘Abdallah) said (to me), "Accept my directive will about him (Musa ibn Ja‘far) and discuss his task (Leadership with Divine Authority) with your reliable companions." :

H 802, Ch. 71, h 5

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ya‘qub ibn Ja‘far al-Ja‘fari who has said that Ishaq ibn Ja‘far (a.s.) said to me the following. "One day I was in the presence of my father that Ali ibn ‘Umar ibn Ali asked him this question. "‘May Allah take my soul in service for your cause, "from who should we seek help and the people seek help and assistance after you (leave this world)?" He (The Imam (a.s.) said, you must seek refuge and guidance from the man who has two yellow clothes on him and a twine bunch of hair who will shortly appear to you from this door, opening the both halves of the door with his hand together." We did not wait very long that there appeared two palms holding both halves of the door and opened them. Thereafter came to us abu Ibrahim (a.s.)."

H 803, Ch. 71, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Safwan al-Jammal from abu ‘Abdallah (a.s.). Safwan has said the following. "Mansur ibn Hazim said to him, ‘May Allah take my soul in service for your cause, the (human) souls pass through mornings and evenings if that (death for you) comes then who (will be the Imam)?" Abu ‘Abdallah (a.s.) then said, "If that happens then he is your companion." He tapped the right shoulder of abu al-Hassan with his hand, as I know. He was five (feet tall or years old) at that time and ‘Abdallah ibn Ja‘far was also present with us."

H 804, Ch. 71, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Abd al-Rahman ibn abu Najran from ‘Isa ibn ‘Abdallah ibn Muhammad ibn ‘Umar ibn Ali ibn abu Talib (a.s.) who has said the following. "I said to abu ‘Abdallah (a.s.). "If something would happen (death of Imam), may Allah will not make me experience it, then who must I follow as my Imam?" The narrator has said that he pointed to his son Musa (a.s.). I then asked, "What if something will happen to Musa (a.s.) then who must I follow as my Imam?" The Imam (a.s.) said, "Follow his sons. Then he said, "In this way for ever." I then asked, "What if I will not know him and will not know his place?" The Imam (a.s.) said, "Say, ‘O Lord, I love and take as my

guardian whoever is left (on earth) as your authority of the sons of the preceding Imam. This will be enough for you if Allah would so will."

H 805, Ch. 71, h 8

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ‘Abdallah al-Qalla’ from al-Mufaddal ibn ‘Umar who has said the following. "Abu ‘Abdallah (a.s.) spoke of abu al-Hassan (a.s.) and he was a young boy in those days. He said, "This is a child that no other child born to us has been of such a greater blessing to our followers than him." The Imam (a.s.) then said to me, "Do not be harsh with Isma‘il."

H 806, Ch. 71, h 9

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from Muhammad ibn ‘Abd al-Jabbar from al-Hassan ibn al-Husayn from Ahmad ibn al-Hassan al-Maythami from Fayd ibn al-Mukhtar, in a lengthy hadith on the affair of abu al-Hassan (a.s.). In it abu ‘Abdallah (a.s.) has said to the narrator. "He is your Master of who you asked. Stand up for him and acknowledge his rights." I then stood up and kissed his head and hand and prayed to Allah, the Most Holy, the Most High, for him." Abu ‘Abdallah (a.s.) then said, "Keep in mind that permission is not given to us to speak about him to anyone before you." The narrator has said that he then said to the Imam (a.s.), "‘May Allah take my soul in service for your cause, can I inform any one about him?" The Imam (a.s.) said, "Yes, you may inform your family (wife) and sons." With me there were my family (wife), sons and friends and of my friends there was Yunus ibn al_Zabyan. When I informed them they all thanked Allah, the Most Holy, the Most High. Yunus said, "No, by Allah, I must hear that from him. He was in a hurry. He went and I followed him. When I reached the door I heard abu ‘Abdallah (a.s.) say to him,- he had reached him before I-, "What Fayd has said to you is true." The narrator has said that he (Yunus) then said, "I have heard it and I have obeyed." Abu ‘Abdallah (a.s.) then said, "Take him with you, O Fayd."

H 807, Ch. 71, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ja‘far ibn Bashir from Fudayl from Tahir from abu ‘Abdallah (a.s.). He has said that abu ‘Abdallah (a.s.) would blame ‘Abdallah, show him his anger and advise him saying, "What is the matter that you are not like your brother (Musa) By Allah, I observe light inhis face." ‘Abdallah thensaid, "Why is it? Is my and his father and mother not the same?" Abu ‘Abdallah (a.s.) then said, "He from my soul and you are my son."

H 808, Ch. 71, h 11

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’

from Muhammad ibn Sinan from Ya‘qub al-Sarraj who has said the following. "Once I went to see abu ‘Abdallah (a.s.) who was standing by the cradle of abu al-Hassan. He began to speak secretly to him for a long time. I sat there until he was free. I then stood for him and he said to me, "Come close to your *Mawla* (master and Leader with Divine Authority)." I went close and said greetings. He answered my greetings very clearly and then he said to me, "Go and change the name of your daughter that you named just yesterday. It is a name makes Allah angry." A girl was born to us and I had named her al-Humayra’." Abu ‘Abdallah (a.s.) said to me, "Follow his command you will have the right guidance." I then changed her name."

H 809, Ch. 71, h 12

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ibn Muskan from Sulayman ibn Khalid who has said the following. "Abu ‘Abdallah (a.s.) one day called abu al-Hassan (a.s.) while we were in his presence and said to us, "You must take hold of this man. He, by Allah, will be your Master after me."

H 810, Ch. 71, h 13

Ali ibn Muhammad has narrated from Sahl or an other person, from Muhammad ibn al-Walid from Yunus from Dawud ibn Zurbi from abu Ayyub al-Nahwi who has said the following. "Abu Ja‘far, al-Mansur summoned me in the middle of the night and I went to see him. When met him he was sitting in a chair. Before him there was a candle and a letter in his hand. The narrator has said that I greeted him and he threw the letter to me while was weeping. He said, "This is a letter of Muhammad ibn Sulayman in which he has informed us that abu Ja‘far ibn Muhammad (a.s.) has died. We are for Allah and to Him we will all return. He said it three times. Where is anyone like Ja‘far? " Then he said to me, "Write down." The narrator has said that I then wrote. I wrote the introduction of the letter. He (Mansur) said, "Write to ask if he has left a directive will to any man particularly, if so summon him and kill him." He has said that reply to hisletter came back that said the Imam (a.s.) has in fact, left a will to five people and one of them is abu Ja‘far al-Mansur, Muhammad ibn Sulayman, ‘Abdallah, Musa and Hamida."

H 811, Ch. 71, h 14

Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd has narrated a similar hadith as the above except that he has said, "He left a will to abu Ja‘far, al-Mansur, ‘Abdallah , Musa, Muhammad ibn Ja‘far and Mawla of abu ‘Abdallah (a.s.). Abu Ja‘far then said, "There is no way to kill these people."

H 812, Ch. 71, h 15

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Ali ibn al-Hassan from Safwan al-Jammal who has said the following. "I asked abu ‘Abdallah (a.s.) about the in charge of this matter (Leadership with Divine Authority) nad he said. " The in charge of the task does not trifle or play. At this time abu al-Hassan, Musa came. He was very small. With him there was a baby goat of Makka and he was saying to her, "Prostrate before your Lord. Abu ‘Abdallah then took him and hugged him and said, "May Allah take my soul and the souls of my parents in service for the cause of one who does not trifle and engage in amusement."

H 813, Ch. 71, h 16

Ali ibn Muhammad has narrated from one of our people from ‘Ubays ibn Hisham that ‘Umar al-Rummaniy narrated to from Fayd ibn al-Mukhtar the following. "Once when I was in the presence of abu ‘Abdallah (a.s.) that abu al-Hassan Musa (a.s.) came and he was a young boy. I held and kissed him. Abu ‘Abdallah (a.s.) said, "You are the ark and he is the captain." The narrator has said that he wen to perform Hajj next year and I had two thousand Dinars. I sent one thousand toabu ‘Abdallah (a.s.) and one thousand to him (abu al-Hassan). When went to see abu ‘Abdallah (a.s.) he said, "You have considered him equal to me." I said, "I did so because of your words." He then said, "I swear by Allah, I did not do so, in fact, Allah, the Most Holy, the Most High, has done it for him (abu al-Hassan Musa (a.s.)."

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Chapter 72

Tacit and Explicit Testimony as proof of abu al-Hassan al-Rida’s (a.s.) Divine Authority over the people after abu al-Hassan Musa (a.s.)

H 814, Ch. 72, h 1

Muhammad ibn Yabya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Husayn ibn Nu‘aym al-Sahhaf who has said the following. "I, Hisham ibn al-Hakam and ali ibn Yaqtin were in Baghdad. Ali ibn Yaqtin said, ‘Iwas in the presence of the pious servant (of Allah) and his son Ali came. He then said to me, "O Ali ibn Yaqtin, this the sayyid (leader) of my children and have gifted him with my own *Kunya*. (the Arabic expression used to address people, ‘O father of so and so, etc.). Hisham tapped his forehead with his palm and said, "fie up on you how did you say that? Ali ibn Yaqtin said, "I heard, by Allah, from him just as I said." Hisham then said, "I can tell you that the task (Leadership with Divine Authority) will be with him after him."

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from al-Husayn ibn Nu‘aym al-Sahhaf who has said the following. "Once I was in the presence of the pious servant (of Allah).In al-Safwani manuscript it says, "I was then he relates the rest of the above hadith."

H 815, Ch. 72, h 2

A number of our people has narrated from Ahmad ibn Muhammad from Mu‘awiya ibn Hakim from Nu‘aym al-Qabusi from abu al-Hassan (a.s.) who has said the following. "My son, Ali is the eldest of my sons and the most virtuous among them to me and the most beloved of them to me. He looks into the Jafr (a secret source of knowledge) with me. No one looks into it except a prophet or the executor of the will of a prophet."

H 816, Ch. 72, h 3

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Isma‘il ibn ‘Abbad al-Qasri, all from Dawud al-Raqqi who has said the following. "I said to abu Ibrahim (a.s.), ‘May Allah take my soul in service for your cause, I have become old, take my hand out of fire." The narrator has said that the Imam (a.s.) pointed to his son, abu al-Hassan (a.s.) and then said, "This is your guardian after me."

H 817, Ch. 72, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from al-Hassan from ibn abu ‘Umayr from Muhammad ibn Ishaq ibn ‘Ammar who has said the following. "I said to abu al-Hassan the 1st (a.s.) Would you guide me to a person from whom would learn my religion." He said, "This is my son Ali. My father took my hand until we were in the shrine of the Messenger of Allah and said, "My son, Allah, the Most Holy, the Most High, has said, ". . . I am appointing someone as my deputy on earth,. . ." (2:30) When Allah, the Most Holy, the Most High, says a word He keeps His word."

H 818, Ch. 72, h 5

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from al-Hassan ibn al-Husayn al-Lu’lu’i from Yahya ibn ‘Amr from Dawud al-Raqqi who has said the following. "I said to abu al-Hassan aMusa (a.s.), ‘I have grown old and my bones are weakening. I asked your father (a.s.) and he informed me about you. Would you also inform me (about the Imam after you)." The Imam (a.s.) said, "This abu al-Hassan al-Rida."

H 819, Ch. 72, h 6

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ziyad ibn Marwan al-Qandi, from the Waqifa sect who has said the following. "Once I went to see abu Ibrahim at that time his son abu al-Hassan al-Rida was with him. The Imam (a.s.) said to me, "O Ziyad, this is my son so and so. His writing is my writing, his words are my words, his messenger is my messenger and the true words are his words."

H 820, Ch. 72, h 7

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Fudayl who has said that al-Makhdhumi whose mother was one of the children of Ja‘far ibn abu Talib has narrated the following. "Abu al-Hassan Musa (a.s.) once called all of us to see him. We all gathered and then he said to us, "Do you know why have I called you?" We said, "We do not know." He then said, "Bear testimony that this my son is the executor of my will, the director of my affairs and the succeeding Imam (a.s.). Whoever has a loan due on me should demand from my son, this one. To whoever I may have promised anything should also acquire from him. Whoever must see me must not come to see me with writing from him."

H 821, Ch. 72, h 8

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Ali ibn al-Hakam all from al-Husayn ibn al-Mukhtar who has said the following. "Certain tablets came out to us from abu al-Hassan (a.s.), when he was in jail, that said, "My instructions and

directives to my eldest son to do so and so. As far so and so is concerned, do not give him anything until I will meet you or Allah will decree otherwise."

H 822, Ch. 72, h 9

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abdallah ibn al-Mughirah from al-Husayn ibn al-Mukhtar who has said the following. "In Basra (wherein the Imam (a.s.) was imprisoned) certain tablets came out to us from abu al-Hassan (a.s.) on which, it was written horizontally, ‘My instructions and directives to the my eldest son (Ali ibn Musa al-Rida (a.s.) who should give such and such to so and so. As far so and so is concerned do not give him anything until I will come or Allah, the Most Holy, the Most High, will decree that I must die, Allah certainly does what He wills."

H 823, Ch. 72, h 10

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Muhriz from Ali ibn Yaqtin who has said the following. "Abu al-Hassan (a.s.) wrote to me from prison that so and so my son is the master and guardian of my children and I have gifted my own (Kunya, Arabic) surname."

H 824, Ch. 72, h 11

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Abu Ali al-Khazzaz from Dawud ibn Sulay who has said the following. "I said to abu Ibrahim (a.s.), "I am afraid that an incident may take place and I will not be able to see you, inform me who will be the Imam after you?" The Imam (a.s.) said, "My son, so and so, meaning thereby abu al-Hassan (a.s.)."

H 825, Ch. 72, h 12

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Sa‘id ibn abu al-Jahm from al-Nasr ibn Qabus who has said the following. "I said to abu Ibrahim (a.s.), ‘I asked your father, "Who will be (the Imam) after you? He informed me that you will be (the Imam after him). When abu ‘Abdallah (a.s.) left this world people went let and right and I said that I with my people are with you. Inform me who will be (the Imam) after you from your sons." He (the Imam (a.s.) said, "My son so and so."

H 826, Ch. 72, h 13

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ad-Dahhak ibn al-Ash‘ath from Dawud ibn Zurbi who has said the following. "Once I went to deliver some property to abu Ibrahim (a.s.). He accepted some of it and left the others. I asked him, "May Allah keep you well, why have you left it with me?" He said, "The in charge of this task (Leadership with

Divine Authority) will demand it from you." When we heard the news of his (abu Ibrahim’s) death, abu al-Hassan sent his son to me asking for that property and I delivered it to him."

H 827, Ch. 72, h 14

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu al-Hakam al-Armani said that ‘Abdallah ibn Ibrahim ibn Ali ibn ‘Abdallah ibn Ja'far ibn abu Talib narrated to me from Yazid ibn Salit al-Zaydi. Abu al-Hakam has said that ‘Abdallah ibn Muhammad ibn ‘Ammara al-Jarmi narrated to me fromYazid ibn Salit.who has said the following. "Once I met abu Ibrahim (a.s.) on our way to al-‘Amrah, and I said, "‘May Allah take my soul in service for your cause, is the matter with which we deal established?" He said, "Yes, but are you established firmly?" I said, "Yes, I and my father met you at this place with abu ‘Abdallah (a. s.) with his brothers present. My father said to him, "‘May Allah take my soul and the souls of my parents in service for your cause, you all of you are purified Imams. However, no one immune from death. Say to me few things that I may say to my predecessors so that they may not go astray." The Imam (a.s.) said, "Yes, O abu ‘Abdallah, these are my sons and this one is their master. He pointed to you. He has been taught laws, understanding, generosity and the knowledge of what people need, and how to settle their disputes in the matters of religion and the worldly matters. In him there are good moral qualities and good answers. He is a gate of the gates of Allah, the Most Holy, the Most High, and in him there is another quality that is better than all of these." My father asked, "What that quality is, may Allah take my soul and the souls of my parents in service for your cause?" The Imam (a.s.) said, "Allah, the Most Holy, the Most High, will bring about from him the savior of this ’Umma and her blossom, her knowledge and her excellence and her wisdom. He will be the best new born and the best flourishing. Allah, the Most Holy, the Most High, will spare through him lives, bring peace among the hostile parties, harmonize the divisiveness, fill up the gap of differences, clothe the naked, feed the hungry and give protection to the frightened. Through him Allah will send down rain and mercy to the servant (of His). He will be the best as an aged man and the best of the flourishing ones. His words are rules and his silence is knowledge. He clarifies for people their differences and he will administer his relative (associates) before his age of puberty." My father asked, "May Allah take my soul and the souls of my parents in service for your cause, is he yet born?" The Imam (a.s.) said, "Yes, he is born and several years have passed." Yazid has said, "At this point a person came with whose could speak."

Yazid has said, "I then said to abu Ibrahim (a.s.), ‘Inform me just as your father informed you." The Imam (a.s.) said, "Yes, I can do so. My father lived in a time that was not like this time." I said , " Whoever would agree with what you said may Allah’s condemnation be up on him." He (Yazid) has said, "The Imam (a.s.) laughed quite intensely." Then he said, "O abu ‘Umara, I can inform you that when I came out of my house, I gave my will to my son, so and so and in public. I allowed my other sons to take part in my instructions with him but I gave my directive will to him in private and wanted him to be alone. Had it been up myself I would have placed my directive will with my son al-Qasim because of my love for him and sympathy. However, it is up to Allah, the Most Holy, the Most High, who places it

((Leadership with Divine Authority) wherever He wants. The Holy Prophet (s.a.) has brought me this information. He showed him to me as well as his the people of who would be with him. Such it is with us. No one of us places his directive will to any one until the Messenger of Allah brings its news and so would my great, great, great, great grandfather Ali (a.s.). With the Messenger of Allah I saw a ring, a sword, a staff, a book and a turban. I asked, "What is it, O the Messenger of Allah ?" He replied, "The turban is the authority of Allah, the Most Holy, the Most High,. The sword is the majesty of Allah, the Most Holy, the Most High,. The book is the light of Allah, the Most Holy, the Most High. The staff is the power of Allah, the Most Holy, the Most High. The ring consists all of the above matters." Then he said to me, "The task has left you for one other than you." I then asked, "O the Messenger of Allah, show me which of them is he?" The Messenger of Allah said, " I have not seen any of the Imams more impatient for the departure of this task from them more you are. Had Imamat been based on love, Isma‘il had been more beloved to your father than you were. However, that is from Allah, the Most Holy, the Most High." Then abu Ibrahim said, "I saw all of my sons, the living and the dead. Amir al-Mu’minin (a.s.) said to me, "This one is their master, and he pointed to my son Ali, thus, he is from and I am from him and Allah is with the people of good deeds."

Yazid has said, "Then abu Ibrahim said, "O Yazid, this a trust with you. Do not inform about it anyone other than a person of reason or a servant (of Allah) who you know is truthful. Would you be asked to testify to it you must do so as Allah, the Most Holy, the Most High, has said, "God commands you to return that which had been entrusted to you to the rightful owners.. . ." (4:58) He also has said, "Who is more unjust than one who refuses to testify to the truth that God has given to him?. . ."(2:140) He has said that abu Ibrahim then said, " I then went close to the Messenger of Allah and asked, ‘May Allah take my soul and the souls of my parents in service for your cause, you have mentioned them in a polural form. Which one of them is them is he (the Imam)?" The Messenger of Allah said, "It is he who sees with the light of Allah, the Most Holy, the Most High, hears with His undesrstanding and speaks with His wisdom. He finds the truth without making mistakes, he knows ,thusm, he is not ignorant. He is taught the rules and knowledge. He is this, and he held the hand of my son , Ali. Then he said, "How little is (the time) you will be with him! When you will return from your journey (of Makka) prepare your directive will, organizes your affairs and complete whatever you intended to complete. You are about to move away from them to become the neighbors of people other than them. When you will make such a dicision call Ali to give a bath, shroud you because it will cleanse you and any thing otherwise will not be acceptable. This is a well established tradition of the past. Thereafter lie back before him and line up his brothers and uncles behind him and then command him to say *Allahu Akbar* (Allah is the Most Great) nine times over you. This estblishes his position as the executor of your will and as your guardian when you still are alive. Then call all of your sons after them to bear the testimony and ask Allah, the Most Holy, the Most High, to bear testimony aand Allah is a sufficient witness." Yazid has said that abu Ibrahim (a.s.) then said to me, "In this year I will be take (to the next life) and the task (of Leadership with Divine Authority) will blong to my son Ali synonymous with Ali aand Ali. The first Ali is Ali ibn abu Talib (a.s.) and the othe

Ali is Ali ibn al-Husayn (a.s.). He has received the and intelligence like the first Ali a forebearance like him, a victory like him and sufferings like his suuferings. He also received a suffering like the other Ali, a patience like him against diappointments and he must not speak soon after the death of Harun at least for four years."

"The the Imam (a.s.) said, "O Yazid, when ever you will pass through this place and meet and you will soon meet himgive him the glad news of the birth of trust worthy son to him, a protected and holy one. He will inform you of your meeting with me. You then inform him that the girl from whom this boy will be born is a girl from the family of Mary (Maria), the maiden girl of the Messenger of Allah, mother of Ibrahim. If will be able to convey my greetings to her you may do so." Yazid has said, "After the death of abu Ibrahim I met Ali (al-Rida) (a.s.) and he began to speak to me." He said, "O Yazid, "What do you say about performing *‘Umra* (visit to Makka out of Hajj season)?" I said, "May Allah take my soul and the souls of my parents in service for your cause, it is up to you. I do not have the means to journey." The Imam (a.s.) said, "Glory belongs to Allah, We would not have asked you without first taking the rsponsibility for your exoenses." We then left for ‘Umra until we reached that place. The Imam (a.s.) began to speak and he said, "This is the place wherein you would meet your neighbors and uncles very often." I said, "Yes, it is true and then I related to him the story." He then said to me, "The girl has not come as yet. When she will come I will convey his greetings to her." Then we left for Makka and he bought her that year. Shortly afterwards she give borth to the that boy." Yazid has said, "Brothers of Ali (al-Rida) wanted to have a part in the leadership and they became my enemies for no good reason. Ishaq ibn Ja‘far told them, by Allah, I have seen him sit so near to abu Ibrahim that even I could sit so close."

H 828, Ch. 72, h 15

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu al-Hakam who has said that ‘Abdallah ibn Ibrahim al-Ja‘fari and ‘Abdallah ibn Muhammad ibn ‘Umara from Yazid ibn Salit who has said the following.

"When abu Ibrahim prepared his directive will he called the following people to bear testimony. They were Ibrahim ibn Muhammad (ibn Ali ibn ‘Abdallah ibn Ja‘far ibn abu Talib) al-Ja'fari, (his brother) Ishaq ibn Muhammad al-Ja‘fari, Ishaq ibn Ja‘far ibn Muhammad (the brother of al-Imam Musa (a.s.), Ja‘far ibn Salih (ibn Mu‘awiya ibn ‘Abdallah ibn Ja‘far ibn abu Talib), (his brother) Mu’awiya al-Ja‘fari, Yahya ibn al-Husayn ibn Zayd ibn Ali (Zayn al-‘Abidin (a.s.), Sa‘d ibn ‘Imran al-Ansari, Muhammad ibn al-Harith al-Ansari, Yazid ibn Salit. al-Ansari, and Muhammad ibn Ja‘far ibn Sa‘d al-Aslami.

Sa‘d al-Aslami recorded the text of the first directive will. " I ask them to witness and bear testimony that he testifies that there is no Lord except Allah Who is the only Lord Who has no partner and that Muhammad is His servant and His Messenger. The coming of the Hour

(of judgment) after death is true. The warning is true and that all people will be held responsible for their actions is true. The decree is true and the standing of people before Allah for judgment is true. All (guidance) that Prophet Muhammad has brought is true. All that the (great) trust worthy spirit has descended with is true. With it (such beliefs) I live, up on such beliefs I die and with such beliefs, I will be resurrected if Allah would so will. I ask them (witnesses) to bear testimony to the fact that this is my directive will with my own hand writing. I have copied the directive will of my great, great, great, great, great grandfather Amir al-Mu'minin Ali ibn abu Talib (a.s.) and the directive will of Muhammad ibn Ali before it I had copied word for word, and the directive will of Ja'far ibn Muhammad (a.s.) similarly. I have directed my will to my son Ali and my sons afterwards with him if he would so will, find understanding in them and like to confirm them for the task. It will all be up to him. However, if would dislike them and wanted to remove them it will also be up to his discretion and there is no say for them against him. I have said in my will that all my charities, properties, my *Mawali* (slaves), my children that I leave behind and my sons are for him and Ibrahim, al-'Abbass, Qasim, Isma'il. Ahmad and mother of Ahmad and up to Ali is the affairs of my ladies not up to them. One third of the charities of my father and two thirds of my charities will be at his (Ali's) disposal to deal with as he may deem proper just as an owner place in them whatever he may like. He may, if he would so decide, sell, gift, grant or give as charity to those I have specified or others it will all be up to him. He is just as myself in my will, property, my family and my children. He may confirm his brothers whom I have specified in this my document he may do so. However, if he would dislike he can remove them from the task without being any offense or unacceptability on his part. If will find any changes in their attitude which would be other than those in which I left them and he would want to return them as in charge of a certain task it will up to him to do so. If any one of them would want to give in marriage to someone his sister he may not do so without his permission because he is the most knowledgeable one in the matters of the marriage of his people, his relatives. If any authority or other individuals from the people would refuse him a thing or create an obstacle for him in the matters I have mentioned in this my document of will or in the matters of any of the people I have mentioned in it then such person will become far away from Allah, His Messenger and the later ones will become far away from him. Such a person will be subject to condemnation and anger of Allah, those who (have the right to) condemn, the angels close to Allah, the prophets, the messengers and all the believers. The mothers of my children will be maintained just as they were in my life time provided they observe *Hijab* (Islamic way of dressing) if he would consider it proper. If any of them would go out to her husbands then she will have no right to return to my place except if Ali would decide otherwise. The same conditions would apply to my daughters. No one of the brothers, real or half will have the right to give any of my daughters in marriage. Also no authority or uncle will any such right without his (Ali's) approval and agreement. If they would do otherwise, they have opposed Allah and His Messenger and they rebelled against Him in His own dominion. He knows best about the marriage of his people, his relatives. If will decide to give in marriage he may do so and if will decide to refuse he may refuse. I have recommended my daughters with a likewise recommendations as I have recorded in this my document of directive will. I have appointed Allah, the Most Holy, the Most High, as the witness to bear

testimony to this fact (about my daughters). He and the mother of Ahmad are two witnesses to bear testimony to this fact. No one has the right to open the document of my will or publicize it when it would be different from what I have said and specified. Whoever would do evil it would be against his own self and whoever would do good it would for his own good. Your Lord is not unjust to any one. May send blessings up on Muhammad and his family. Be it an authority or individuals, must not open or tear this document of my will which I have signed herein below. Whoever would do so will be subject to the condemnation and anger of Allah and those who condemn of the angels close to Allah, all the messengers of Allah, all the believers and Muslims. This would apply to those who would open forcefully this document of my will. Written and seal by abu Ibrahim. May Allah send His blessings up on Muhammad and his family."

Abu al-Hakam has said that abu ‘Abdallah ibn Adam al-Ja‘fari narrated to me from Yazid ibn Salit the following. "Abu ‘Imran al-Talhi was a judge in Madina. When Musa (a.s.) His brothers summoned him before the judge, Abu ‘Imran al-Talhi. Al-‘Abbass ibn Musa said, "May Allah keep you well and allow people to benefit from you. At the bottom of this document there is (mentioned) treasures and pearls and he wants to hide and keep them for himself without us.My father, may Allah grant him blessings, have left nothing that is free from being referred to him. He has left us all poor. Had I not controlled my self I would told you something in public. At such time Ibrahim ibn Muhammad rushed towards him saying, "Will you speak up about a thing that no one of us will accept it or believe you? You will then be blamed and defeated among us. We know that you have been lying when still young and when you grew up. Your father knew you very well. If there was any thing good in you even though he knew you inside and outside. He would trust you even with two pieces of date." At this time Ishaq ibn Ja‘far, his uncle rushed towards him and grabbed both sides of his collar saying, ":You are a fool and feeble minded. Pick up this all and what you did the day before and all others also helped him." Abu ‘Imran, the judge then said to Ali (a.s.), "Stand up O abu al-Hassan (a.s.). The condemnation of your father is enough for me today. He has certainly given you a wide range of authority. By Allah, no one knows a person better than his father does. By Allah, abu ‘Abdallah to us was not a light minded person or weak in his opinions." Al-‘Abbass then said to the judge, "Open the document and read what is below therein. " Abu ‘Imran said, "I will not open it. The condemnation of your father is enough for me today." Al-‘Abbass said, "I will tear it down." He said, "That is up to you." Al-‘Abbass then removed the seal and therein they found themselves all removed from their being executors of the will and the confirmation of Ali as the sole executor of the will. They found out therein the appointment of Ali as their guardian (with Divine authority) whether they would like or dislike it. They also found out therein that they were all removed from the list of the recipients of charities and other benefits. Opening the document turned to become a misfortune, disgrace and humiliation to them. It proved very good for Ali (a.s.). In the directive will that al-‘Abbass removed its seal the following names were the signatories.

Ibrahim ibn Muhammad, Ishaq ibn Ja‘far, Ja'far ibn Salih and Sa‘id (Sa'd) ibn ‘Imran were the ones who uncovered the face of the mother of Ahmad (who was brought) in the presence

the judge, *qadi*, excusing that it was not mother of Ahmad, until they had uncovered her face and recognized. She where up on said, "By Allah, my master (husband) said, "You will be coerced to go before a judge." Ishaq ibn Ja‘far admonished her saying,, "Be quite, women suffer from weakness. I do not think he has said any such thing." Ali (a.s.) then turned to al-‘Abbass and said, "My brother, I understand that debts and liabilities up on you have forced you to this. O Sa‘id come with me so we can help them pay for them. By Allah, I will ignore to help you and cooperate with you as long as will walk on earth. You may say whatever you like." Al-‘Abbass then said, "You are not giving us anything other than the extra of our own properties which are with you. In fact, our properties with are more than." He (The Imam (a.s.) said, say whatever you want. Honor is your own honor. If you do good it will for your own selves before Allah and if you do evil Allah is forgiving. By Allah, you know, that today I have no son and heir other than you. If I will keep anything think I might away from you or store it in hiding it will be for you and will return to you. By Allah, from the day your father, may Allah be pleased with him, left this world I have not owned anything but that I have disposed of it as have seen." Al-‘Abbass moved forwards and said, "By Allah, it is not so. Allah has not imposed any of your opinions on us. Only our father was jealous against us. His decisions are not justifiable before Allah and nor is your decisions. You know that I know Safwan ibn Yahya who sells *al-Sabiry* (fine fabrics) in Kufa. If you admit I can make it very difficult for both of you to swallow your Saliva." Ali (a.s.) then said, "There is no means and no power except with Allah, the Most Holy, the Most Great. My brothers I am very keen to see you happy. Allah knows it. O Lord, if you know that I love to see them prosper, do good to them, maintain good relations with them, show kindness to them then help me day and night and reward me for my efforts. Otherwise, you are the One who know the hidden facts, then reward me for what i deserve, good for good and evil for evil. O Lord, grant them well being and grant well being through them. Make Stan to despair about us. Help them to obey you and grant them the opportunity to learn your guidance. My brothers, I wish and work to make you happy and strive for your well being. Allah guards whatever we say." Al-‘Abbass then said, "I know your language very well. Your shovel can not find any soil with me to pick up." The people dispersed at this point. May Allah send blessing up on Muhammad and his family.

H 829, Ch. 72, h 16

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and ‘Abdallah ibn al-Marzuban from (Muhammad) ibn Sinan who has said the following. "Once I went to see abu al-Hassan Musa (a.s.) one year before he would leave for Iraq. His son Ali (a.s.) was also in the meeting. He looked at me and said, "O Muhammad, during this year a movement will take place do not be disturbed in it." The narrator has said that he then asked the Imam (a.s.), "‘May Allah take my soul in service for your cause, what that will be? What you said has made me very anxious." The Imam (a.s.) said, "I will journey to the tyrant. From his and one after him I will not suffer any serious harm." The narrator has said that he then asked The Imam (a.s.), "‘May Allah take my soul in service for your cause, what then will happen?" The Imam (a.s.) said, " Allah causes the unjust to go astray and He does whatever

He wills." The narrator has said that he then asked the Imam (a.s.), "‘May Allah take my soul in service for your cause, what is that will happen?" The Imam (a.s.) said, "Whoever will do injustice to my son this one, reject his Imamat (Leadership with Divine Authority) after me it would like doing injustice to Ali ibn abu Talib (a.s.) and reject his Imamat (Leadership with Divine Authority) after the Messenger of Allah." The narrator has said that he then asked The Imam (a.s.), "By Allah, if Allah will grant me long life I will acknowledge his right and will affirm his Imamat (Leadership with Divine Authority)." The Imam (a.s.) said, "You have spoken the truth, O Muhammad. Allah will grant you long life.You will acknowledge his right and affirm his Imamat (Leadership with Divine Authority) and the Imamat of the one after him." The narrator has said that he then asked The Imam (a.s.), "Who will he be?" The Imam (a.s.) said, "Muhammad, his son." The narrator has said that he then asked The Imam (a.s.), "From me it is agreed and accepted."

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Chapter 73

Tacit and Explicit Testimony as proof of abu Ja‘far al-Thani’s (the second) (a.s.) Divine Authority over the people after abu al-Hassan al-Rida (a.s.)

H 830, Ch. 73, h 1

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid from Yahya ibn Habib al-Zayyat who has said the following. "A man who was present in a meeting (of people) with abu al-Hassan al-Rida (a.s.) spoke to me of the information herein below. "When people readied themselves to leave the meeting the Imam (a.s.) said to them, "Meet abu Ja‘far (a.s.), (before you leave), offer to him greeting and renew your covenant with him." When left, he (the Imam) said to me, "May Allah grant well-being to al-Mufaddal, he would have believed (in the succeeding Imam) without it (the command to renew their covenant)".

H 831, Ch. 73, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Mu‘ammar ibn Khallad who has said the following. "I heard (abu al-Hassan) al-Rida who said something (leadership with Divine Authority) and then said, "I do not think you need what I just said. This is abu Ja‘far (a.s.). I have placed him in my own place to assume my position. We are of the family *Ahl al-Bayt* whose younger ones inherit from elder everything exactly measure to measure."

H 832, Ch. 73, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from his father, Muhammad ibn ‘Isa who has said the following. "Once I went to see abu Ja‘far al-Thani’s (a. s.). He debated me in several issues. He then said, "O abu Ali, there is no (reason for) doubt; I am the only son that my father had."

H 833, Ch. 73, h 4

A number of our people has narrated from Ahmad ibn Muhammad from Ja'far ibn Yahya from Malik ibn Ashyam from al-Husayn ibn Bashshar who has said the following. "Ibn Qiyaman wrote a letter to abu al-Hassan (a.s.) in which he had said the following. ‘How can you be an Imam when you do not have a son?" Abu al-Hassan al-Rida (a.s.) replied him with signs of anger, "How do you know that I will not have a son? By Allah, not many days and

nights will pass before Allah will grant me a male child through who He will make the truth distinct from falsehood."

H 834, Ch. 73, h 5

One of our people has narrated from Muhammad ibn Ali from Mu‘awiya ibn Hakim from ibn abu Basir who has said the following. "Al-Najashi once asked me, "Who will be the Imam after your master? I wish you ask him so I will know." I then went to see Ali al-Rida (a.s.) and informed him (of al-Najashi’s wish)." The narrator has said that the Imam said, "The Imam will be my son." Then he said, "Can any one say that my son will be the Imam when he has no son?"

H 835, Ch. 73, h 6

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Mu‘ammar ibn Khallad who has said the following. "Once in the presence of abu al-Hassan (a.s.) we spoke about an issue, *Imamat*, (Leadership with Divine Authority). It was after the birth oof abu Ja‘far (a.s.). The Imam (a.s.) said, "You do not need any such thing (thinking who the Imam will be). This is abu Ja‘far (a.s.). I have placed him in my own place and made him to assume my position."

H 836, Ch. 73, h 7

Ahmad has narrated from Muhammad ibn Ali from ibn Qiyama al-Wasiti who has said the following. "Once I went to see Ali ibn Musa (a.s.). (During the meeting) I asked him, "Can there be two Imams?" He replied, "No, but that one of them must remain silent." I then said to him, "This applies to you. You are the Imam and there is no silent Imam with you." At that time his son abu Ja‘far was not yet born. He said to me, "By Allah, Allah will make an Imam from me to establish the truth and the people of truth and banish falsehood and the people of falsehood. One year thereafter abu Ja‘far (a.s.) was born. Ibn Qiyama belonged to the Waqifi sect."

H 837, Ch. 73, h 8

Ahmad has narrated from Muhammad ibn Ali From al-Hassan ibn al-Jahm who has said the following. "Once I was in the presence of abu al-Hassan (a.s.). He called his son who was a small (boy). The Imams (a.s.) placed him in my lap and said to me. " Move his shirt aside." When I did so. The Imams (a.s.) said, "Look in between his shoulders." I look and I found in the skin of one shoulder something like an imprint of a seal." The Imams (a.s.) then asked, "Do you see this.? Similar to this there was one in the shoulder of my father."

H 838, Ch. 73, h 9

It is narrated from him (Ahmad ibn Mihran) from Muhammad ibn Ali from abu Yahya al-San‘ani who has said the following. "Once I was in of abu al-Hassan al-Rida (a.s.) . Someone brought his son, Ja'far (a.s.) to him and he was a small (child). The Imams (a.s.) said, "This new born is one the like of whom with such great holiness and blessing has not been born for our Shi‘a (followers)."

H 839, Ch. 73, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan ibn Yahya who has said the following. "Once I said to al-Rida (a.s.), before Allah’s granting you the blessing of the birth of abu Ja'far (a.s.) we would ask you and you would say, "Allah will grant me a son and He has granted you one. His birth is the delight of our eyes. May Allah spare us from showing your (sad) day. However, if something will happen to who then (will leadership with Divine Authority) will go?" The Imam (a.s.) pointed out with his hand towards abu Ja'far (a.s.) and he was standing before him. I then asked, " May Allah take my soul in service for your cause, a child of three years?" The Imam (a.s.) said, "That will be of no harm to him. Jesus rose with Divine authority when he was a three years old child."

H 840, Ch. 73, h 11

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Mu‘mmar ibn Khallad who has said the following. "I heard ’Isma‘il ibn Ibrahim say to al-rida (a.s.), ‘My son feels heaviness in his tongue. I intend to sent him tomorrow to you. Pass you your hand over his head and pray for him. He is your *Mawla* (slave).’" The Imam (a.s.) said, "He is a *Mawla* (slave) of abu Ja'far (a.s.). send him tomorrow to him (abu Ja‘far (a.s.)."

H 841, Ch. 73, h 12

Al-Husayn ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Muhammad ibn Khallad al.-Sayqal from Muhammad ibn al-Hassan ibn ‘Ammar who has said the following. "Once I was in a meeting with Ali ibn Ja‘far ibn Muhammad in Madina, - I stayed with him for two years to write from him what he would hear from his brother, abu al-Hassan (a.s.),- at such time abu Ja‘far Muhammad ibn Ali al-Rida (a.s.) came in the mosque, the mosque of the Messenger of Allah. Ali ibn Ja‘far rushed towards him bare foot and without his gown. He kissed his hand and showed great respect for him. Abu Ja‘far said to him, "Uncle, please sit down, may Allah grant you well being." He said, "My master, how can I sit when you are standing." When Ali ibn Ja‘far returned to his place his companions began to blame him saying, "You are the uncle of his father, how can you act as such before him?" He said to them, "Be quite, When Allah, the Most Majestic, the Most gracious, has not qualified this beard –holding his beard in his hand- but has qualified this young man and has given him such position, should I deny his excellence and virtue? I seek refuge before Allah

from what you say. In fact, I am a servant for him."

H 842, Ch. 73, h 13

Al-Husayn ibn Muhammad has narrated from al-Khayrani, from his father who has said the following. "Once I was standing before abu al-Hassan (a.s.) in Khurasan and someone said tp him, "O my master, if something will happen to who (will go Leadership with Divine Authority)?" The Imam (a.s.) said, "It will go to abu Ja‘far (a.s.), my son." The person asking the question thought of abu Ja‘far (a.s.) as very young for such task. Abu al-Hassan (a.s.) said, "Allah, the Most Holy, the Most High, sent Jesus, son of Mary as a messenger prophet, the owner of a whole legal system. He began his task when he was smaller in age than abu Ja‘far (a.s.)."

H 843, Ch. 73, h 14

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani from Zakariyya ibn Yahya ibn al-Nu‘man al-Sayrafi who has said the following. "I heard Ali ibn Ja‘far speaking to al-Hassan ibn al-Husayn ibn Ali ibn al-Husayn as, "By Allah, Allah has supported abu al-Hassan al-Rida (a.s.)." Al-Hassan then said, "Yes, by Allah, may Allah take my souls in service for your cause, his brothers have rebelled against him." Ali ibn Ja‘far then said, "Yes, by Allah, and we, his uncles, rebelled against him." Al-Hassan said to him, "May Allah take my souls in service for your cause, how did you dealt it, I was not present with you." He said, "His brothers said to him and so did we, "there has never been a blackish Imam from us" The Imam (a.s.) al-Rida said to them, "He is my son." They said," Messenger of Allah did judge on the basis of physiognomy , thus, we can also have a judgment on the basis of physiognomy ." The Imam (a.s.) said, "You may call one who has said the following knows physiognomy but I will not do so. You should not give information as to for what reason you have called them. You must stay home. When they will come, we should, all of us, be in the garden. His uncles, brothers and sisters should all line up. They dressed al-Rida (a.s.) in a gown made of wool with a hat of wool on his head and a shovel in his hand. The Imam should be asked to act as the gardener in the garden. Then abu Ja‘far should be brought in and they should be asked to find his father in the people present. They said, "His father is not present among these people, but this is his uncle, this is the uncle of his father, this is his uncle and this is his aunt. If his father is here he is the gardener because his foot print and his foot print match." When abu al-Hassan (a.s.) returned, they said, "This is his father."

Ali ibn Ja‘far has said, "I stood up and kissed abu Ja‘far and his saliva came in my mouth. Then I said, "I testify that you are my Imam before Allah. Al-Rida (a.s.) wept and said, "O uncle, did not hear my father say, "The Messenger of Allah has said, "May Allah take my souls and the souls of my father in service for the cause of the son of the best slave girl, the son of *al-Nawbiya* (a town in Sudan) lady with a fresh smelling mouth, the lady of who will give birth to a purified one. May Allah condemn the ’U‘aybiss (the ‘Abbassides) and their

descendents, the mischief makers who murder them (the Imams) for years, months and days, cause them huge sufferings and cause them to endure bitter frustrations. He (abu Ja‘far (a.s.) he live exiled, away from home and suffering the pain of the murder of his father and grandfather. One who is has disappeared (from the eyes of his loved ones). About whom it will be said, "His is dead or perished. No one will in which valleys he will travel. Can such a person, O uncle, be anyone other than my own son?" I then said, "You have spoken the truth, may Allah take my souls in service for your cause."

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Chapter 74

Tacit and Explicit Testimony as proof of abu al-Hassan’s, al-Thalith (the third) (a.s.) Divine Authority over the people after Muhammad ibn Ali al-Rida (a.s.)

H 844, Ch. 74, h 1

Ali ibn Ibrahim has narrated from his father that ’Isma‘il ibn Mihran who has said the following. "When abu Ja‘far (a.s.) left Madina for Baghdad the first time of his two journeys on his leaving I said to him, "May Allah take my souls in service for your cause, I am afraid about you in this condition. To who, after you, will belong the task (Leadership with Divine Authority)?" He turned to me laughing and said, "The disappearance, as have thought, will not take place this year. When he was about to be taken to al-Mu‘tasam (179/795 —became caliph 218/833 — 227/841), for the second time I went to him and said, "May Allah take my souls in service for your cause. You are leaving. To who, after you, will go this task Leadership with Divine Authority)?" He wept until his beard become soaked. He then turned to me and said, "This time you should be afraid about my life. The task (Leadership with Divine Authority) after me will go to my son Ali (a.s.)."

H 845, Ch. 74, h 2

Al -Husayn ibn Muhammad has narrated from al -Khayrani who has narrated from his father the following. "My father was to watch the door of the house of abu Ja‘far (a.s.) to serve the task for which he was assigned. Ahmad ibn Muhammad ibn ‘Isa would come every day at dawn for information about the health of abu Ja‘far (a.s.). There was a messenger that would come and go between abu Ja‘far (a.s.) and my father. When he (the messenger) would come Ahmad would leave and my father would remain with him privately. One night I went out and Ahmad also left the meeting and my father remained in privacy with the messenger. Ahmad, however, wlaked around the meeting place as such that could hear the conversation. The messenger said to my father, "You master sends you greetings and says to you, "I am leaving and the task ((Leadership with Divine Authority) goes to my son, Ali (a.s.). His rights up on you after me will be as much as my rights up on you after my father." The messenger then left and Ahmad came back to his place and said to my father, "What did he say to you?" My father said, "He said good." Ahmad said, "I heard what he just said to you. Why do hide it?" He then stated all that he had heard. My father said to him, "Allah has made unlawful for you what you just did, because Allah, the Most High, has said, "Do not spy. . ." (49 :12) However, you must bear this testimony, perhaps we my need it one day but you must not make it public until the proper time. In the morning my father wrote dawn the text of the message in ten, sealed and sent them to the leaders of the community. He said to them, "If my death may take

place before I will ask you for this message you may open it to learn about it." When abu Ja‘far (a.s.) left this world, my father has mentioned that he did not come out of his home until about four hundred people had faith expressed their faith with certainty in the abu al-Hassan, Ali ibn Muhammad (a.s.) as their Imam (Leader with Divine Authority). The leaders in the community gathered together in the house of Muhammad ibn al-Faraj consulting each other about this task (Leadership with Divine Authority). Muhammad ibn al-Faraj then wrote to my father to inform him of the gathering with him. He had said that had it not been for fear of publicity he would personally come to my father and ask him to join (them). My father rode and went to him. He found the community gathered at his place and they said to my father, "What do you say about this issue (Leadership with Divine Authority)?" My father those to whom he had sent a copy of the text of the message to bring them. They were brought and he said, "This is what I was commanded to do." Some of them then said, "We would have loved if you would have asked another person also to bear witness and testimony to this fact." He then said, "Allah, the Most Majestic, the Most Gracious, has, in fact, brought for you such witness. This is abu Ja‘far al-Asha‘ari can testify to my hearing this message." He asked him to testify but Ahmad denied his hearing the message as such. My father then asked him for a *mubahala* (disputing party’s asking Allah to condemn the untrue party). He has said that when the case was proved against Ahmad he then said, "Yes, I did hear the message and it is an honor. I loved that it should go to a Arab man not to a none Arab person. Up on this the people there acknowledged the truth altogether."

In the copy of al-Safwan the above Hadith is recorded as follows:

H 846, Ch. 74, h 3

Muhammad ibn Ja‘far al-Kufi has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Muhammad ibn al-Husayn al-Wasiti who has said the following "I heard Ahmad ibn abu Khalid, stating that he (The Imam (a.s.) had appointed him as witness to bear testimony to this documented will in the following words. "Ahmad ibn abu Khalid, the slave of abu Ja‘far, bears testimony that abu Ja‘far, Muhammad ibn Ali ibn Musa ibn Ja‘far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn abu Talib (a.s.) is asked to bear testimony. Testimony to the fact that he has appointed his son, Ali, the executor of his directive wills about himself and bout his sisters. He has placed the affairs of Musa in his charge when he would attain maturity. He has appointed ‘Abdallah ibn al-Musawir as the over seer to his legacy, his estate, property, expenditures and slaves etc., until Ali ibn Muhammad will reach the age of maturity. At such time ‘Abdallah ibn al-Musawir will transfer the overseeing position to him (Ali ibn Muhammad (a.s.)). He thereafter will take charge of his own affairs and sister. The management of the affairs of Musa will also be left to him. Musa will take charge of his own affairs after the two (overseers) according to the conditions set forth by the father of the two of them in the matters his charitable charities. This has been documented on Sunday 3rd dhu al-Hijja, in the year two hundred twenty. Ahmad ibn abu Khalid has transcribed his own testimony with his own hand writing. He has asked al-Hassan ibn Muhammad ibn ‘Abdallah ibn al-Hassan ibn ali ibn al-Husayn ibn Ali ibn abu Talib (a.s.). He is also known as al-Jawani

has a testimony just like the testimony of Ahmad ibn abu Khalid at the beginning of this document. He als has written his testimony with his own hand and the witness to bear testimony in the document is Nasr, the servant and he has written his bearing testimony with his own hand."

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Chapter 75

Tacit and Explicit Testimony as proof of abu Muhammad al-Hassan ‘s (a.s.) Divine Authority over the people after Ali ibn Muhammad (a.s.)

H 847, Ch. 75, h 1

Ali ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Yahya ibn Yasar al-Qanbar who has said the following. "Abu al-Hassan (a.s.) prepared his directive will to his son, al-Hassan four months before his leaving this world. He appointed me to bear testimony to his will as well as a group of the follower friends."

H 848, Ch. 75, h 2

Ali ibn Muhammad has narrated from Ja‘far ibn Muhammad al-Kufi from Bashshar ibn Ahmad al-Basri from Ali ibn ‘Umar al-Nawfali who has said the following. "Once I was with abu al-Hassan in the compound of his house and at that time his son, Muhammad passed by. I said to him, "may Allah take my souls in service for your cause, will he be our master, Imam, after you?" The Imam (a.s.) said, " No, your master, Imam, after me will be al-Hassan (a.s.)."

* This abu Ja‘far Muhammad ibn Ali, is the eldest son of the Imam al-Hadi (a.s.).He died before his father (230/845 - 252/866). His shrine is near Balad which is near Baghdad, and the place is now known as al-Sayyid Muhammad. In the following *ahadith* his name is frequently mentioned.

H 849, Ch. 75, h 3

From him has narrated from Bashshar ibn Ahmad from ‘Abdallah ibn Muhammad al-Isfahani who has said the following. "Abu al-Hassan (a.s.) said, "Your master (Imam) after me will be the one who will perform prayer for me (prayer for burial)." The narrator has said that we did not know abu Muhammad (a.s.) before this. Abu Muhammad came out and prayed (for his burial)."

H 850, Ch. 75, h 4

From him who has narrated from Musa ibn Ja‘far ibn Wahab from Ali ibn Ja‘far who has said the following. "I was present with abu al-Hassan (a.s.) when his son Muhammad died. The Imam (a.s.) said this to (his son) al-Hassan (a.s.), "Son renew your thanks to Allah because

He has just granted you the matter (Leadership with Divine Authority)."

H 851, Ch. 75, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad ibn ‘Abdallah ibn Marwan al-Anbari who has said the following. "I was present at the time of abu Ja‘far Muhammad ibn Ali’s (leaving this world). Abu al-Hassan (a.s.) came and a chair was set for him. He sat on it and his family around him. Abu Muhammad was standing on one side. When he was free from the matters about abu Ja‘far he then turned to abu Muhammad (a.s.) and said, "My son, renew thanks to Allah, the Most Holy, the Most High, because He has just granted you a task (Leadership with Divine Authority)."

H 852, Ch. 75, h 6

Ali ibn Muhammad has narrated from Muhammad ibn Ahmad al-Qalanisi from Ali ibn al-Husayn ibn ‘Amr from Ali ibn Mahziyar who has said the following. "Once I said abu al-Hassan (a.s.), "If something will happen-I seek refuge before Allah – to who then will go (Leadership with Divine Authority)?" He said, "My covenant (directive will) is for the eldest of my sons."

H 853, Ch. 75, h 7

Ali ibn Muhammad has narrated from abu Muhammad al-Asbarqiniy from Ali ibn ‘Amr al-‘Attar who has said the following. "Once I went to see al-Hassan al-‘Askari (a.s.) when his son abu Ja‘far (Muhammad) was still alive and I thought he will be the Imam after his father. I then asked the Imam (a.s.), "May Allah take my souls in service for your cause, which of your sons I will consider (my Imam)?" The Imam (a.s.) said, "do not consider any of them (your Imam) until my command will come to you." The narrator has said, "I wrote to him afterwards asking, ‘To who will go this task (Leadership with Divine Authority)" The narrator has said, "He wrote to me, "(It will go) to my eldest son." The narrator has said, "Abu Muhammad (a.s.) was older then abu Ja‘far."

H 854, Ch. 75, h 8

Muhammad ibn Yahya and others have narrated from Sa‘id ibn ‘Abdallah from a group of banu Hashim, among whom was al-Hassan ibn al-Hassan al-Aftas, the following. "They were present on the day Muhammad ibn Ali ibn Muhammad, at the door of abu al-Hassan to offer condolences. A place in the compound of his house was prepared for him and people were sitting around him. They said, "We estimated that at that time from the descendents of abu Talib, Hashim and Quraysh there were about fifty men besides his slaves and other people. At such time he look at al-Hassan ibn Ali coming and the front of his shirt was torn. He stood at the right of his father and we did not know him. Abu al-Hassan (a.s.) looked at him after a

while and said, "My son, renew your thanks to Allah, the Most Majestic, the Most gracious, because He has granted you a new task (Leadership with Divine Authority)." The young man wept, praised Allah, and said, "We are for Allah and to Him we shall return. He then said, "All praise belongs to Allah, Lord of the worlds. I pray to Allah for completion the blessings for us in you. "We are for Allah and to Him we shall return." We asked about him and it was said that he was al-Hassan, the son of the Imam. We estimated his age at that time around twenty years or more. On that day we learned and came to know that he had tacitly made a statement about the succeeding Imam and (the Leader with Divine Authority)."

H 856, Ch. 75, h 9

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Muhammad ibn Yahya ibn Daryab who has said the following. "I went to see abu al-Hassan (a.s.) after the death of abu Ja‘far and offered condolences for this reason. Abu Muhammad (a.s.) was also present. He wept and abu al-Hassan (a.s.) turned to him and said, "Allah, the Most Holy, the Most High, has made you to succeed (the Imam) instead of him. You must thanks Allah."

H 856, Ch. 75, h 10

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from abu Hashim al-Ja‘fari who has said the following. "I was in the presence of abu al-Hassan (a.s.) after the death of his son, abu Ja‘far. I thought to my self like wanting to say, "The two; abu Ja‘far and abu Muhammad at this time are like abu al-Hassan Musa and ’Isma‘il, the sons of Ja‘far ibn Muhammad (a. s.)." At such time abu al-Hassan turned to me before I would say anything and said, "Yes, O abu Hashim, Allah applied *Bada’* (a change in the current natural conditions) in the case of abu Muhammad after abu Ja‘far, a fact that was not known for him. In the same He applied *Bada’* in the case of Musa after the death of ’Isma‘il as an issue that through which his condition came to light. That is what you thought to yourself. Even though people of falsehood may dislike, abu Muhammad, my son will be the succeeding Imam after me. With him is the knowledge that he will need and with him is the means of *Imamat* (Leadership with Divine Authority)."

H 857, Ch. 75, h 11

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Muhammad ibn Yahya ibn Daryab from abu Bakr al-Fahfaki who has said the following. "He wrote to me as herein below. "My son, abu Muhammad instinctively is the most considerate in the family of Muhammad (s.a). He possesses the strongest authoritative supporting evidence above them and he is the eldest of my sons. He is the succeeding Imam and to him go the rings of Imamat (Leadership with Divine Authority) and its rules. Whatever you wanted to ask me ask it from him. With him is whatever he may need."

H 858, Ch. 75, h 12

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Shahwayh ibn ‘Abdallah al-Jallab who has said the following. "Abu al-Hassan wrote to me in a letter as herein below. "You wanted to ask about the succeeding Imam after (the death) of abu Ja‘far and you were anxious about it. Do not feel sad; "God does not misguide a nation after having given them guidance until the means of piety are made known to them. . . ." (9:115)

Allah, the Most Majestic, the Most gracious, does not neglect the people whom He has granted guidance to go astray until He clarifies for them the means with which they can maintain piety. You master (Imam) after me will be, my son, abu Muhammad (a.s.). With there is whatever you would need. Allah allows to precede whatever He wants and Allah allows to succeed whatever He wants. "For whatever sign We change or eliminate or cause to recede into oblivion, We bring forth a better sign, one that is identical.. . ." (2:106). I have written enough convincing facts for the people of reason with awareness."

H 859, Ch. 75, h 13

Ali ibn Muhammad has narrated from the person he mentioned from Muhammad ibn Ahmad al-‘Alawi from Dawud ibn al-Qasim who has said the following. "I heard abu al-Hassan (a.s.) saying, ‘The succeeding (Imam) after me will be al-Hassan. How will your dealing be with the succeeding (Imam) of the succeeding (Imam)?" I then said, "Why will that be so, may Allah take my souls in service for your cause?" He said, "You will not see him in person. It will not lawful for you to pronounce his name." I then asked, "How then will we speak of him?" He said, "Say, ‘The Divine Authority from the family of Muhammad (s.a)."

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Chapter 76

Tacit and Explicit Testimony as proof of the owner of the House's (a.s.) Divine Authority over the people abu Muhammad al-Hassan (a.s.)

H 860, Ch. 76, h 1

Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Bilal who has said the following. "Two years before his leaving this world, abu Muhammad (a.s.)sent out information to me about the succeeding Imam after him. Just three days before his leaving this world he again sent out information to me about the succeeding Imam after him."

H 861, Ch. 75, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Ishaq from abu Hashim al-Ja'fari who has said the following. "I said to abu Muhammad (a.s.), 'Your grace causes shyness to me to ask you questions. May I ask you a question?" He said, "Yes, you may ask." I said, "My master, do you have a son?" He said, "Yes, I do have a son." I then said, "If anything will happen to you, where would I ask him (about my religion)?" He replied, "Ask him in Madina."

H 862, Ch. 75, h 3

Ali ibn Muhammad has narrated from Ja'far ibn Muhammad al-Kufi from Ja'far ibn Muhammad al-Makfuf from 'Amr al-Ahwazi who has said the following. "Abu Muhammad (a.s.) showed me his son and said, "This will be your master (Leader with Divine Authority) after me."

H 863, Ch. 76, h 4

Ali ibn Muhammad has narrated from Hamdan al-Qalanisi who has said the following. "The narrator has said, 'I said to al-'Amri, "Has abu Muhammad (a.s.) left this world?" He said, "He has left this world but has appointed for (a Leader with Divine Authority) whose neck is like this. He made a sign with his hand." (The hand gesture was an indication of Imam's good health or perhaps age).

*1. Al-'Amri was the first of the twelfth Imam's representatives.

H 864, Ch. 76, h 5

Al-Husayn ibn Muhammad al-Ash‘ari from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah who has said the following. "(A letter) came out from abu Muhammad (a.s.) when al-Zubayri, may Allah condemn him, was killed. It said, "This is the recompense for those who disregard Allah in the matters of the people whom He has appointed as His authority over the cratures. He thought he could murder me and I do not have a son. How did he experience the power of Allah in the matter. A boy was born to him and he named him M.H.M.D. in the year two hundred fifty six. (Abbreviation stands for the name of the Imam because of the prohibition to pronounce it in a complete word.)."

H 865, Ch. 76, h 6

Ali ibn Muhammad has narrated from al-Husayn and Muhammad, the sons of Ali ibn Ibrahim from Muhammad ibn Ali ibn ‘Abd al-Rahman al-‘Abdi -from the tribe of ‘Abd Qays- from Daw’ ibn Ali al-‘Ijli from a man of the people of Fars whose name he mentioned and who has said the following. "I went to Samarra and devoted myself to the gate (of the house) of abu Muhammad (a.s.). The Imam (a.s.) called me. I went to him and offered greetings. He asked me, " What brings you here?" The narrator has said that he said, "My wish to serve you has brought me here." He then said, "(Help us) as a devoted (security guard) at the gate.)" The narrator has said that he then stayed at the gate with other servants. Once then he went to buy the needed items from the market. He would inter the house without formal permission when man were in the house. The narrator has said, "One day I interred the house and he (The Imam (a.s.) was in the men’s quarters. I heard some movement in the house and the Imam (a.s.) said to me, "Stay wherever you are and do not move." I felt shy of going both inside and outside. A maiden came out to me with something under a cover with her. Then the Imam (a.s.) called me to come in. I went inside. He called the maiden and she came back to him. He said to her, "Remove the covering from (the face of) who is you. She removed the cover from the face of a white a complexion beautiful boy. The Imam (a.s.) then removed the covering further aside. There was greenish black hair between his neck and belly. The Imam (a.s.) said, "This is you master (Leader with Divine Authority). Then he ordered her to take him and she obeyed. Ever since I did not see him until abu Muhammad (a.s.) left this world."

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Chapter 77

The list of the Names of those who saw the Twelfth Imam (a.s.)

H 866, Ch. 77, h 1

Muhammad ibn ‘Abdallah and Muhammad ibn Yahya, all have narrated from ‘Abdallah ibn Ja‘far al-Himyari who has said the following. "I and shaykh abu ‘Amr, may Allah grant him blessings met each other before Ahmad ibn Ishaq. Ahmad ibn Ishaq made an eye gesture to me to ask him about the succeeding Imam. I said to him, "O abu ‘Amr, I like to ask you a question about a matter, although, I do not any doubts in the question I am about to ask. It is my belief and religion that the earth is not left without a Leadership with Divine Authority except if would be just before the coming of the Day of Judgment by forty days because in such a period Leadership with Divine Authority will take away. The door to repentance will be closed. No soul will benefit from the faith with which it has not achieved any good deeds. ". . . the belief of any soul will be of no avail to it unless some good deeds have been done with it, or it has been formed before the coming of such a day. . ." (6:158) Such people would be of the evil creatures of Allah, the Most Majestic, the Most gracious, and it is these people on whom the Day of Judgment will be established. However, I wanted to strengthen my faith further just as Abrahm (a.s.) asked his Lord, the Most Majestic, the Most gracious, to show him how would He will bring the dead to life again. He said, "When Abraham prayed, "Lord, show me how you bring the dead back to life," the Lord said, "Do you not yet believe?" Abraham replied, "I believe but want more confidence for my heart.. ." (2:260)

Abu Ali Ahmad ibn Ishaq has inarrated to me from abu al-Hassan (a.s.) who has said that he asked the Imam (a.s.), "With who should I deal and ask questions about my faith and religion and whose words should I accept (after you)?" The Imam (a.s.) said to him, "Al-‘Amri is trustworthy to me. Whatever he will deliver to you is from me. From me he delivers. Whatever he would say is from me, from me he saays it. Listen to him and obey him because he is reliable and trustworthy.

Abu Ali has said to me that he asked abu Muhammad (a.s.) a similar question and he said to him, "Al-‘Amri and his son are trustworthy people. Whatever they would deliver to you is from me from they deliover. Whatevet they say to you from they say it. Listen to them and obey them because they are trustworthy and reliable people. These are the words of the Imams spoken about you.

Abu ‘Amr fell down on his face in prostration and wept. Then he said, "Ask what you need to

ask." I said, "Did you see the succeeding Imam (Leader with Divine Authority) after abu Muhammad (a.s.) ?" He said, "Yes, by Allah , his neck was like that-making a gesture with his hand." I then said, "Onne more question is left." He said, "Say, whaever is is it." I said, "What is his (succeding Imam) name?" He said, "It is unlawful for you to ask about it. I do not say this because abu left this world without a surviving son. His legacy is distributed and is taken away by one who has no right in it. He is (that prson). His family is despersed and no one has the courage to learn about them or recieve any thing from them. When the name is mentioned search for him will take place. Have fear of Allah and abstain from it."

Al-Kulayni, may Allah grant his soul blessings, has said, ":A shaykh from our people narrated this to me – his name I have forgotten- that abu'Amr asked Ahmad ibn Ishaq a similar question and received a similar answer."

H 867, Ch. 77, h 2

Ali ibn Muhammad has narrated from Muhammad ibn 'Isma'il ibn Musa ibn Ja'far, the most senior (in his time) of the descendants of the Messenger of Allah, in Iraq has said the following. "I saw him (the twelfth Imam (a.s.)) between the two mosque while he was a boy."

H 868, Ch. 77, h 3

Muhammad ibn Yahya has narrated from al-Husayn ibn Rizqillah abu 'Abdallah 'Abdallah who has said the following. "Musa ibn Muhammad ibn al-Qasim ibn Hamzah ibn Musa ibn Ja'far narrated to me that Hakima, the daughter of Muhammad ibn Ali (a.s.) and the paternal aunt of his (the twelfth's) father, said to me that she had seen him on the night of his birth and afterwards."

H 869, Ch. 77, h 4

Ali ibn Muhammad has narrated from Hamdan al-Qalanisi who has said the following. "I asked al-'Amri, "Has abu Muhammad (a.s.) passed away?" He said, "Yes, he has passed away but has left behind among you a person (the succeeding Imam) whose neck is like this. He made a sign with his hand (meaning thereby good health and beauty)."

H 870, Ch. 77, h 5

Ali ibn Muhammad has narrated from Fath, *Mawla* (slave) of al-Zurari who has said the following. "I heard abu Ali ibn Mutahhar saying that has seen him (the twelfth Imam) and would describe his (Imam's) figure."

H 871, Ch. 77, h 6

Ali ibn Muhammad has narrated from Muhammad ibn Shadhan ibn Nu‘aym from Ibrahim ibn ‘Abdahu al-Naysaburi's house maid who has said the following. "I was standing with Ibrahim on al-Safa’ that he (the twelfth Imam) came and stood higher than Ibrahim, took his Hajj guide book and spoke to him about a number of things."

H 872, Ch. 77, h 7

Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Ibrahim from abu ‘Abdallah ibn Salih who has said the following. "I saw him (the twelfth Imam) near the Black Stone while people were clinging over it. The Imam (a.s.) would say, "They are not commanded in this condition (to kiss the Black Stone."

H 873, Ch. 77, h 8

Ali has narrated from abu Ali Ahmad ibn Ibrahim ibn Idris from his father who has said the following. "I saw him (the twelfth Imam) after the death of abu Muhammad (a.s.) when he had reached adolescence. I kissed his hand and head."

H 874, Ch. 77, h 9

Ali has narrated from abu ‘Abdallah ibn Salih and Ahmad ibn al-Nadr from al-Qanbari, one of the descendants of Qanbar al-Kabir (great), the slave of abuu al-Hassan al-Rida (a.s.) who has said the following. "Once Ja‘far ibn Ali was mentioned and he reproached him. I said to him, "Well, there is no one (in his family) besides him. Have you seen him?" He said, "I have not seen him (the twelfth Imam) but other people have seen him." I then asked, "Who has seen him?" He said, "Ja‘far has seen him twice and he has quite a story about it to tell."

H 875, Ch. 77, h 10

Ali ibn Muhammad has narrated from abu Muhammad al-Wajnani who has said the following. "He narrated to me from a person who had seen him (The Imam (a.s) in the words below. ‘He (the twelfth Imam) came out the house ten days before his father would leave this world and said, "O Lord, You know that this is the most lovely place to me, had there been no expulsion." Or that he spoke a similar expression."

H 876, Ch. 77, h 11

Ali ibn Muhammad has narrated from Ali ibn Qays from one of the security men *jalawiza*, plural of *jilwaz,* from the (al-Sawad) rural area of Iraq who has said the following. "I saw Sima’(a man) soon after the death of abu Muhammad (a.s) in *Surra man ra’a* (a city in Iraq)

who had just broken the door (of the tenth Imam (a.s.). He (the twelfth Imam) came out to him with an ax in his hand and said, "What are you doing to my house?" Sima said, "Ja‘far thinks that your father has passed away with leaving any son behind. If it is your house, I then get out." He went out of the house. Ali ibn al-Qays has said, "A servant of the servants of the house came out to us and I asked about this new. He asked me, "Who has told you a such thing.?" I said, "A security man of rural area has told me." He then said, "Almost nothing remains hidden from people."

H 877, Ch. 77, h 12

Ali ibn Muhammad has narrated from Ja‘far ibn Muhammad al-Kufi from Ja‘far ibn Muhammad al-Makfuf from ‘Amr al-Ahwazi who has said the following. "Abu Muhammad (a.s.) showed him (the twelfth Imam (a.s.) to me and said, "This will be your master (Leader with Divine Authority)."

H 878, Ch. 77, h 13

Muhammad ibn Yahya has narrated from al-Hassan ibn Ali al-Naysaburi from Ibrahim ibn Muhammad ibn ‘Abdallah ibn Musa ibn Ja'far from abu Nasr Zarif, the servant (of abu Muhammad (a.s.) who has said that he saw him (the twelfth Imam (a.s.) .

H 879, Ch. 77, h 14

Ali ibn Muhammad has narrated from Muhammad and al-Hassan, two sons of Ali ibn Ibrahim narrated to him in the year two hundred seventy nine from Muhammad ibn ‘Abd al-Rahman al-‘Abdi from Daw' ibn Ali al-‘Ijli from a man from the people of Fars whose name he mentioned has that abu Muhammad (a.s.) him (the twelfth Imam (a.s.)) to him.

H 880, Ch. 77, h 15

Ali ibn Muhammad has narrated from abu Ahmad ibn Rashid from one of the people of al-Mada’in who has said the following. "I and a friend of mine were in Makka to perform Hajj. When we arrived in ‘Arafat (a famous place) we found a young man sitting on the ground. He had a piece of clothe on him for the lower part of the body called *’Izar* and another piece for the upper part of the body called *Rida’* wearing on his feet a yellow footwear. I estimated the *’Izar* and *Rida’* for about a hundred and fifty Dinars. No sign of journey was visible on him. A beggar approached us and we turned him down. He then approached the young man and asked him for help. He picked up something from the ground and gave it to him. The beggar prayed for him. He assiduously prayed and prolonged it. The young man stood up and disappeared from our eyes. We went closer to the beggar and said, "Fie up on you! What did he gave you?" He showed us pebbles of gold with marks on them. We estimated them to value about twenty *Mithqal* (a certain unit of weight). I then said to my companion, "Our

master was with us and we did not know." We then went to searched him in the whole of station but we could not find him. We then asked every one around the area where we had seen him earlier, of the people of Makka and Madina and they said, "He is a *‘Alawi* (descendent of Ali (a.s.) young man and he performs Hajj every year on foot."

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Chapter 78

The Prohibition on Mentioning his Name

H 881, Ch. 78, h 1

Ali ibn Muhammad has narrated from the person whose name he mentioned from Muhammad ibn Ahmad al-‘Alawi from Dawud ibn al-Qasim al-Ja‘fari who has said the following. "I heard abu al-Hassan al-‘Skari (a.s.) saying, ‘The succeeding Imam after me will be al-Hassan (a.s.). How will it be for you in the case of the succeeding Imam after the Imam succeeding myself?" I then asked, " May Allah take my souls in service for your cause, why will that be so?" The Imam (a.s.) said, "You will not see his person and it will not be permissible for you to mention his name." I then asked, "How then will we speak of him?" The Imam (a.s.) said, "Say, al-Hujja, (th Leader with Divine Authority) from the family of Muhammad (s.a)."

H 882, Ch. 78, h 2

Ali ibn Muhammad has narrated from abu ‘Abdallah al-Salihi who has said the following. "After abu Muhammad had passed away certain individuals of our community asked me to ask about the name (of the twelfth Imam (a.s.) and his place. The following came as the reply. "If you would guide them to the name they will publicize it. If they would know the place they will show it to others."

H 883, Ch. 78, h 3

A number of our people has narrated from Ja'far ibn Muhammad from ibn Faddal from al-Rayyan ibn as-Salt who has said the following. "I heard abu al-Hassan al-Rida (a.s.) say, when asked al-Qa’im (the one who will establish the kingdom of All), ‘He will not be seen physically nor his very name will particularly be mentioned."

H 884, Ch. 78, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Hassan ibn Mahbub from ibn Ri’ab from abu ‘Abdallah (a.s.) who has said the following. "No one will pronounce the exact name of the in charge of this task (Leadership with Divine Authority), except an unbeliever."

Chapter 79

Precious Ahadith on Conditions of Disappearance from Public Sight of (the Twelfth Imam (a. s.)

H 885, Ch. 79, h 1

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Khalid from the person who narrated to him from al-Mufaddal ibn ‘Umar, and Muhammad ibn Yahya from ‘Abdallah ibn Muhammad ibn ‘Isa from his father from certain people of his friends from al-Mufaddal ibn ‘Umar from abu ‘Abdallah (a.s.) who has said the following. "People are nearer to Allah, Majestic is Whose mention, and He is more pleased with them when the leader who possesses authority from Allah, Majestic is Whose mention, will be out of their sight. He would not publicly appear among them and they would not know his place. Despite this they would know that the leader who possesses authority from Allah, Majestic is Whose mention, is not invalidated nor is His covenant as such. In such a case, they expect relief and happiness through his reappearance in public mornings and evenings. Allah’s anger on His enemies is most intense when the leadership with Allah’s authority would be out of public sight and would not appear to them. He (Allah) knows that his friends do not have doubts. Had it been in His knowledge that they would doubt He would not have caused the leader with His authority to disappear from public sight not even for a blinking of an eye. The reappearance of the Leader with Divine Authority will only take place over the heads of the evil ones among the people."

H 886, Ch. 79, h 2

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from from Mu‘alla ibn Muhammad from Ali ibn Mirdas from Safwan ibn Yahya and al-Hassan ibn Mahbub from Hisham ibn Salim from ‘Ammar al-Sabati who has said the following. "Once I asked abu ‘Abdallah (a.s.), ‘Is the worship in secrecy with an Imam from you under the government of falsehood more virtuous or the worship during the dominance and government of the truth with an Imam from you in public sight more virtuous?’" The Imam (a.s.) said, "O ‘Ammar, charity in secrecy, by Allah, is more virtuous than the charity given in public sight. The same is true when you worship in secrecy with your Imam out of public sight under the government of falsehood. (Worship) with your fear from your enemies under the government of falsehood in peace time is more virtuous than worshipping Allah, Majestic is Whose mention, during the dominance of the truth distinctly under the government of the truth. Worship with fear under the government of falsehood is not like the worship in peace under the government of the truth. You must know that if one of you would perform his obligatory prayer in congregation

maintaining secrecy from the enemy, in time and complete it, Allah will record it as equal to fifty obligatory prayers performed in congregation. If one of you would perform an obligatory prayer individually maintaining secrecy from the enemy, in time and complete it Allah, Majestic is Whose mention, will record it as equal in virtue to twenty five obligatory prayers performed individually. If one of you would perform an optional prayer in time and complete it, Allah will record it as equal to ten optional prayers. If one of you would do one good deed, Allah, Majestic is Whose mention, will record it as equal to twenty good deeds. Allah, Majestic is Whose mention, will grant multiple rewards for the good deeds of a believer among you when he would make his deeds good. Allah will grant him good reward in multiples for maintaining secrecy in his religion, about his Imam (a.s.) and his own life and would control his tongue. Allah, Majestic is Whose mention, is generous.

"I then said, "May Allah take my soul in service for your cause, you have certainly given me courage to do good deeds and have given me much exhortation. However, I love to know how would we today be of more virtuous deeds than the followers of the Imam (a.s.) from you who would be among them in public sight under the government of the truth while we all have the same religion?" The Imam (a.s.) said, "You have become the winner in this in accepting the religion of Allah, the Most Majestic, the Most gracious, in prayer, in fasting, in performing Hajj in every good deed, in understanding and in the worship of Allah, Majestic is Whose mention, in secrecy. (You have maintained) secrecy from your enemies when your Imam does not live in public sight, but you obey him in patience on his side, waiting and expecting the establishment of the government of truth while you are afraid for your Imam and your own lives from the unjust kings. You wait for and expect to receive your rights and the right of your Imam that are usurped by unjust ones. They have denied your rights and have forced you towards the worldly gains and means of living with patience in performing your religious duties, your worship, your obedience to your Imam and fear from your enemies. For this reason Allah, the Most Majestic, the Most gracious, will grant you the reward for your good deeds in multiples. May it be handsome and graceful for you.

"I then said, ‘May Allah take my soul in service for your cause, what would your holiness say in the following cases? Would our deeds as the companions of the al-Qa’im (the one to establish the kingdom of Allah), when the truth would become dominant, be more virtuous or now that we are your followers and obeying you? Would our deeds be more virtuous now or those during the dominance of the government of the truth and justice?" The Imam (a.s.) said, "Glory belongs to Allah. Do you not love to to see Allah, the Most Holy, the Most High, grant dominance to the truth and justice in all lands, unit ideologies, bring together the differing hearts so no one would disobey Allah, the Most Majestic, the Most gracious, on His earth? (Do you not love to see) His laws are practiced among His creatures and Allah would make the rights to return where they belong and over come so nothing of the truth would be kept secret for fear of any of the creatures? By Allah, O ‘Ammar, no one of you will die in the condition that you live now but that is more virtuous than the conditions of the martyrs of Badr and ’Uhud. It is a glad news for you all."

H 887, Ch. 79, h 3

Ali ibn Muhammad has narrated from from Sahl ibn Ziyad from ibn Mahbub from abu ’Usamah from Hisham and Muhammad ibn Yahya from AHmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq who has said the following. "Trustworthy reliable men of the companions of Amir al-Mu’minin (a.s.) have said that they heard Amir al-Mu’minin (a.s.) say in one of his sermons as herein below. "Lord, I know that knowledge will not be erased and its sources will not discontinue altogether and You will not leave your earth without a Leader with Your Authority over Your creatures. (A Leadership with Your Divine Authority over your creatures) who lives among the people well known but is disobeyed or is afraid and in obscurity so that proofs of Your authority are not invalidated and your friends would be mislead after You have granted them guidance. Where, in fact, are they (friends of Allah) and how many are they? They are very few in number but are of great respect before Allah, Majestic is Whose mention. They follow the leaders (Imams) of religion. (They follow) the guiding *Imams* leaders establish in their own selves the discipline of the Imams and practice their way of life. In such conditions knowledge will lead them to the true faith and their souls then accept the call of the leaders of knowledge. The statements of the leaders (The Imam (a.s.) that are difficult to understand for others are soft an easy for them to understand. They feel comfortable with what is frightening to those who reject (truth) and is disregarded by the transgressors. They are the followers of the scholars. They only accompany the worldly people in obedience to Allah, the Most Holy, the Most High, and His friends. They maintain secrecy to be part of their religion for fear from their enemies. Thus, their souls are clung to the high position (of the realm of existence). Their scholars and their followers live quite and silently in the rule of the government of falsehood waiting for government of the truth. Allah will soon establish truth with His words and banish falsehood. Ha ha , how fortunate it is for them due to their patience in the matters of their religion in their peace time. How strong is the desire to see them in the time of the dominance of their government. Allah will soon bring us together with them in the gardens Eden along with those of their parents, children and spouse who had been of good deeds."

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Chapter 80

The Issue of Disappearance (of the twelfth Imam (a.s.) from Public Sight

H 888, Ch. 80, h 1

Muhammad ibn Yahya and al-Hassan ibn Muhammad both have narrated from Ja'far ibn Muhammad al-Kufi from al-Hassan ibn Muhammad al-Sayrafi from Salih ibn Khalid from Yaman al-Tammar who has said the following. "Once we were in the presence of abu ‘Abdallah (a.s.) and he said to us, "The in charge of this task (Leadership with Divine Authority) will disappear from public sight. At that time following one’s religion would like wiping the thorns of cactus plant with one’s bare. The Imam (a.s.) made certain hand gestures. Who among you is ready to hold in his hands a branch of cactus? He then remained quite for a little while and then said, "The in charge of this task (Leadership with Divine Authority) will disappear from public sight. A servant (of Allah) must maintain piety before Him and hold fast to His religion,"

H 889, Ch. 80, h 2

Ali ibn Muhammad has narrated from al-Hassan ibn ‘Isa ibn Muhammad ibn Ali ibn Ja'far from his father from his grandfather from Ali ibn Ja'far from his brother, Musa ibn Ja'far (a.s.) who has said the following.

"When the fifth descendant of the seventh (Imam) will disappear from the public sight at that time for the sake of Allah, for the sake of Allah protect your religion so no one can strip off of it. My son, it is necessary that the in charge of this task (Leadership with Divine Authority) must disappear from the public sight. Even those who believe in it would turn away from their belief. It will certainly be a trial from Allah, the Most Majestic, the Most gracious, to test His creature. Had your fathers and ancestors know any other religion more correct than this they would certainly have followed it." I then asked, "My master, who is the fifth from the descendants of the seven?" He said, "My son, you intelligence falls shorter to reach it and your understanding remain narrower to accommodate it but if you would live you will soon comprehend its being."

H 890, Ch. 80, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from Muhammad ibn al-Musawir from al-Mufaddal ibn ‘Umar who has said the following. "I heard

abu ‘Abdallah (a.s.) say as herein below. "Beware of publicity. By Allah, your Imam will disappear from the public sight for years of your time and you will be sifted until the only thing that could be said about his would be, "He is dead, killed, destroyed and no one would know in which of the valleys he may have travelled. The eyes of the faithful ones will weep for him and you will be turned upside down just the ships face the rough seas and choppy waters. No one will survive this except those from whom Allah has taken a covenant, written faith in his hear and has supported him with an spirit from His self. You will come to know of twelve similar flags and one would not be able find which is which." The narrator has said, "I then wept and then said, "Whatshall we do?" The Imam (a.s.) then looked to the sun (light) on the deck and said, ‘O abu ‘Abdallah, our case, (Leadership with Divine Authority) is more clear than the sun (light) on the deck."

H 891, Ch. 80, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn al-Husayn from ibn Abi Najran from Fadalah ibn Ayyub from Sadir al-Sayrafi who has said that he heard abu ‘Abdallah (a.s.) say the following. "In the (case) of the person in charge of this task (Leadership with Divine Authority, the twelfth Imam (a.s.)) there is a similarity to Yusuf (Joseph) (a.s.)." I then said, "Are you, O Imam, speaking of his life time or his disappearance." The narrator has said that the Imam (a.s.) then said, " What then is it that certain swine-like people of this nation refuse to acknowledge? The brothers of Yusuf were grand children of the prophets. They did business with Yusus, conducted traded with him and spoke to him. They were his brothers and he was their brother but they could not recognize him until he said, I am Yusu and this is my brother." Why should then (certain people of) this condemned nation refuse to accept if Allah, the Most Majestic, the Most Gracious, in a certain time would do to the possessor of His authority what He did to Yusuf? Yusuf was the in charge of Egypt and there was a distance of twenty eight days of journey between him and his father. If he wanted to inform him (his father) he could have done so. Jacob and his sons journeyed after they heard the good new for nine days from their Bedouin home to Egypt. Why then this nation would refuse to accept if Allah, the Most Majestic, the Most Gracious, would do to the person who possess His authority what He did to Yusuf? That he would walk in their market place and step on their furnishings until Allah will grant him permission to reappear in public as He did to Yusuf as they said, "Are you really Yusuf?" He said, "Yes, Yusuf I am ."

H 892, Ch. 80, h 5

Ali ibn Ibrahim has narrated from al-Hassan ibn Musa al-Khashshab from ‘Abdallah ibn Musa from ‘Abdallah ibn Bukayr from Zurarah who has said the following. "The young boy will disappear from the public sight before his rise (with divine power)" The narrator has said, "I then asked, "Why (would that has to take place)?" The Imam (a.s.) said, "He will be afraid." He pointed out with his hand to his midsection. Then he said, "O zurara, "He is the one whose reappearance is expected. He is the one whose coming to this world through birth will be doubted. Certain people will say, "his father died without leaving any son behind."

Certain others will say, "Just before the dead of his father his mother conceived him." Still others will say, "He was born two years before the death of his father." He is the one whose reappearance is expected. The fact is that Allah, the Most Majestic, the Most gracious, loves to try and test the Shi‘a (his followers). It in such a condition that people of falsehood will raise doubts, O Zurara)."

The narrator has said, "I then said, May Allah take my soul in service for your cause, if will be alive at the time of his rise with divine power what should I do?" The Imam (a.s.) said, "O Zurara, if you will live up to such time then say the following prayer. "O Lord make me know You for if you would not make me know You I will not know Your prophet. O Lord, make me know Your Messenger, for if You would not make me know your Messenger I will not know the one who possesses Your authority over the creatures. O Lord make me know the one who possesses Your authority over the creatures for if You will not make me know him I will stray away from my religion." Then he said, "O Zurara, it is necessary that a young boy must be murdered in the city of Madina." I then said, "May Allah take my soul in service for your cause, would he not be killed in the hands of the army of al-Sufyani?" He said, "No, but the army of the tribe of so and so will kill him. They will come to inter Madina, thus, they take hold of the young boy and kill him. When they will murder him in transgression, animosity and injustice they will not then be given respite. At such time good news will be expected, if Allah would so will."

H 893, Ch. 80, h 6

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ishaq ibn Muhammad from Yahya ibn al-Muthanna from ‘Abdallah ibn Bukayr from ‘Ubayd ibn Zurara who has said the following. "I heard abu ‘Abdallah (a.s.) say as herein below. "People will miss their Imam (a.s.). He will attain Hajj and see them but they will not see him."

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Ali ibn Muhammad has narrated from ‘Abdallah ibn Muhammad ibn Khalid who has said that Mundhir ibn Muhammad ibn Qabus narrated to us from Mansur ibn al-Sindi from abu Dawud al-Mustariq from Tha‘laba ibn Maymun from Malik al-Juhanni from al-Harith ibn al-Mughirah from al-Asbagh ibn Nubata who has said the following.

"Once I went to see Amir al-Mu’minin (a.s.) and found him thinking and he drawing lines on the ground. I then said, "O Amir al-Mu’minin (a.s.) I can see you thinking and drawing lines on the ground. Have you become interested in it (worldly things) ?" He said, no, by Allah, I have not become interested in it and the whole world not even for a day but I thought about a baby from my descendants, the eleventh generation. He will be al-Mahdi who will fill the earth with justice and fairness after its being filled with suffering and injustice. He will disappear from the public sight and in confusing conditions. Certain people will deviate and

others find the path of guidance." I then asked, "O Amir al-Mu'minin (a.s.), how long will be the duration of confusion and the disappearance?" He said, "Six days or six months or six years." I then said, "Will this really come to pass?" He said, "Yes, just his creation will be necessary (so also will be his disappearance). However, O Asbagh, this is not your concern. Those people will of the best in this nation with the best virtuous ones of this family (Ahl al-Bayt)." I then said, "What then will happen afterwards?" He said, "Allah will do whatever He will so decide. He possesses, *Bada's*, (seemingly change of plan) wills, goals and ends."

H 895, Ch. 80, h 8

Ali ibn Ibrahim has narrated from his father from Hannan ibn Sadir from Ma'ruf ibn Kharrabudh from abu Ja'far (a.s.) who has said the following. "We are only like the stars in the heavens. Whenever one star disappears (from sight) another one comes in view until you will point out with your fingers and make a gesture with your necks. Allah will cause your star to disappear from your sight. The descendants of 'Abd al-Muttalib will all look similar as such that one would not know which is which. When your star will reappear then you must give thanks to Allah."

H 896, Ch. 80, h 9

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from al-Hassan ibn Mu'awiya from 'Abdallah ibn Jabala from 'Abdallah ibn Bukayr from Zurara who has said the following. "I heard abu 'Abdallah (a.s.) say as herein below. "The person who will rise to Divine power on earth will disappear from the public sight before he will do so." I then asked, "Why, will happen so?" He said, "He will be afraid." He then pointed to his midsection meaning thereby being murderd."

H 897, Ch. 80, h 10

Ali ibn Ibrahim has narrated from from his father from ibn abu "Umayr from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following. "I heard abu 'Abdallah (a. s.) say, "I the person in charge of this task (Leadership with Divine Authority) will disappear from public sight you must not reject it."

H 898, Ch. 80, h 11

Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ja'far ibn Muhammad from al-Hassan ibn Mu'awiya from 'Abdallah ibn Jabala from Ibrahim ibn Khalaf ibn 'Abbad al-Anmati from Mufaddal ibn 'Umar who has said the following. "Once I was in the presence of abu 'Abdallah (a.s.) and there other people also were present so I thought the Imam (a.s.) meant people other thanme when he said, "By Allah, the in chrage of this task (Leadership with Divine Authority) will disappear from your sight and this (case)

will become so obscure that people will say, "He is dead, destroyed or no one knows in which valley has he traveled. You will be shaken just as the ship is shaken in the rough seas and choppy water. No one will remain safe except those in whose hear He has written faith and has supported with an spirit from Him. You will raise twelve identical flags so much so that one would not know which is which." The narrator has said, "I then wept." The Imam (a.s.) asked, "what has caused you to weep, O abu ‘Abdallah ?" I then said, "May Allah take my soul in service for your cause, "How can I stop weeping when you say, "Twelve identical flags. . . " The narrator has said that the place of gathering sun light had come in through a whole. The Imam (a.s.) said, "Is this (sun light on the spot) clear?" I said, "Yes, it is clear." The Imam (a.s.) said, " our case is clear even more than this."

H 899, Ch. 80, h 12

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn ’Isma‘il al-Anbari from Yahya ibn al- Muthanna from ‘Abdallah ibn Bukayr from ‘Ubayd ibn Zurara from abu ‘Abdallah (a.s.) who has said the following. "*Al-Qa’im* (the one who rise with Divine Authority) will disappear from the public sight twice. In one of them he will attain Hajj. He will see the people but they will not see him."

H 900, Ch. 80, h 13

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya and others from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father, all three of them from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Sabi’Isma‘il from a reliable one of the companions of Amir al-Mu’minin (a.s.) who has said the following. "Amir al-Mu’minin (a.s.) once spoke the words herein below from the pulpit in Kufa and I memorized them. "O Lord it is certain that You must have a person with Your Authority on Yaour earth. Such persons would come one after the other whith Your authority over the creatures who would guide people in your religion and teach them your knowledge so that your friends would not scatter. They can be in the public sight but disobeyed or out of public sight whose reappearance would be expected. Even though their persons will be hidden form the people in peace time but their knowledge that has spread before will not be hidden from the people. Their discipline will firmly be established in the hearts of people and they will act up on them."

In another part of this sermon he has (a.s.) said, "Who would it be to have such discipline?" For this reason knowledge becomes obscure when it does not find any one to bear, protect and narrate it to others just as they have heard it from the scholars and speak truthfully from them in it. O Lord, I know that all the knowledge will not become obscure and all of its sources will not banish. You will not leave your earth without a person with Your authority over Your. He may either live in public sight but is not obeyed and followed or is afraid and hidden from public sight so that Your authority is not invalidated and Your friends are not mislead after

You have granted them guidance. In fact, where are they and how many are they? They are very few in number but of very great honor and respect before Allah."

H 901, Ch. 80, h 14

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Musa ibn al-Qasim ibn Mu‘awiya al-Bajali from Ali ibn Ja'far from his brother, Musa ibn Ja'far (a.s.) who has said the following about the words of Allah, the Most Majestic, the Most gracious. "Say, "Have you not thought that if your water was to dry up, who would bring you water from the spring?" (67:30).The Imam (a.s.) said, "When your Imam would disappear from your sight then who will bring for you a new Imam?"

H 902, Ch. 80, h 15

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following. "When you would hear about the disappearance of your companion (Leader with Divine Authority) from public sight do not reject it."

H 903, Ch. 80, h 16

A number of our people has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "It is necessary for the person in charge of this task (Leadership with Divine Authority) to disappear from the public sight and in his disappearance form public sight he must remain away from public. How good is *Tayba*, the city of Madina, for dwelling and living with thirty people is not frightening isolation."

H 904, Ch. 80, h 17

through the same chain of narrators it is narrated from al-Washsha’ from Ali ibn al-Hassan from Aban ibn Taghlib who has said the following. "How would it be with you when an lagre scale attack would take place between the two mosques. Thereafter, knowledge will become obscure as the snake goes in to its hiding place. The Shi‘a (Muslims) will hold differences and one group will call the group liars and one group will spit onto the faces of the aother." I then said, "May Allah take my soul in service for your cause, there will be nothing good in such conditions." The Imam (a.s.) said, "All goodness will be there." He said it three times.

H 905, Ch. 80, h 18

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from his father, Muhammad ibn ‘Isa from ibn Bukayr from Zurara who has said the following. " Al-

Qa’im (the one who will rise with Divine Authority) will disappear before he will rise with divine power. He will suffer fear. The Imam (a.s.) pointed to his midsection, meaning thereby being murdered."

H 906, Ch. 80, h 19

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from Ishaq ibn ‘Ammar who has said the following. "Abu ‘Abdallah (a.s.) has said, Al-Qa’im ((the one who will rise with Divine Authority) will have two disappearances. One of them will be for a short time and the other for a longer time. No one would know his place during the shorter disappearance except the special persons from his Shi‘a. During his longer disappearance no one will see him except very special persons from his friends."

H 907, Ch. 80, h 20

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from al-Hassan ibn Ali al-Kufi from Ali ibn Hass’an from his paternal uncle, ‘Abd al-Rahman ibn Kathir from Mufaddal ibn ‘Umar who has said the following. "I heard abu ‘Abdallah (a.s.) say, "The in charge of this task (Leadership with Divine Authority) will disappear from the public sight twice. From one them he will return to his family but in the other one it will be said that he is dead or no one knows in which of the valleys has he traveled." I then asked, "What shall we do in such conditions?" The Imam (a.s.) said, "If any one would claim to have such authority you then should ask him about several things in which he must answer like him (Leader with Divine Authority)."

H 908, Ch. 80, h 21

Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from Ja'far ibn al-Qasim from Muhammad ibn al-Walid al-Khazzaz from al-Walid ibn ‘Uqba from al-Harith ibn Ziyad from Shu‘ayb from abu Hamza who has said the following. " Once I went to see abu ‘Abdallah (a. s.) and said to him, "Are you the in charge of this task ((to rise with divine power)?" he said, "No, I am not he." I then asked, "Is he your son?" He said, "No, my son will be he either." I then asked, "Will the son of your son be he?" He said, "No, my grandson will not be he." I then asked will your great grandson be he?" The Imam (a.s.) said, "No, my great grandson will not be he also." I the asked, "Who then be he?" The Imam (a.s.) said, "He will be the one who will fill the earth with justice after its being filled with injustice and cruelty. (He will come) at a time when the Imams will be absent just as the Messenger of Allah was raised (to preach) when for a long time there had come no messengers."

H 909, Ch. 80, h 22

Ali ibn Muhammad has narrated from from Ja'far ibn Muhammad from Musa ibn Ja'far al-

Baghdadi from Wahab ibn Shadhan from al-Hassan ibn abu al-Rabi‘ from Muhammad ibn Ishaq from ’Umm Hani who has said the following. "I asked abu Ja'far Muhammad ibn Ali (a. s.) about the meaning of the words of Allah. "I do not (need to) swear by the orbiting (81:15) stars which are visible during the night (81:16) and sit during the day,. . ". (81:17)" She has said that then he said, "It refers to the Imam who will disappear in the year two hundred sixty then he will rise like a shooting star that shines during the dark night. If you would attain such time it will brighten your eyes with happiness."

H 910, Ch. 80, h 23

A number of our people has narrated from Sa‘d ibn ‘Abdallah from Ahmad ibn al-Hassan from ‘Umar ibn Yazid from al-Hassan ibn al-Rabi ‘ al-Hamdani who has said that Muhammad ibn Istaq narrated to us from ’Usayd ibn Tha‘laba from ’Umm Hani who has said the following. "Once I met abu Ja'far Muhammad ibn Ali (a.s.) and asked him about he meaning of "I do not (need to) swear by the orbiting (81:15) stars which are visible during the night (81:16) and sit during the day,. . ". (81:17)" The Imam (a.s.) said, "Al-Khunnas, refers to the imam who will disappear in his time when the knowledge about him will be cut off from people in the year two hundred sixty. Then he will reappear like a shooting star in the dark night. If you will attain such time it will light up your eyes with delight."

H 911, Ch. 80, h 24

Ali ibn Muhammad has narrated from certain ones of our people from Ayyub ibn Nuh from abu a1-Hassan, the third, (a.s.) who has said the following. "When your knowledge that is with you will banish then expect glad news to emerge beneath your feet."

H 912, Ch. 80, h 25

A number of our people has narrated from Sa‘d ibn ‘Abdallah from Ayyub ibn Nuh who has said the following. "I said to abu al-Hassan al-Rida (a.s.), ’Isma‘il hope that you will become the inchrge of this task (Leadership with Divine Authority). Allah will drive it to your control with the sword now that the pledge of allegiance is offered to you and currency coins are printed in your name." The Imam (a.s.) said, "There has been no one from us with whom letters had been exchanged, being pointed out with the gesture of fingers, questions asked and properties delivered to him but that he was murdered or died in his bed. (It will be as such) until Allah will raise for this task (Leadership with Divine Authority) a young boy from us whose birth place and upbringing would be unknown (to people) but not his ancestors."

H 913, Ch. 80, h 26

Al-Husayn ibn Muhammad and others have narrated from Ja'far ibn Muhammad from Ali ibn al-‘Abbass ibn ‘Amir from Musa ibn Hilal al-Kindi from ‘Abdallah ibn ‘Ata’, fron abu Ja'far

(a.s.) the following. "I said to him, ‘Your Shi‘a (followers) in Iraq are many. By Allah, there is no one like you in your family. Why do you not rise (for leadership)?" The narrator has said that he said, "O ‘Abdallah ibn ‘Ata’, you have began to open your ears to silliness. Yes, by Allah, I am not your companion (the one who will rise with Divine Authority)." The narrator has said that I said to him, "Who then is our companion (the one who will rise with Divine Authority)?" The Imam (a.s.) then said, "Find out whose time and place of birth is unknown to people, such person will be your companion (the one who will rise with Divine Authority). There is no one among us towards whom people point out their fingers so much and tongues will mention him so much, but that has died in frustration or due sorrow for being neglected."

H 914, Ch. 80, h 27

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abdallah (a.s.) who has said the following. "Al-Qa’im (the one who will rise with Divine Authority) will rise and he will not be obliged to any one under any covenant, agreement or oath of allegiance."

H 915, Ch. 80, h 28

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn Ali al-‘Attar from Ja'far ibn Muhammad from Mansur from the person he mentioned the following from abu ‘Abdallah (a.s.) "I askked him, "If I passthe day and night and do not find Imam to follow then what should I do?" The Imam (a.s.) said, "love those whom you love and hate those whom you hate until Allah, the Most Majestic, the Most gracious, will grant him permission to reappear."

H 916, Ch. 80, h 29

Al-Husayn ibn Ahmad has narrated from from Ahmad ibn Hilal who has said that ‘Uthman ibn ‘Isa narrated to us from Khalid ibn Najih from Zurara ibn A‘yan that abu ‘Abdallah (a.s.) has said the following. "It will be necessary for the young boy to diappear from the public sight." I then asked, "Why it will be necessary?" He said, "Because he will have fear- he then pointed towards his midsection. He will be the one whose reappearance will be intensely expected. It will be he in whose being born people will have doubts. Certain people will say, "His mother has just conceived him." Others will say, "His father died but left no surviving son." Certain others will say, "He was born two years before the death of his father." Zurara has said, "I said to him, ‘What do you command me if will attain that time?" The Imam (a.s.) said, "Pray to Allah in the following words. "O Lord, make me know You for if you would not make me know You I will not know You. O Lord, make me know Your prophet, for if You would not make me know your Messenger I will never know him. O Lord, make me know the one who possesses Your authority over the creatures for if You will not make me know him I will stray away from my religion." Ahmad ibn Hilal has said, "I had heard this

hadith fifty six years ago."

H 917, Ch. 80, h 30

Abu Ali al-Ash‘ari has narrated from Muhammad ibn Hassa’n from Muhammad ibn Ali from ‘Abdallah ibn al-Qasim from al-Mufaddal ibn ‘Umar from abu ‘Abdallah (a.s.) who has said the following about the words of Allah. "When the trumpet is sounded," (74:8) From us there will be a triumphant Imam. behind the cover. When will want to grant him permission to (rise with Divine Authority and power He will place a dot in his heart. He will then reappear in public sight and will rise (with divine power) by the command Allah, the Most Holy, the Most High."

H 918, Ch. 80, h 31

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ahmad ibn al-Husayn from Muhammad ibn ‘Abdallah from Muhammad ibn al-Faraj who has said the following. "Abu Ja'far (a.s.) wrote to me, ‘when Allah, the Most Holy, the Most High, is angry with His creatures He keeps us away from their neighborhood."

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Chapter 81

The Criterion to Discern the Truthful and False Claims of Entitlement to Imamat (Leadership with Divine Authority)

H 919, Ch. 81, h 1

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn Mahbub from Salam ibn ‘Abdallah and Muhammad ibn al-Hassan and Ali ibn Muhammad from Sahl ibn Ziyad and abu Ali al-Ash‘ari from Muhammad ibn Hassa’n. All of them have narrated from Muhammad ibn Ali from Ali ibn Asbat from Salam ibn ‘Abdallah al-Hashimi. Muhammad ibn Ali said, "I heard him (Salam) narrate that abu ‘Abdallah (a.s.) said the following.

"Once Talha and al-Zubayr sent a man called Khidash from the tribe of ‘Abd a1-Qays, to Amir al-Mu’minin (a.s.). Before he would leave they spoke to him as herein below. "We are sending you to a man who and whose family are known to us since a long time as magicians and soothsayers. You are more trusted to us, than those in our presence, not to listen to any of such thing from him. You must debate him in our support until you will learn the well-known matter. Bear in mind that his claim is the greatest that people can have and it should not discourage you. Of the ways of his deceiving people are his offering food, drinks, honey, oil and to speak with one privately. Therefore, do not eat any food that he might offer, or drink anything. Do not touch any of the honey or oil that he might present to you and do not sit with him alone. Beware of all such things that might come. Go to him with the blessings of Allah. When you see him read *’Aya al-Sakhra*, verse 45 of chapter 7 and ask Allah to protect you against his plots and the plots of Satan. When you will sit near him do not make eye contacts and do not become friendly with him. Thereafter say to him, "Two of your brethren in religion, the two sons of you uncle as relatives urge you not to cut off (good) relations. They say to you, "Do you not know that we left people just for you and opposed our tribes people for your sake soon after Allah, the Most Majestic, the Most gracious, took Muhammad (s,a) from this world? Now that you have achieved a little status you have disregarded our honor and destroyed our hopes. Despite this, you have already experienced our ability to stay away from you and find a vast land before you. Those who would isolate you from our relations and us were of much less advantage to you and weaker than us to defend you. Now the dawn has made very clear to those who have eyes. It has come to our notice that you disrespect us and pray against us. What causes you to do so? We had seen you to be the bravest of the strong man of the Arabs. Has your condemning us become part of your religion? You know well that it breaks you away from us."

When Khidash came to Amir al-Mu’minin (a.s.) he did exactly what they had told him to do.

When Ali (a.s.) looked at him, as he spoke under his breath, the Imam (a.s.) laughed and said, "O brother, from ‘Abd Qays, pointing to him to sit closer to his place." Khidash, then responded, "There is enough room around. I am here only to deliver a message to you." The Imam (a.s.) said, "First you must eat, drink change your cloths and use fragrance then deliver your message. O Qanbar, provide him accommodation." He said, "I do not need any of the things you mentioned" The Imam (a.s.) then said, "I want to speak to you privately." The man said, "All secrets are public to me." The Imam (a.s.) said, "I urge you, on oath by Allah, Who is closer to you than yourself, Who is between you and your heart, Who knows the stealth looks of the eyes and what the hearts hide, (to tell the truth). Had al-Zubayr spoken to you of all that I just offered and said to you?" He replied, "By the Lord, yes, he did so." The Imam (a.s.) then said, "I urge you, on oath by Allah, did he teach you certain words that you were saying when you came to me?" He replied, "By the Lord, yes, he did so." Imam Ali (a.s.) said, "It was *’Aya al-Sakhra*, (7:45)." He said, "Yes, that was it." The Imam (a.s.) said, "Read it." He read it and Ali would repeat along with him, make him read again and correct his mistakes until he read it seventy times. The man asked, "What is the reason for Amir al-Mu’minin’s (a.s.) ordering me to repeat them seventy times?" The Imam (a.s.) then asked him, "Do you feel you heart is comforted?" He said, "Yes, by the One in Whose hand is my soul, it is." The Imam (a.s.) then asked, "Say what they told you to say." He then informed him of their message.

The Imam (a.s.) said, "Say to them, "What you have spoken is sufficient evidence against you, however, Allah does not guide the unjust people. You think that you are my brothers in religion and the sons of my uncles in family relations. I do not deny the family relation even though it must be disregarded except what Islam requires to be continued. Also it is your statement that you are my brothers in religion. If it is true and you really mean it then you must know that you have already distanced yourselves from the book of Allah, the Most Majestic, the Most gracious, and have disobeyed Him practically in the affairs of your brother in religion. Otherwise, you have just lied and have created false statements to claim that you are my brothers in religion.

You have also said that you did not join other people (against me) soon after the Allah took Muhammad (s.a) out of this world. If what you did was the for sake of the truth then you must know that you have just destroyed that truth in your leaving me lately in disregard as your brother in religion. If you did not join the others for the sake of falsehood you will be held responsible for such (sinful) matters that you have created. Besides, the way you have mentioned your not joining others after the death of Muhammad (s.a.) shows that you did so only for the sake of worldly gains and greed. As you thought and these are your own words, *you have destroyed our hopes.* I offer many thanks to Allah that you have not blamed me in the matters of my religion.

On the other hand, what has distanced me from you is what has distanced you from the truth and causing you to discard your oath of allegiance (with me) from your necks just as a recalcitrant beast would discard its harness.

He is Allah, my Lord. I do not consider anything to be like Him. Do not say, "He is less advantageous and weaker to defend" for you may deserve to be called polytheists along with hypocrisy. You have also said that I am the bravest of the strong Arab men and that you run away from my condemnation of you and my prayers against you. You must consider that every event requires a certain action. When the spears would cress cross, the mane of horses flutter and your lunges swell inside you at such time Allah suffices me with a calm and perfect heart. You have said that you dislike my praying to Allah against you. You should not be disturb because of the prayers of a *magician* man who belongs to a magician people that you think they are. O Lord, do away with al-Zubayr in the worst way of getting killed and make him bleed to death in mis-guidance. (O Lord,) make Talha know he is humiliated and store for them even worse than this in the next life, if they have done injustice to me, accused me falsely and have withheld their testimony (in my support), disobeyed You and Your Messenger in my affairs." The Imam (a.s.) then said, "Say Amen!" Khidash then said, "Amen!"

Khidash then said to himself, "I have never seen a bearded man with a more clear mistake than yours. A man who would carry a message in which one part would contradict the other part. Allah has placed nothing in it to hold it together. I, therefore, disdain both of them before Allah."

Ali (a.s.) asked him to go back and inform them of what he had said in response. He said, "No, by Allah will not go to them until you will ask Allah to return me back to you quickly and grant me the opportunity to please Him in the matters of your support. He did so and very soon he came back and afterwards was murdered when (supporting the Imam (a.s.) on the day of Jamal. May Allah grant him blessing.

H 920, Ch. 81, h 2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and abu Ali al-Ash‘ari from Muhammad ibn Hassa’n, all of them from Muhammad ibn Ali, Nasr ibn Muzahim from ‘Amr ibn Sa‘id from Jarrah ibn ‘Abdallah from Rafi‘ ibn Salama who has said the following. " On the day of al-Nahrawan I was in the presence of Ali ibn abu Talib (a. s.). As we were sitting with the Imam (a.s.) a horse man approached and said, "al-salamu ‘Alayka ya Ali (peace be with you O Ali)." Ali (a.s.) said, "’Alayka al-salam (with you also be peace). May your mother weep over your dead body, why did you not addressed me as the Leader with Divine Authority?" He said, "Yes, I like to inform you about it. I was present in al-Siffin when the truth was on your side. However, when approved the arbitrator to settle the warring parties I disregarded you and I called a polytheist. Ever since I do not know where should I turn to pledge allegiance to the Leadership with Divine Authority. If I can find a way to know whether you are on the right side or on wrong side it will be better for me than the world and all that is therein." Ali (a.s.) said to him, "May your mother weep on your dead

body. Come and stand up near me I will show the signs of the right and the signs of the wrong side. As the man stood near him, a horse man approached running until he came to Ali (a.s.) and said, "O Amir al-Mu'minin (a.s.), I have the glad news of victory. May Allah make it brightness to your eyes (out of joy). It is certain, by Allah, that all men of the enemy are killed." Ali (a.s.) asked him, "Did it happen before or after their crossing the river?" He said, "Before or after crossing." Ali (a.s.) said, "You have lied. I swear by the One Who makes the seed to germinate and causes the fetuses to develop, that they (enemy) will never cross the river until they are all killed." The man has said that it added to my understanding." Another horse man came running and said just as what the one before had said and Amir al-Mu'minin (a.s.) refused to accept his words as those of the one before. The man who had doubts about Ali (a.s.) has said that he wanted to attack Ali (a.s.) with his sword and chop his head with the sword. Two other men came running on horses soaked in sweet. They said, "May Allah brighten your eyes with the joy of victory O Amir al-Mu'minin (a.s.). We have the glad news of victory for you. It is certain, by Allah, thatall of the people are killed." Ali (a.s.) then asked, "Did it happen before or after their crossing the river?" They said, "It happened before their crossing the river. When they tried to cross it and water reached up to the mane of their horses they turned back and there they all were killed." Amir al-Mu'minin (a.s.) said, "You have spoken the truth." The man then climbed down his horse and held Amir al-Mu'minin's (a.s.) hand and feet and kissed them." Ali (a.s.) said, "This is the sign (my being on the right side for you) for you."

H 921, Ch. 81, h 3

Ali ibn Muhammad has narrated from abu Ali Muhammad ibn 'Isma'il ibn Musa ibn Ja'far from Ahmad ibn al-Qasim al-'Ijli from Ahmad ibn Yahya, also known as Kurd from Muhammad ibn Khudahi from 'Abdallah ibn Ayyub from 'Abdallah ibn Hashim from 'Abd al-Karim ibn 'Amr al-Khath'ami from Hababa al-Walibiyyah who has said the following. "I saw Amir al-Mu'minin (a.s.) in the (market) place of the elite forces with a two pronged whip in his had. With it he would scare the sellers of inedible fish such as eel, moray and angler etc., and say, "O sellers of metamorphosed Israelites and the army of the descendants of Marwan, do not sale (inedible fishes)." At this time Frat ibn Ahnaf camme to him and said, "O Amir al-Mu'minin (a.s.), 'What is the army of the descendants of Marwan?" She has said that Ali (a.s.) said to him, "They groups of people who shaved their beards and crinkle their mustache and then they were metamorphosed." I had not heard any one speak better than him, I followed him without missing his traces until he sat down at an open space of the Mosque (of kufa). I then asked him, "O Amir al-Mu'minin (a.s.), what are the signs of Imamat (Leadership with Divine Authority) may Allah grant you blessings? " She has said that he said, "Bring to me that pebble." He pointed with his hand. I then got the pebble for him and he set for me his seal on it. He then said to me, 'O Hababa, if any one would claim to be the Imam (Leader with Divine Authority) and can set his seal as you just saw then acknowledge that he is the Imam that must be obeyed. The Imam does not miss what he would want." She has said, "I then left him until Amir al-Mu'minin (a.s.) was taken out of this world. Thereafter I went o al-Hassan (a.s.) who was sitting in the place of Amir al-Mu'minin (a.s.) and people

around would ask him questions. He said to me, "O Hababa al-Walibyya." I said, "Yes, my master." He then said, "Give to me what is with you." I then gave it to him. He set on it (his seal) just as Amir al-Mu'minin (a.s.) had done. She has said, "Afterwards I went to al-Husayn (a.s.). He was in Mosque of the Messenger of Allah. He welcomed warmly and then said to me, "There is no doubt that in the proof (to support the true Imam) there is already enough proof for what you want. Do you want the proof to know the Imam?" I said, "Yes, my master." He then said, "Bring to me what have with you." I gave him the pebble and he printed (his seal) on it. She has said that afterwards I went o Ali ibn al-Husayn (a.s.) but at that time I had become very old and my hands were shaky. I could count one hundred thirteen year of my lifetime. I found him in Ruku' (kneeling in prayer) and Sujda (prostration) or busy in some form of worship. I became despaired about the proof (of Leadership with Divine Authority). He pointed out with his forefinger and my youth came back. She has said that she asked, "My mater, how much of the world is passed and how much is left?" He said, " Of how much is passed yes (I can tell) but not of how much is to come." She has that he then said to me, "give to me what is with you." I then gave him the pebble and he printed on it (his seal) for me. Thereafter I went ot abu Ja'far (a.s.) and he printed on it (his seal) for me. Then I went ot abu 'Abdallah (a.s.). He printed on it (his seal) for me. Then I went to abu al-Hassan Musa (a.s.) and he printed (his seal) for me. Then I went to al-Rida and printed for me." According to abu Muhammad Hababa lived thereafter an other nine moths."

H 922, Ch. 81, h 4

Muhammad ibn abu 'Abdallah and Ali ibn Muhammad have narrated from Ishaq ibn Muhammad al-Nakha'Isma'il from abu Hashim Dawud ibn al-Qasim al- Ja'fari who has said the following. "Once I was in thepresence of abu Muhammad (a.s.) that permission was requested for a man from Yemen to see the Imam (a.s.). A chubby, tall and heavy man then came in and greeted the Imam with the greeting for *Wilaya*, the Leader with Divine Authority and received the acceptance response. The Imam (a.s.) asked him to have a sit and he sat just next to me. I then said to myself, "I wish not to have been so close to him." Abu Muhammad (a.s.) then said, "This is of the children of the Arab lady for whom my ancestors had been printing their seals on a pebble for her and the print would take place. He has brought it with him and wants me to print my seal on it also. He then asked the man to give it to him. The man took out a pebble and on one side of there was a smooth space. Abu Muhammad (a.s.) then took it, brought his seal out, printed on it and the print took place. Even now it is as if I see the print of his (al-Hassan ibn Ali's) seal on the pebble it. I then said to the man from Yemen, "Had you ever seen him (abu Muhammad (a.s.) before?" He said, "No, by Allah, I had always was anxious to see him until at this time a young man came to me whom I had not seen before and said, 'Stand up and come in and I came in." The man from Yemen then left saying, "May Allah's grace and blessings be with you people of *Ahl al-Bayt* whose each generation is just the other generation. I testify before Allah that it is obligatory to preserve your rights just as it was the case with Amir al-Mu'minin Ali (a.s.) and the Imams after him, may Allah grant all of them blessings." He then left and thereafter I never saw him. Ibn Ishaq has said that abu Hashim al-Ja'fari has said, "I asked him his name. He said, "My name is

Mahja‘ ibn al-Salt ibn ‘Aqaba ibn Sam‘an ibn Ghanim ibn ’Umm Ghanim. She was the Arab lady from Yemen that had the pebble on which Amir al-Mu’minin (a.s.) had printed his seal and also his descendants up to the time of abu al-Hassan (a.s.)."

H 923, Ch. 81, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri’ab from abu ‘Ubayda and Zurara from abu Ja'far (a.s.) who has said the following. "When al-Husayn (a.s.) was martyred, Muhammad ibn al-Hanafiya asked Ali ibn al-Husayn (a.s.) for a private meeting. In the meeting he said, "O son of my brother, you know that the Messenger of Allah (s.a) delivered the task of *al-Wasiyya*, (the executor-ship of the will) and *al-Imamat*, (Leadership with Divine Authority) thereafter it was delivered to al-Hassan (a.s.) and then to al-Husayn (a.s.). Your father, may Allah be pleased with him has been murdered, may Allah grant blessing up on his soul, and he did make any will. I am your uncle and equal in status to your father and I am a son of Ali (a.s.). Because of being older in age I am more deserving of the the position of Imamat considering that you are younger than me. Therefore, you should not dispute with me about *al-Wasiyya*, the will and *Imamat*, leadership and should argue with me about it." Ali ibn al-Husayn (a.s.) said, "O uncle, be pious before Allah and do not claim in what you have no right. I advise not to be of the ignorant people. In fact, my father (a.s.), O my uncle, appointed me as the executor of his will before his leaving for Iraq. He made such covenant with me just an hour before his becoming a martyr. This is the Armament of the Messenger of Allah with me. You then should not dislocate them. I am afraid for you of a shorter life and quandary of conditions. Allah, the Most Majestic, the Most gracious, has placed *al-Wasiyya*, and *Imamat* in the descendants of al-Husayn (a.s.). If you would like to know it we can go near the Blackstone and fro judgment and ask it about the issue." Abu Ja'far (a.s.) has said that the issue came up between them in Makka and they went near the Blackstone. Ali ibn al-Husayn (a.s.) said to Muhammad al-Hanafiya, "You begin first and pray to Allah, the Most Majestic, the Most gracious, and ask Him to make the Blackstone speak to you and then ask your question." Muhammad then pleaded in his prayer and asked Allah and then ask the Blackstone about the disputed issue but there was no answer. Ali ibn al-Husayn (a.s.) said, "O uncle, had you been the Executor of the will and the Imam it would have answered your question. Muhammad then said, "Now you pray to Allah, O son of my brother and ask your question. Alin ibn al-Husayn (a.s.) prayed to Allah for what he wanted then addressing the Blackstone said, "I ask you for the sake of the One Who placed the covenant of the prophets in you, as well as the covenant of the executors of the will and the covenant of all the peole. You must tell us who the *Wasiyy* and *Imam* after al-Husayn (a.s.)?" The narrator has said that the Blackstone began to shake so much that it almost camme out of its place. Allah, the Most Majestic, the Most gracious, then made it to speak in clear Arabic language and said, "O Lord, *al-Wasiyya* and *Imamat* after al-Husayn (a.s.) ibn Ali is for Ali ibn al-Husayn ibn Ali aibn abu Talib and ibn Fatima (a.s.) daughter of the the Messenger of Allah." The narrator has said that Muhammad Ali (a.s.) returned back and he acknowledged Ali ibn al-Husayn (a.s.) to be his *Wali* (Leadership with Divine Authority)."

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara from abu Ja'far (a.s.) the same *hadith.*

H 924, Ch. 81, h 6

Al-Husayn ibn Muhammad has narrated from al-Mu‘alla ibn Muhammad from Muhammad ibn Ali who has said that Sama‘a ibn Mihran narrated to me that al-Kalbi al-Nassaba narrated to him the following. " I went to Madina and I had no knowledge of this matter (Leadership with Divine Authority, *Imamat*). I went to the Mosque where I found a group of people of Quraysh. I asked them, "Can you give me information about the scholar of this family?" They said, "‘Abdallah ibn Hassan is the one." I went to his house and asked permission to see him. A man came out of the house that I thought was his slave. I said to him, "Ask your master to grant me permission to see him." He went inside and then came out saying come in." I entered the house and found an old man devoted to worship and hard work. I greeted him and then he asked, "Who are you?"I then said, "I am a Kalbi (from the tribe of Kalb) and a genealogist." He then asked, "What is it that you need?" I said, "I have come to ask certain questions." He then asked, "Have you visited my son Muhammad?" I said, "I have began with you." Then he said, "you may ask your questions." I then said, "Explain to me the case of a man who says to his wife, "You are divorced as many times as the number of stars in heavens." He said, "It becomes irrevokeable at the beginning of the month of *Jawza’* (the third moth of a particular calendar). The rest are sins and penalties for him." I said to myself, "This is one." Then I said, "What does the honorable Shaykh say about rubbing over the shoe for *Wuzu’* (a formal washing before prayer)?" He said, "A virtuous group would wipe over the shoe but we, *Ahl al-Bayt* do not wipe." I then said to myself, " This is the second." I then asked, "What do you say about consuming eel for food, is it edible or not edible?" He said, "It is lawful, but we, *Ahl al-Bayt* leave it alone." I then said to myself, "This is the third." Then I said, "What do you say about drinking *al-Nabidh*, a certain kind of wine?" He said, "It is lawful but we, *Ahl al-Bayt* do not drink it." I then left him saying to myself, "This group of people lie about this *Ahl al-Bayt* (family)."

I then entered the Mosque and I looked at the group of people of Quraysh (a particular tribe) and other people. I greeted them and said to them, " Who knows this *Ahl al-Bayt* (family)?" They said, "‘Abdallah ibn al-Hassan knows." I then said, "I just visited him and did not find anything with him." One person from the people raised his head and said, "Go to Ja'far ibn Muhammad (a.s.). He is the most knowledgeable one in this Ahl al-Bayt (family)." Certain individuals blamed that person for what he said. I then said, "People out of jealousy did not tell me about him when first I asked them." I then said, "What is the matter with you! He is the one I want." I then walked until I reached his house. I knocked the door and his slave came out and asked me, "Come in O brother from the tribe of Kalb." He, by Allah, amazed me. I went inside but I was shaken. Up on looking I found a gentleman on the prayer rug with no pillow or blankets. He began to talk after I saluted him, "Who are you?" I then said to myself, "Glory to Allah, "His slave at the door said to me, "O brother from the tribe of Kalb, come in and his master asks me, "Who are you?" I then said, "I am a Kalbi, a genealogist." He

then tapped his forehead and said, "The devious people lie about Allah and they go stray faraway and suffer a great loss. O brother from Kalb, Allah, the Most Majestic, the Most gracious, says, "To each of the tribes of ‘Ad, Tham7 d, the settlers around the well and many generations in between," (25:38) Can you tell their genealogical relations?" I said, "No, May Allah take my soul in service for your cause." Then he said, "Can you tell your own genealogical relations?" I said, "Yes, I so and so son of so and so and I went on and on." He said, "Hold it there. It is not the way you say. What is the matter with you! Do you know who so and so son of so and so is?" I said, "Yes, so and so son of so and so." He said, " so and so son of so and so was a Kurdish shepherd. So and so Kurdish shepherd was on the mountain of the people of so and so. He went to so and so the wife of so and so that lived on the mountain on which he grazed his sheep. He feed her something and overwhelmed her. She gave birth to so and so and so and so son of so and so. And so and so daughter of so and so and so and so. Then he said, "Do you know these names?" I said, "No, May Allah take my soul in service for your cause, if you would not mind allow us to disregard this." He then said, "It is because you said, then I said." I then said, "I will not repeat." He said, "Therefore, we will not repeat. Ask of what you have come for." I then said, "Explain to me the case of the man who has said to his wife, "You are divorced as many times as the number of the stars of the heavens." He said, "What is the matter with you! Have you not read the chapter, *Al-Talaq* (divorce)?" I said, "Yes, I have read it." He then said, "Read it." I then read, ". . .divorce them at a time after which they can start their waiting period. Let them keep an account of the number of the days in the waiting period. . . ."(65:1) He then said, "Do you find any of the stars of the heavens there?" I said, "No, I do not find." Then I asked, "A man has said to his wife, "Your are divorced three times." He said, "You must refer it to the book of Allah and the sunna of His Prophet (s.a)." Then he said, " Divorce is only valid in a menses free period of time in which no carnal relation may have taken place between the wife and husband and there must be two acceptable witnesses present." I then said to myself, "This is one." Then he said, "Ask." I then said, "What do you say about rubbing over the shoe for *Wuzu’*?" He smiled and said, "On the Day of Judgment when Allah will return everything to its thing and returned the skin to the sheep then you will see the rubbing people where their *Wuzu’* will go." I then said to myself, "This is the second." He then turned to me and said, "Ask." I then said, "Tell me about eel, is it lawful to consume it for food?" He said, "Allah, the Most Majestic, the Most gracious, caused certain group of Israelites to metamorphose. Whatever from them was taken by the ocean turned into eel, such as hagfish, moray and anglefish etc., and whatever from them was left on land they turned into swine, and wild cats and lizards etc.," I then said to myself, "This is the third." He then turned to me and said, "Ask." I said, "What do you say about al-Nabidh, (extracts from dates)?." He said, "It is lawful’. I said, "We mix with it al-‘Akr (residue) and other things and drink." He said, " Shu, shu, that is foul smelling wine." I then said, May Allah take my soul in service for your cause, what kind of Nabidh do you mean?" He then said, "Once the people of Madina complained to the Messenger of Allah about a change in their water and their feeling ill. He ordered them to make *Nabidh*. Thus, a man would ask his servant to throw a handful or so of dates in their water-sack. They would then drink from it and use for cleansing." I then said, "How many pieces of date would come in a handful?" He said, "As much as a handful could be." I then said, "One handful or two?" He said, " Perhaps

one or perhaps two handfuls." I then said, "How big would have been the sack?" He said, "Big enough for a forty to eighty or more." I then said, "Is it Artal (a certain measurement)?" He said, "Yes, Artal (about three hundred gram each) according to measurement of Iraq." Al-Kalbi has said that he (a.s.) left and I also came out and I would tap my one hand with the other and say to myself, "If there is anything he it is." Ever since al-Kalbi would follow the religion of Allah with the love of *Ahl al-Bayt* until he died."

H 927, Ch. 81, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from abu Yahya al-Wasiti fromt Hisham ibn Salim who has said the following. "We were in Madina after abu ‘Abdallah (a.s.) left this world. People had gathered around ‘Abdallah ibn Ja'far thinking that he was the in charge of this task (Leadership with Divine Authority) after his father. I and Sahib al-Taq went to see him while people were around him because of a hadith that they would narrate from abu ‘Abdallah (a.s.) that said, "The in charge of the task (Leadership with Divine Authority) will the eldest son if he would not suffer any defects. We went to see and ask him what we used to ask his father. We asked him about Zakat to find out on how much property it becomes due. He said, "It becomes as five on every two hundred." We askked, "What if it would one hundred?" He said, "It will be two and a half." We then said, "By Allah, al-Murji‘a sect does not say so." The narrator has said that he raised his hands to the sky and said, "By Allah, I do not know what the al-Murji‘a group says." The narrator has said that we then left his with a feeling of loss and did not know where to go. I and abu Ja'far al-Ahwal were together. We sat down on an street corner of the city of Madina weeping and confused and did not know where and to who should we go saying to each other, "Where would go now. Should we go al-Murji‘, al-Qadria, (belief in predestination), to al-Zaydiaya sect, al-Mu‘tazila or the al-Khawarij sect?" at this time I saw a gentleman who I did not know, gesture towards me with his hand. I became afraid and though he might be a spy of the spies of abu Ja'far al-Mansur. He had his spies in Madina to see who the Shi‘a would follow abu ‘Abdallah (a.s.) and then they would cut his neck off. I was afraid thinking that he might be one of them. I then said to al-Ahwal, "Get away from here because I am afraid for both of us. He only waants me and not you. Move away from mme not to get destroyed and become an instrument against yourself. He moved a little away and I followed the gentleman. I did so thinking that will not beable to set myself free form him. I continued following him. I had become certain of dying until we reached the door of abu al-Hassan (a.s.). He then left me there and went away. At that time the servant came out of the house and said, "Come inside, may Allah grant you blessings." I went in and found abu al-Hassan (a.s.) therein. He begun talking to me, "Not to al-Murji‘a, or al-Qadria, or al-Zaydiya nor to al-Mu‘tazila or al-Khariji group, but come to me, come to me." I then said, "May Allah take my soul in service for your cause, has your father left this world?" He said, "Yes, he has passed away. I then asked, " Did he die a natural death?" He said, "Yes, he did so." I then ask, "Who will be for us after him?" He said, "If Allah would will to guide you he will do so." I then said, "May Allah take my soul in service for your cause, ‘Abdallah thinks that he is the one after his father." He said, "‘Abdallah wants that Allah not be worshipped." I then said, May Allah take my soul in

service for your cause, who will be for us after him?" He said, "If Allah would will to guide you he will do so." I then said, "May Allah take my soul in service for your cause, is that you?" He said, "No, I do not say that to you." He has said that I then said to myself, "Perhaps I could not ask in the right way." Then I said, "May Allah take my soul in service for your cause, is there any Imam above you?" He said, "No, there is no Imam above me." He has said that then something struck my mind in away that no one would know except Allah, the Most Majestic, the Most gracious. It was a feeling of his greatness and awe greater then what I would feel in the presence of his father. Then I said, "May Allah take my soul in service for your cause, may I ask what I used to ask your father?" He said, "Ask, you will have the answers but do not make them public. If you would do so it will be slaughtering." I asked him and found him to be like an ocean of knowledge there does not dry up. I then said, "May Allah take my soul in service for your cause, your Shi‘a, followers and the followers of your father are in loss and false guidance. Thus, can I meet them and call them to you? I will keep it secret." He said, "If you will find intelligent people inform them but make him to promise secrecy. If they would make it public it will be slaughter, he pointed with his hand to his throat. He has said that I than left him and met abu Ja'far al-Ahwal. He asked me, "What is behind you." I said, "It is guidance." I then informed him of the whole story. We then met al-Fudayl and abu Basir. They both went to see him, heard his words, asked him and became certain of his Imamat (Leadership with Divine Authority). Thereafter we met people in groups. Whoever would go and see him he would become certain of his Imamat (Leadership with Divine Authority) except the tribe of ‘Ammar and his companions. ‘Abdallah was left alone and no one would go to see him except a very few people. When he found out about the conditions he said, "What is the matter with the people?" They told him (‘Abdallah) that Hisham has prevented people from visiting you." Hisham has said that he(‘Abdallah) made many people to ambush and beat me up"

H 926, Ch. 81, h 8

Ali ibn Ibrahim has narrated from his father from Muhammad from Muhammad ibn so and so al-Waqifi (a certain sect) who has said the following. "I had a son of uncle. He wascalled al-Hassan ibn ‘Abdallah . He was *Zahid* (restricted himself from worldly pleasures). He was the foremost in worship of his time. He king would also observe cautions due to his assiduousness and seriousness in the matters of religion. He would even demand the king to respect and maintain the lawful and the unlawful rule with strictness. The king would bear with him due to his virtuousness. It continued as such every day until one day abu al-Hassan (a.s.) went to him while he was in the mosque and called him with a hand gesture. When he came near abu al-Hassan (a.s.). The Imam (a.s.) said, "O abu Ali, I like your practice very much and it makes me happy. However, you do not have any understanding. You must seek understanding." He said, "May Allah take my soul in service for your cause, what is understanding?" he said, "Go and try to understand and learn hadith." He then asked, "From who must I learn hadith?" The Imam (a.s.) said, ‘Learn from the law specialist of Madina. Then read them before me to check." The narrator has said that he went, wrote (some hadith), came back and read them before him. The Imam (a.s.) deleted all of them and said to him go

and learn how to understand." The man was very serious in his religion. He kept watching abu al-Hassan (a.s.) until one day he went out to find something that was missing and the man met him on the way. He said, May Allah take my soul in service for your cause, I will debate you before Allah unless you teach me how to have understanding." The Imam (a.s.) explained to him about Amir al-Mu’minin (a.s.) and had happened after the the Messenger of Allah. He also explained to him about the two men and he agreed. Then he asked, "who was (Leadership with Divine Authority) after Amir al-Mu’minin (a.s.)?" He said, "al-Hassan (a.s.) was the (Leadership with Divine Authority), then al-Husayn (a.s.). He mentioned (the Imams one after the other) up to his own self and remained silent." The narrator has said that the man then asked, "May Allah take my soul in service for your cause, who is (Leadership with Divine Authority) today?" The Imam (a.s.) said, "were I to tell you would then accept?" he said, "May Allah take my soul in service for your cause, yes, I will accept." He sad, "I am the one (Leadership with Divine Authority)." He then said, "Is there any evidence I can use as proof?" The Imam (a.s.) said, "Go to that tree. He pointed out with his hand to ’Umm Ghaylan and say to it, "Musa ibn Ja'far says, ‘Come to me." He has said that I then went to the tree and saw it, by Allah, it cutting the earth a real cut until it stood before him. Then he made a gesture and it returned." The narrator has said that he acknowledged the his Imamat (Leadership with Divine Authority). He remained silent and devoted himself in worship and no one thereafter saw him speak."

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Mutammad ibn al-Hassan from Ibrahim ibn Hashim a similar *hadith.*

H 927, Ch. 81, h 9

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ahmad ibn al-Husayn from Muhammad ibn at-Tayyib from ‘Abd al-Wahhab ibn Mansur from Muhammad ibn ‘Abd al-‘Ala’ who has said the following. "I heard from Yahya ibn Aktham, the judge in the city of Samarra, Iraq his words herein below. It happened only after serious debates, conversations, maintaining good relations and asking him about the knowledge of the members of the family of Muhammad (s.a). He said, "Once when was walking around the grave of the Messenger of Allah I saw Muhammad ibn Ali al-Rida (a.s.) also walk around the grave of the Messenger of Allah. We debated over the issues that I needed to understand. He explained them to me. I then said, "By Allah, I want to ask you a question, but I swear by Allah that I feel shy." He then said, "I can tell you what you want to ask before you will ask me about it. You want to ask me about Imamat (Leadership with Divine Authority)." I then said, "By Allah, this is it?" He said, "I am he." I then asked, "Is there any evidence and proof to support it?" He had a staff in his hand and it spoke, "My master certainly is the Imam of this time and he is the Hujja (Leader with Divine Authority)>"

H 928, Ch. 81, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, or a person other than him from Ali ibn al-Hakam from al-Husayn ibn ‘Umar ibn Yazid who has said the following. "Once I went to see Ali al-Rida (a.s.). At that time I was a memebr of *Waqifi* sect. My father had asked his (al-Rida’s) father seven questions. He had replied to six of them and had refrained from answering the seventh. I said to my self, "By Allah, I will ask him what my father had asked his father if his answers will like those of his father it will serve as a good proof. I asked him those questions and hiis answers were just like the answers of his father to my father in the six questions. He did answer any more questions beyond six even not a letter ‘waw’ or letter ‘ya’’ and refrained from answering the seventh question. My father had said to his father, "I will debate you before Allah on the Day of Judgment for your belief that ‘Abdallah is not an Imam. He then had placed his hand over my father’s neck and said, ""Yes, you may debate me about it before Allah, the Most Majestic, the Most gracious. If there will any sins in it will be on my neck."

When I said farewell to him he said, "Whoever of our Shi‘a would suffer from any kind of afflictions or complains and he bears it patiently, Allah, the Most Majestic, the Most gracious, will record for an entitlement to a reward equal to the rewards of a thousand martyrs." I then said to my self, "By Allah, there was no mention of this (in our conversations)." I then left and on the way a vein in my began to feel very soar and the pain intensified. Next year when I went for Hajj I went to see the him. My leg was still slightly painful. I complained before him of the pain and requested him to say a prayer on it and I stretched it before him." He said, "There is nothing wrong with this leg but show me your leg that is not ill. I then stretched it before him and he said a prayer. When I left little later on my leg began to feel the pain in a vein but it was very little."

H 929, Ch. 81, h 11

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Qiyama al-Wasiti who was a member of the *waqifa,* sect has said the following. "Once I went to see Ali ibn Musa al-Rida (a.s.) and I said to him, "Can there be two Imams (at the same time)?" He said, "No, except if one of them would be silent." I then said, "What about your self? There is no silent Imam with you." His son, abu Ja'far (a.s.) was not yet born. He said, "By Allah, Allah will create from me someone to establish the truth and the people of truth and banish falsehood and the people of falsehood." After a year therefrom abu Ja'far (a.s.) was born. It was said to ibn Qiyama, "Does this sign not convince you?" He then said, "By Allah, the sign is great but what would I say about the words of abu ‘Abdallah (a.s.) about his son."

H 930, Ch. 81, h 12

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from (al-Hassan ibn Ali) al-Washsha’ who has said the following. "I came to Khurasan when I was a member of the *Waqifa* sect. I had certain goods with me. In these goods there was a printed piece of

fabric in one of the bundles. It was misplaced and did not know where it was. When I arrived in Marv and found a lodging a man who was born in the city of Madina came by and said to me, "Abu al-Hassan al-Rida (a.s.) said to you, "send to me the piece of printed fabric that is with you." He has said that I then said, "Who has told abu al-Hassan (a.s.) about my arrival here? I have just arrived. There is no printed fabric with me." He went back to the Imam (a.s.) and returned to me saying, "The Imam (a.s.) says, "It is in such and such place and in such and such bundle." I then looked for it as he had said and found it at the bottom of the bundle and then I sent it to him."

H 931, Ch. 81, h 13

Ibn Faddall has narrated from ‘Abdallah ibn al-Mughira who has said the following. "I was a member of *Waqifa* sect and I wen to Hajj with the same belief. When I arrived in Makka an idea began to prick my chest. I got hold of al-Multazam (the wall next to the door of Ka‘ba) and said, "O Lord, You know what I ask for and my intention. Guide me to the best of the religions. It then occurred to me to see al-Rida (a.s.). I went to the city of Madina and stood in front of his door and said to his slave, ‘Tell your master that a man from Iraq is at the door.’" He has said that I heard his voice saying, "O ‘Abdallah ibn Mughira, come in." I then went inside and when he looked at me he said, "Allah has answered your prayer and has guided you to His religion." I then said, "I testify that you possess Divine Authority and you are the trustee of Allah over His creatures." :

H 932, Ch. 81, h 14

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah who has said the following. "‘Abdallah ibn Hulayl believe in ‘Abdallah (ibn Ja'far (a.s.)) to be the Imam). He went to the army head quarters in Samarra, Iraq and thereafter he changed his belief. I asked him about the reason for such change. He said, "I thought (while in Samarra) I should discuss it with abu al-Hassan (a.s.) and ask him about it. Accidentally I came across him when passing through a narrow alley. He came closer and when parallel to me, he spitted out on me something from his mouth and it was placed on my chest. I then picked it up. It was a leaf with a writing on it that said, "He was not there (position of Leadership with Divine Authority) and he was not qualified for it (Leadership with Divine Authority)."

H 933, Ch. 81, h 15

Ali ibn Muhammad has narrated from one of our people whose name he mentioned. He said that Muhammad ibn Ibrahim narrated to us, that Musa ibn Muhammad ibn ’Isma‘il ibn ‘Ubaydallah ibn ‘Abbass ibn Ali ibn abu Talib narrated to us from Ja'far ibn Zayd ibn Musa from his father, from his forefathers the following. "One day ’Umm Aslam came to the Holy Prophet (s.a) when he was in the house of ’Umm salama. She asked about the Messenger of

Allah. ’Umm Salama relied that he had just went out for some thing and that he would return soon. She then waited with ’Umm Salama until he (the Messenger of Allah) came. ’Umm Aslam then said, "May Allah take my soul and the souls of my parents in service for your cause, Messenger of Allah, I have read the books and have learned about all the prophets and the executors of the their will. Moses had an executor for his will even in his life time and an executor of the will after he died. So also was Jesus. Who then is the executor of your will, O the Messenger of Allah?" He then said to her, "O ’Umm Aslam, the executor of my will in my lifetime and after I will is the same person." Then he said to her, "O ’Umm Aslam, "Whoever would be able to do what I intend to do just now he is and will be the executor of my will." He then picked up a pebble from the floor and crushed it with his fingers into something like flour. He then turned it into a piece of clay and then printed his seal on it and said, "Whoever would be able to do what I just did he will be theexecutor of my will in my lifetime and after I will die." She then left him. She has said that she went to Amir al-Mu’minin Ali (a.s.) and said, "May Allah take my soul and the souls of my parents in service for your cause, are you the executor orf the will of the Messenger of Allah?" He said, "Yes, I am, O ’Umm Aslam." He then picked up a pebble, crushed it into powder like flour, turned it into clay and printed his seal on it. He then said, "O ’Umm Aslam, whoever would be able to do what I just did he will be the executor of my will." I them went to al-Hassan (a.s.) while he was a young boy. I asked him, "My master, are you the executor of the will of yourfather?" He said, "Yes, I am, O ’Umm Aslam." He picked up a pebble and did exactly what his father had done. I left him and went ot al-Husayn (a.s.) and considered him very little because of his young age. I asked him, "Are you the executor of the will of your brother?" He saaid, "Yes, I am. O ’Umm Aslam bring me a pebble." He then did exactly what they had done.

She has said that she lived until she met Ali ibn al-Husayn (a.s.) after the martyrdom of his father, on his return from Iraq. I asked him, "Are you the executor of the will of your father?" He said, "Yes, I am. He then also did exactly what they (a.s.) had done."

H 934, Ch. 81, h 16

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Husayn ibn al-Jarud from Musa ibn Bakr ibn Dab from the one who narrated to him from abu Ja'far (a.s.) who has said the following. "Once Zayd ibn Ali ibn al-Husayn went to see abu Ja'far, Muhammad ibn Ali. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their coming together and asking him to rise. Abu Ja'far (a.s.) then asked him, "Are these letters their initiative or as response to what you had written to them and ask them to do?" He said that it was their initiative because they acknowledge our rights and because of our being from the family of the Messenger of Allah. It is also because of what they read in the book of Allah, the Most Majestic, the Most gracious, about the obligation to love us and must obey us. Also it is because of the suffering, impediments and afflictions that we had been through."

Abu Ja'far (a.s.) said to him, " Obedience is an obligation from Allah, the Most Majestic, the

Most gracious. It is a tradition *Sunna* that He had established in the people of the past and in the same way it will continue in the later generations of the people. Obedience is only for one of us and to love is for all of us. The command of Allah applies to His friends because of the rules already made available and because of the decision already made distinct, because of the finalized decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty because Allah does not become hasty because hastiness in the people. Do not try to surpass Allah because in your doing so misfortune will defeat and destroy you." The narrator has said that Zayd became angry and said, "The Imam from us is not the one who would sit in his home, draw the curtain around him and lag from struggle (jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah a real fight, defends those who hold high regards for him and his rights." Abu Ja'far (a.s.) then said, "O brother, do you really find any of the things that you mentioned about your self? If so, then can you show a supporting proof from the book of Allah or and evidence from the Sunna of the Messenger of Allah or give a similar example? Allah, the Most Majestic, the Most gracious, made things lawful and unlawful. He has sanctioned the obligations, provided examples and has set up traditions *Sunan*. He has not made the Imam who would rise with Divine authority on His command engulfed in doubts in the matters of the obligation to obedience to him. He has not made him as such that he would act up on an issue before its proper place, struggle for something before it is there yet. Allah, the Most Majestic, the Most gracious, has said, " Believers, do not hunt when you are in the holy precinct. ." (5:95) Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah has prohibited? Allah, the Most Majestic, the Most gracious, has assigned a place for everything. "Once the restrictions of iz r2 m are over, you may hunt. . ." (5:2). Allah, the Most Majestic, the Most gracious, has said, "Believers, do not disrespect the reminders of God, the sacred months,. . ." (5:2) He has made the number of months wellknown of which four are sacred ones. He has said, ". . . during the four sacred months, they (pagans) may travel peacefully through the land. Know (pagans) that you cannot make God helpless. .." (9:2) Then Allah, the Most Majestic, the Most gracious, has said, "When the sacred months are over, slay the pagans wherever you find them.. ." (9:5) He has assigned a place for it. He has also said, "Do not decide for a marriage before the appointed time is over.. ." (2:235) He has assigned a time for everything and for evry period of time there is a (Kitab) a rule. If you may have the necessary evidence from you Lord, certainty from your self in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubts and uncertainty. Do not act to end a kingdom the sustanance of which is not yet exhausted, its time has not ended and its (Kitab) rule has not reached its time. When its timme comes, its sustanance deminish and its rule reaches its time the gap will be removed and the system will follow and Allah will make the followers (of falsehood) and those followed to suffer humiliation. O brother, do you want to revive the wasy of a people who has rejected the signs of Allah, disobeyed His Messenger, followed their desires, (those have followed their dessires) without guidance from Allah, claimed the Khilafa (Leadership with Divine Authority) without authority and evidence from Allah, or a covenant from the Messenger of Allah ? I ask Allah to grant you refuge, from being crucified tomorroow in al-Kunasa. Then his eyes became flooded with tears that flowed

down and then said, "Allah is between us and the people who disregarded our honor, ignored our rights, made our secrets public and have ascribed us someone other than our grandfather. Those who have said about us we oursellves do not say.".

H 935, Ch. 81, h 17

One of our people has narrated from Muhammad ibn Hassa'n from Muhammad ibn Ranjawayh from 'Abdallah ibn al-Hakam al-Armani from 'Abdallah ibn Ibrahim ibn Muhammad al-Ja'fari who has said the following.

"We went to Khadijah, the daughter of 'Umar ibn Ali ibn al-Husayn ibn Ali ibn abu Talib (a. s.) to offer our condolences for the death of the son of her daughter. We met at her place Musa ibn 'Abdallah ibn al-Hassan. She was to one side near the ladies. We offered them our condolences to all of them. We then turned to him and he said to abu Yashkur's daughter, the reader of lamentations, "Say it." She then read the following lines.

Evaluate the Messenger of Allah,

Evaluate those after him, the loin of the Lord, (Hamrza) and 'Abbass as the third of them

Evaluate Ali the embodiment of goodness and also evaluate Ja'far

Evaluate 'Aqil after him all leaders.

He said, "Very good, it was very moving. Say more lines." She was encouraged and said:

From us is the leader of the pious ones, the Holy Prophet

And the chief of his army that purified Imam (Ali (a.s.)

From us is Ali his son in-law and cousin

And from us is Hamza and the well disciplined Ja'far.

We stayed with her until it was almost night. Khadija said, "I heard my uncle Muhammad ibn Ali (a.s.) say that a lady's reading lines of lamentation is good only if her tear would flow. It is not proper for her to say meaningless things. When night falls then you should disturb the angles with your lamentations.

We then left her house and went to her next day and discussed with her about moving her residence from the house of abu 'Abdallah, Ja'far ibn Muhammad. He (Musa) then said, "This

is called the house of theft." She then said, "This is what our Mahdi has chosen, meaning thereby ‘Abdallah ibn al-Hassan, she would jock with him." Musa ibn ‘Abdallah then said, "By Allah, I can tell you a very strange matter that I experienced with my father. When my father, may Allah grant him mercy, became involved in theaffaairs of Muhammad ibn ‘Abdallah and gathered his companions to meet him he decided to go and he would lean on me. I went with him until we came to abu ‘Abdallah (a.s.). We met him out side when he wanted to go to the mosque. My father stopped him and spoke to him. Abu ‘Abdallah (a.s.) said, "This is not a proper place to talk. We Allah willing will meet again. My returned very happy. He waited until morning or the next day and then we went to see him. I and my father met him and he began to speak and among other things he said to him, "May Allah take my soul in service for your cause, you know already that I am older than you and that among your people there are those who are older than you but Allah, the Most Majestic, the Most gracious, has granted you priority and excellence that is not found in any of your people. I have come to you, relaying on your virtue and knowing, May Allah take my soul in service for your cause, that if you would agree with me others will not differ. None of your companions will disagree with me and no one from the people of Quraysh or others will dispute me."

Abu ‘Abdallah (a.s.) thensaid to him, "You can certainly find other people more obedient to you than I then you will not need me. You know that I, by Allah, want to move to an empty land or think about it but I feel heavy in doing so. I want Hajj but I can not attain it without hard work and exhaustion and hardship for my self. You should find others to support you but do not say that you have met me."

He then said, "The people look up to you. If you would support me no one will disagree with me. You do not have to suffer fighting or hardships." The narrator has said that then people surrounded us aand our talks were discontinued. My father said, "May Allah take my soul in service for your cause, what do you say?" He said, "You will meet me, Allah willing." He then said, "Will it be the way I love?" He said, "It will, Allah willing, be the way you love in your favor." He came home and sent a messenger to Muhammad in the mountains at Juhayna, called al-Ashqar two nights journey from Madina. He gave him the glad news and informed him of his success in the task that he had asked for (support from Ja'far ibn Muhammad (a.s.) for his uprising).

After three day we went again and stood before the door. We would not have been stopped before. The messenger delayed but then gave us permission. We went inside and I sat on one side of the room. My father went close to him, kissed his head and said, May Allah take my soul in service for your cause, I have come again with hopes and expectation expanding with a wish to achieve what I need." Abu ‘Abdallah (a.s.) then said, "O son of my uncle, I beseech Allah’s protection for you and ask you not to become involved in this matter (political uprising). I am afraid for you from evil. The talks continued between them and they ended to what he did not want. He said, "For what reason al-Husayn (a.s.) was more deserving than al-Hassan (a.s.) (in leaving Imamat to his descendants)?" Abu ‘Abdallah (a.s.) said, "May Allah

grant blessings to al-Hassan and al-Husayn (a.s.). How would you mention this?" He said, "Were al-Husayn to act with justice, he should have left it (Imamat) to the eldest son of al-Hassan." Abu ‘Abdallah (a.s.) said, "When Allah, the Most Holy, the Most High, sent revelations to Muhammad (s.a) He did so what He wanted. He did not ask any one else for consultation. Muhammad commanded Ali for whatever he wanted and he obeyed the order. We say nothing else in it except what the Messenger of Allah has said in his (al-Husayn’s) praise and affirmation. Had al-Husayn to transfer it (the will) to the eldest or to the sons of both of them he would have done so. He is not accused of anything before us such as keeping for himself. He could have done anything he wanted but he did only what he was commanded to do. He is your grandfather (from mother’s side) and your uncle. It would have better for to speak good of him. If you would say meaningless thins about him, then may Allah forgive you. Son of my unlce, obey me and listen to my words. By Allah, besides Whom there is no Lord, that I do not refrain from giving you good advise. How is it that you not act accordingly. There is no escape from the commands of Allah." My father became happy at this point. Abu ‘Abdallah (a.s.) then said to him, "By Allah, you know that the oblique eyed with few hairs on his forehead will be killed at the doorway of al-Ashja‘. Near the the bottom of the water bed." My father said, "That is not him. By Allah, he will fight them day for day, hour for an hour and a year for a year. He will revenge for all of the descendants of abu Talib."

Abu ‘Abdallah (a.s.) then said, "How much I fear of applicability of the this line to him: "Your soul in private gave you false hopes" No, by Allah, he will gain more the walls of Madina and can not reach Taef no matter how hard he may try. What must happen happens. Be pious before Allah and have mercy on your self and on the sons of your father. By Allah, I consider him to be the most unfortunate seed that man have ever deposited in the wombs of women. By Allah, he will be killed at the doorway of al-Asha‘ among their houses. By Allah, it is as if I see him dropped dead and looted and a brick placed between his legs. Nothing that is said to him benefits this boy" Musa ibn ‘Abdallah has said that I was meant by these words. He will take part in the uprising but will be defeated and his friend will be killed. He the take will takke part in another uprising under another banner. Their leader will be killed and their soldiers will disperse. If he will obey me immunity for him could be achieved from the descendant of ‘Abbass until will grant relief. You already know that matter will not become successful. You know and we know that your son, the oblique eyed with few hair on his forehead will be killed at the doorway of al-Ashja‘, near their house in the bottom of the water bed." My father stood up saying, "In fact, Allah will make us needless of you or you will change or He will make come back with the others. You only in this way keeping others from helping us or a reason for it."

Abu ‘Abdallah (a.s.) then said, "Allah knows that I only want to give good advise and guidance and that is all I can try." My father then left, with his clothes dragging behind him due to anger. Abu ‘Abdallah (a.s.) reached him out and said, "I heard you uncle who also is maternal uncle mention that you and the sons of your father will be killed. If you can obey me and do what is good then do it. By Allah beside Whom there is no Lord, Who knows the

unseen and what is present, the Beneficent the Merciful, The Most Great, the Most High that you are important to me. Nothing is important to me than you. I would loved to sacrifice the most beloved of my sons and most beloved person in my family to protect you. Do not think that I have cheated you." My father left with anger and regrets. Thereafter we did not wait for more than twenty nights or so. Then the messengers of abu Ja'far (the Abbasside ruler) came and arrested my uncles, Sulayman ibn hassan, Hassan ibn Hassan, Ibrahim ibn Hassan, Dawud ibn Hassan, Ali ibn Hassan, Sulayman ibn Dawud, Hassan, Ali ibn Ibrahim ibn Hassan, Hassan ibn Ja'far ibn Hassan, Ta ba ta ba Ibrahim ibn 'Isma'il ibn Hassan and 'Abdallah ibn Dawud. They were tied in chains and place on camel backs without covering. They placed on display in the Musalla area, (open space for congregational prayer) so that people would condemn them. People did not do so. In fact, they sympathized with them because of their poor conditions. Then they were released. They stood before the door of the mosque of the Messenger of Allah.

'Abdallah ibn Ibrahim al-Ja'fari has said that Khadija daughter of 'Umar ibn Ali said to us, "When they were made to stand before the door of the mosque called the Gate of Jibril, abu 'Abdallah (a.s.) came to them, while his gown dragged behind him in a hurry. He came out of the door of the mosque saying, "May Allah condemn you, O people of Madina –three times. The Holy Prophet did not covenant with you for this nor had you pledged allegiance to for such thing. By Allah, I was hopeful, but I am defeated and there is no escape from the decision of Allah. He then left one shoe on his foot and one in his hand with his gown dragging behind. He went home and suffered from fever for twenty days weeping day and night and became very afraid for him. This is the narration of Khadija.

Al-Ja'fari has said that Musa ibn 'Abdallah ibn Hassan narrated that when they appeared on the backs of the camels came out of the mosque and bent over 'Abdallah ibn Hassan to speak to him. He was harshly stopped and the security man pushed him aside saying, "Get away from him. May Allah soon suffice you and others like you." They then were taken to the streets and abu 'Abdallah (a.s.) went home. Before they would reach the grave yard al-Baqi', the security man faced a sever misfortune. His camel hit him at his leg and crushed it and he died very soon. The people were taken away. After a while Muhammad ibn 'Abdallah ibn Hassan came and told that his father and his uncles were killed. Abu Ja'far (Abbasside ruler) killed them. Only Hassan ibn Ja'far , Ta ba ta ba, Ali ibn Ibrahim, Sulayman ibn Dawud, Dawud ibn Hassan, and 'Abdallah ibn Dawud were not killed.

At that time Muhammad ibn 'Abdallah rose and called people for pledge of allegiance to him. The narrator has said that he was one of the three people to pledge allegiance to him. No one from Quraysh, from Ansar (people of Madina or a Arab opposed him. He consulted 'Isa ibn Yazid, a trusted person to him and a commander of his army. He consulted him in the matter of sending a message to the leaders of his people. 'Isa ibn Yazid said to him, "If you would just call them may not respond. You must become strong and strict with them. Thus, allow me to handle it for you. Muhammad agreed and said, "Do what you like." He then said, "Send to their leader and the greatest among them, namely 'Abdallah Ja'far ibn Muhammad (a.s.). If

you become strict with him all will learn that they also will experience what he has been through." The narrator has said, "In a very little time they brought abu ‘Abdallah (a.s.) and made him to stand up before him (Muhammad)’Isa ibn Yazid said, "Submit and you will be safe." Abu ‘Abdallah (a.s.) then said, "Have you invented a prophet-hood after Prophet Muhammad (s.a.)?" Muhammad then said, "Pledge allegiance your life, property and children will be protected and you will not have to fight. Abu ‘Abdallah then said, "I have nothing to do with war and fighting. I advised your father and warned him against what went through but warning does not help what is already measured. Son of my brother, find the young ones and leave the elderly alone." Muhammad said, "There is not much difference between my and your age." Abu ‘Abdallah (a.s.) said, "I am not here to defeat you or compete you in what you do." Muhammad said, "By Allah, you must pledge allegiance." Abu ‘Abdallah (a.s.) said, "Son of my brother, I do not want a war, or gain any worldly thing. I want to go out in the open land but it is heavy for me. Even my family have asked me several times. Only weakness holds me back. By Allah, and for the sake of family relations save us from misfortune from your hands." He then said, "O abu ‘Abdallah (a.s.), by Allah, abu Dawaniq (Abbasside ruler) has died." Abu ‘Abdallah (a.s.) said, What that has to do with me?" He said I wanted honor through you." He then said, "There is no way for you to that. By Allah, abuDawaniq has not died, except in (your) dreams." He said, "By Allah you must pledge allegiance to me, voluntarily or by force but then it will and by force your pledge will lose its value." He refused it strongly. He was sent to prison. ‘Isa ibn Yaziid said, "There is not enough security in the prison and without tying him up he may run away." Abu ‘Abdallah (a. s.) laughed and said, "There is no means and power without Allah, the Most High, the most Great. Will you imprison me?" He said, I swear by the One Who honored Muhammad (s.a) that I will imprison you severely." ‘Isa ibn Yazid said, "Keep him in stable that belong to Rita." Abu ‘Abdallah (a.s.) then said, "By Allah will soon say it and I will be confirmed." ‘Isa ibn Yazid said, "Be quite or I will break your mouth." Abu ‘Abdallah (a.s.) said, "You blue eyed and bald say this. I can see you looking for a hole to hide. You are not even worthy to be mentioned. On meeting (the enemy) even if one would clap his hands behind you, you will run away like an ostrich. Muhammad ordered ‘Isa ibn Yazid to imprison him and be strict with him.

"Abu ‘Abdallah (a.s.) said, "By Allah as if I see you coming out of the doorway of al-Ashja‘ to the bottom of the water bed in the valley and a marked horse man has attacked with a spear in his hand, half white and half black, riding a brown horse with a white forehead. He hits you but it does not kill you. You hit the nose of his horse and it is injured. Another man attacks you from the alley of Al ‘Ammar al-Diliyinn. He has two band of hair coming out of his helmet with thick mustache. He, by Allah, is your adversary. May Allah have no mercy on his bones." Muhammad said, "O abu ‘Abdallah (a.s.), you have calculated but have a mistake. Al-Suraqi ibn al-Salkh came to him and pushed him into the prison. They looted his properties and the properties of those of his people who did not come out with Muhammad. After this they brought ’Isma‘il ibn ‘Abdallah ibn Ja'far ibn Abu Talib who was very old and weak. One of his eys was gone and both of his legs would not work. He had to be carried. He was asked to pledge allegiance for him. He said, "Son of my brother, I am an old man and weak. I need

your kindness and support." He said, "You must pledge allegiance." He saaid, "What is the benefit of my pledge of allegiance? By Allah, my name will only waste the space for the name of a man." He said, "You must do so." He used strong language with him. ’Isma‘il then said, "Call for me Ja'far ibn Muhammad (a.s.) perhaps we both pledge allegiance for you." The narrator has said that when Ja'far ibn Muhammad (a.s.) was brought ’Isma‘il said to him, May Allah take my soul in service for your cause, if you could explain to him we perhaps will all be spared." He said, "I have decided not to talk to him. Let him do whatever he wants." ’Isma‘il said to abu ‘Abdallah (a.s.), "By Allah, tell me if you remember the day I came to see your father, Muhammad ibn Ali (a.s.) and I had two pieces of yellow cloths on me. He looked at me for a long time and wept. I asked for the reason. I wept because you will be killed when very old for no reason and not even two goats will fight for you (no one will ask justice for you). I said, "When is that? He said, it will happen when you will be called to follow falsehood and you will refuse. When you will see the abusive oblique eyed person whose people from the family of al-Hassan (a.s.) on the pulpit of the Messenger of Allah call people to follow him and would give himself a name that he does not deserve. At such time you must renew your covenant, make your will because you will be murdered on that day or the next day." Abu ‘Abdallah (a.s.) said, "Yes, by the Lord of the Ka‘ba he will not fast in the month of Ramadan except few days. I leave in the trust of Allah, O abu al-Hassan. May Allah grant us great reward for loosing you. May He grant well being to those whom you leave behind. We are for Allah and to Him we will return." The narrator has said that ’Isma‘il was carried away and ‘Abdallah (a.s.) was sent to prison. He has said, "By Allah, only that evening the sons of his brother, the sons of Mu‘awiya ibn ‘Abdallah ibn Ja'far went on him and crushed (his bones) under their feet. Muhammad ibn ‘Abdallah released Ja'far (a.s.). The narrator has said when it was the month of Ramadan ‘Isa ibn Musa began his uprising to occupy Madina. He has said that Muhammad ibn ‘Abdallah came with Yazid ibn Mu‘awiya ibn ‘Abdallah ibn Ja'far leading his army. In fron of the army of ‘Isa ibn Musa there were the sons of al-Hassan ibn Zayd ibn al-Hassan ibn al-Hassan ibn al-Qasim and Muhammad ibn Zayd, Ali and Ibrahim sons of al-Hassan ibn Zayd. Yazid ibn Mu‘awiya was defeated and ‘Isa ibn Musa came to Madina. Fighting took place in Madina. ‘Isa camped at mount Dhubab. The blacks (army of Abbassides) came from the backside. Muhammad with his people went up to the maket place. Then followed them to the mosque of al-Khawamin. There he looked around. There was no black or white (people opposed to Abbassides) soldiers. He advanced to ShaKa‘ba Faraza then to Hudhayl then he went to al-Ashja‘. Here a horse man about whom abu ‘Abdallah had spoken came out from the doorway of Hudhayl and struck him a blow. It did not do anything to him. He attacked the horse man and cut the nose of his horse with sword. The horse man hit him that penetrated in the coat of arms Muhammad bent on him and hit him killed him. Then Hamid ibn Qahtaba came on him when he was turning away from the horse man. He was hit from the alley of al-‘Ammariyin. One hit of the spear penetrated in his coat of arms but the spear broke. He attacked Hamid and hit him with the spear. Hamid then with the iron part of the broken spear hit him fatally he them came down hit him until he was dead. He took his head away. The soldiers came from all sides and Madina was taken and we were exiled all over the places."

Musa ibn ‘Abdallah has said, "I then left until I met Ibrahim ibn ‘Abdallah. I found ‘Isa ibn Zayd hiding. I told him of his bad management and left with him until he died. I then continued with the son of my brother, al-Ashtar ‘Abdallah ibn Muhammad ibn ‘Abdallah ibn Hassan until he also died in Sind. I then came back with no place to go to and afraid I remembered what abu ‘Abdallah (a.s.) had said. I came to al-Mahdi (an Abbasside ruler) in Hajj where he was speaking to people in the shadow of the walls of Ka‘ba. He did not notice when stood up below the pulpit. I said, "Can I have immunity, O Amir al-Mu’minin if would give you a good advise?" He said, "Yes, but what is it?" I said, "I can show you where Musa ibn ‘Abdallah ibn Hassan is." He said, "Yes, you will have security. I said, "I ask for guarantees. I then asked for covenant and affirmation until I was certain of the security then I said, "I am Musa ibn ‘Abdallah. He said, "you are respected and you will live." I then asked to show one of his people who would support me for living. He said, "Look whoever you like. I said your uncle, Abbass ibn Muhammad should support me. He refused. I begged him then he agreed. Al-Mahdi asked, "Who knows you?" Most of them, our people were around him. I said, "This al-Hassan ibn Zayd, knows me. This Musa ibn Ja'far (a.s.) knows me. This al-Hassan ibn ‘Abdallah ibn ‘Abbass knows me. They said, "Yes, O Amir al-Mu’minin we know him as if he was not absent from us." I then said to al-Mahdi, "O Amir al-Mu’minin, the father of this man had told me of this position. I pointed out to Musa ibn Ja'far (a.s.). Musa ibn ‘Abdallah said, "You have lied against him." I said, "He commanded me to convey greetings to you." He said, "He is a just and generous Imam." He has said, "Then he ordered to give five thousand Dinars to Musa ibn Ja'far (a.s.). Musa ibn Ja'far (a.s.) ordered to give me two thousand out of it. He introduced me to his people and his people to me. As the sons of Muhammad ibn Ali ibn al-Husayn are mentioned you should say, "May Allah and His angels, the carriers of His throne, the angels writing the deeds send blessing up on them specially abu ‘Abdallah. May Allah grant Musa ibn Ja'far on behalf good rewards. I, by Allah, am servant after being the servant of Aallah."

H 936, Ch. 81, h 18

Through the same chain of narrators it is narrated from ‘Abdallah ibn Ja'far ibn Ibrahim al-Ja'fari has said that ‘Abdallah ibn al-Mufaddal the slave of ‘Abdallah ibn Ja'far ibn abu Talib narrated the following. "When al-Husayn ibn Ali who was killed in al-Fakhkh, began his uprising he controlled the city of Madina and called Musa ibn Ja'far (a.s.) to pledge allegiance for him. When he was brought before him (al-Husayn he Musa ibn Ja'far (a.s.)) said, "Son of my uncle, "Do not impose on what the son of your uncle imposed on your uncle abu ‘Abdallah (Ja'far ibn Muhammad (a.s.)) and then you will experience from me what I do not want as it happened with abu ‘Abdallah (a.s.)." al-Husayn said to him, "I just proposed the matter to you if you like you may take part in it, if you would dislike it I will not impose on you, Allah is the supporter. He then said farewell to him. Abu al-Hassan, Musa ibn Ja'far (a.s.) said to him when saying farewell, "Son of my uncle, you will be killed, fight good. The people are transgressors. They call themselves believers but they hide in them atheism. We are for Allah and to Him we return. I leave request justice for you as my people from Allah." Al-Husayn then went to fight. His case took shape the way it did. All of them were killed as

the Imam (a.s.) had informed."

H 937, Ch. 81, h 19

Through the same chain of narrators it is narrated from ‘Abdallah ibn Ibrahim al-Ja'fari who has said the following. "Yahya ibn ‘Abdallah ibn al-Hassan wrote to Musa ibn Ja'far (a.s.) as herein below. "Therafter, I recommend my self to maintain piety before Allah as I like to recommend you also because it has been the recommendation of Allah to the people of the past as well as to the latr generations. Of the reliable and God fearing people who have come to me have informed me about your sympathy towards us and your refusal to support us. I consulted about calling people to pledge allegiance to such person from the family of Muhammad (s.a) who is acceptable to people. You disagreed and your father had disagreed before you. Since a long time you had claimed what was not for you. You expanded your hopes towards what Allah did not grant you. You followed your desires and strayed. I warn you of what Allah has warned about."

Abu al-Hassan, Musa ibn Ja'far (a.s.) wrote to him as herein below, "From Musa ibn abu ‘Abdallah , Ja'far (a.s.) and Ali (a.s.) who both will share the rewards for their humbleness before Allah and obedience to Him, to Yahya ibn ‘Abdallah ibn Hassan. Thereafter, I warn you of being mindless about Allah as I warn myself about as such about Him. I ask you to know about His painful torments, severe punishments and His complete penalties. I recommend you as well as my self to be pious before Allah. Piety before Allah is the beauty in speech and the establishmmen of the blessings. I received your letter in which you have said that I and my father have the claim (for leadership) from long before and that you have not heard it from me (personally). "Their testimony will soon be recorded and they will be questioned about it. The greed for worldly gains have left nothing to gain from the benefits of the next life, in fact, their gains and the benefits of the next life are destroyed for their worldly desires. You have mentioned that I keep people from following you because of my desire to achieve what you have achieved. In fact, weakness in the (knowledge of) Sunna or lack of understanding of the authoritative evidence are not holding me back from what you are involved in. The fact of the matters is that Allah has created people diffeent from each other in instincts. I like to ask just about two letters. What are called al-‘Atra and al-Sahlaj in human body? Write your answer to me. About yourself, I warn you about disobeying the Khalifa and exhort you to be good to him and obey him. I ask you to request immunity for yourself from him before the paws will catch you and the pressure squeeze everywhere. Then you will try to find relief but you will not find it. Try until Allah will grant you from His blessings na generosity and make Khalifa (may he live long) to sympathize you, be kind to you and preserve in you the relation with the Messenger of Allah . With best regards and peace for those who follow guidance. To us it is revealed that punishment is for those reject and turn away (from the truth).

Al-Ja'fari has said that it has come to my knowledge that this letter Musa ibn Ja'far (a.s.) had reached to Harun. When he saw it he said, "People exhort me to act against Musa ibn Ja'far (a.

s.) while he is clean of what they accuse him of."

End of the Second Volume of the book al-Kafi followed by, through the wish of Allah and his support, the third volume and that is ‘detestability of setting time limits. All praise belong to Allah, Lord of the worlds. May peace and blessing be up on Muhammad and his family all of them.

Translation Muhammad Sarwar

4/10/1999, New York

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Chapter 82

Setting-up a Time Limit for the Reappearance of the Twelfth Imam (a.s.) an Antipathetic Issue

H 938, Ch. 82, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from al-Hassan ibn Mahbub from abu Hamza al-Thumali who has said the following. "I heard abu Ja'far (a.s.) say, "O Thabit, Allah, the Most Holy, the Most High, had set up a time limit for it in the year seventy but when al-Husayn (a.s.) was murdered Allah’s anger became more intense on the people on earth. He delayed it until one hundred forty. When then spoke to you about it and you publicized this hadith and disclosed the secret. Allah thereafter has not set up a time limit for it available with us. Allah deletes whatever He wants and establishes whatever He wants, with Him is the original book.

Abu Hamza has said, "I narrated the above Hadith to abu ‘Abdallah (a.s.) and he said, "It was as you said."

H 939, Ch. 82, h 2

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from Ali ibn Hassa’n from ‘Abd al-Rahman ibn al-Kathir who has said the following. "Once I was in the presence of abu ‘Abdallah (a.s.) that Mihzam came in and to The Imam (a.s.), ‘May Allah take my soul in service for your cause, enlighten me about this matter that we wait for (the rise of al-Mahdi with Divine authoriiity). When it will take place?" The Imam (a.s.) said, "O Mihzam, those who give it d definite time have lied, the expediting ones perish and salvation is for those who are submissive."

H 940, Ch. 82, h 3

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father form al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir who has said the following. "I asked abu ‘Abdallah (a.s.) , ‘I asked abu ‘Abdallah (a.s.) about *al-Qa’im* ((the one who will rise with Divine Authority) with divine power).’ He said, "Those who give it a definite time have spoken lies. We, *Ahl al-Bayt*, do not set a definite time."

H 941, Ch. 82, h 4

Ahmad has narrated through his chain of narrators from the Imam (a.s.) the following. "Allah disdains to make the people's time set for it (reappearance of the one who will rise with Divine Authority) to come true."

H 942, Ch. 82, h 5

Al-Husayn ibn mmd has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Khazzaz from 'Abd al-Karim ibn 'Umar al-Khath'ami from al-Fadl ibn Yasar who has said the following. "I asked abu Ja'far (a.s.), 'Is there a definite time for this matter (the rise of al-Mahdi with Divine Authority)?" He said, "Those who set a definite time have lied, those who set a definite time have lied, those who set a definite time have lied. When Musa (Moses) came out to delegate before his lord and gave the people a definite time for his return and Allah added an other ten days his people said, 'He has broken his promise.'" They then did what they did. When we say a hadith (make a statement to you) and if our hadith comes true you should say, "Allah has spoken the truth." If we say a hadith to you (make a statement) and if doe not come true, you should say, "Allah has spoken the truth." You will be rewarded twice."

H 943, Ch. 82, h 6

Muhammad ibn Yahya and Ahmad ibn Muhammad ibn 'Idris have narrated from Muhammad ibn Ahmad from al-Sayyari from al-Hassan ibn Ali ibn Yaqtin from his brother from his father Ali ibn Yaqtin who has said the following. "Abu al-Hassan (a.s.) said to me, 'The Shi'a have live on hopes for two hundred years.'" The narrator has said that Yaqtin said to his son, Ali ibn Yaqtin, "We did not have to worry. What was said to us came true. What is said to you has not come true yet" Ali then said to him, "What was said to you and what is said to us all come from one source except that good news for you have come true and you received it pure. It was just as was said to be. The good news for us has not yet come true. We thus, entertain ourselves with hopes. If we would be told that it will take place after two or three hundred years our hearts will harden and the masses will turn back from Islam. However, they have said that it will come very soon and in near future to encourage people about the coming of the relief."

H 944, Ch. 82, h 7

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Isma'il al-Anbari from al-Hassan ibn Ali from Ibrahim ibn Mihzam from his father who has said the following. "We mention before abu 'Abdallah (a.s.) the Kings from the descendants of so and so. The Imam (a.s.) said, "People have perished due to their haste for this matter ((the rise of al-Mahdi with Divine Authority). Allah does not expedite it because of the haste of people. For this matter (the rise of al-Mahdi with Divine Authority) there is a goal towards which it proceeds, Once they will reach that goal they then will not be able to move it

forwards or backwards even by one hour."

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Chapter 83

Refinement and Trial

H 945, Ch. 83, h 1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from ya‘qub al-Sarraj and Ali ibn Ri’ab from abu ‘Abdallah (a.s.) who has said the following. "When people pledged allegiance to Amir al-Mu’minin (a.s.) after the assassination of ‘Uthman he addressed the people from the pulpit and delivered a sermon (that abu ‘Abdallah (a.s.) mentioned). In this sermon he has said, "The time for your trial has returned in the same conditions as those of the day Allah sent his Prophet (s.a.). By the One Who has sent him with the truth that you will suffer hideous confusions, will be sifted thoroughly and turned upside down. Of the contestants those who were behind of others will overtake those who were ahead and those who were ahead of others (because of their shortcomings) will be left behind of those who once were behind of others. By Allah I have not concealed any of the marks therein nor have I spoken a lie. I was certainly, told about this place and this day."

H 946, Ch. 83, h 2

Muhammad Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn ’Isma‘il al-Anbari from al-Husayn ibn Ali from abu al-Mighra’ from abu Yah Ya‘fur who has said the following. "I heard abu ‘Abdallah (a.s.) say as herein below, ‘Woe to the rebellious Arabs from the matter that is coming closer.’0" I then asked, May Allah take my soul in service for your cause, "How many people will be there with Al-Qa’im (the one who will rise with Divine Authority)?" The Imam (a.s.) said, "just a very few persons." I then said, "Those who speak of this matter (the rise of al-Mahdi with Divine Authority) are quite many in number." The Imam (a.s.) said, "People must be refined, distinguished and sifted. In the sifting process a great deal is taken out."

H 947, Ch. 83, h 3

Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from Ja'far ibn Muhammad from al-Hassan ibn Muhammad al-Sayrafi from Ja'far ibn Muhammad al-Sayqal from his father from Mansur who has said the following. "Abu ‘Abdallah (a.s.) said to me, "O Mansur, this matter (the rise of al-Mahdi with Divine Authority) will not come to you before despair, and not, by Allah, before (your good ones are) distinguished (from evil ones) and not, by Allah, before you are refined and not, by Allah, before tuning to misfortune of those who

act in evil and before reaching salvation of those who seek salvation."

H 948, Ch. 83, h 4

A number of our people has narrated from Ahmad ibn Muhammad from Mu‘ammar ibn al-Khallad who has said the following. "I heard abu al-Hassan (a.s.) say, "Do people think they will not be tested because they say, "We have faith?" (29:2). Then he said, "Do you know what *al-Fitna,* trial is?" I said, May Allah take my soul in service for your cause, in our opinion it is the trial and test in religion. The Imam (a.s.) said, "They will be test and refined as gold is tested." He then said, "They will be purified as gold is purified and refined."

H 949, Ch. 83, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Sulayman ibn Salih in a Marfu‘ manner from abu Ja'far (a.s.) who has said the following. "Abu Ja‘far (a.s.) has said, ‘Your story (belief in the rise of al- Mahdi with Divine authority) causes apprehension in the hearts of people. Those who acknowledge it (belief in the rise of al- Mahdi with Divine authority) you should enlighten him further and those who would deny it you should leave them alone. There must come a period of trial in which all secrets and privacy will be no more even those who would like to split one piece of hair into two pieces to find a better argument would fall until no one would be left except we and our Shi‘a."

H 950, Ch. 83, h 6

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn Sinan from Muhammad ibn Mansur al-Sayqal from his father who has said the following. "Once I, al-Harith ibn al-Mughira and a group of our people were in the presence of abu ‘Abdallah (a.s.) who could hear our conversations. He asked ask us, "What is the issue in your dialogue? It will not happen and it will never happen. By Allah, what you are looking to will not take place before you are sifted, by Allah, what you are longing for will not happen until you are refined, by Allah, what you are looking will not happen before you are distinguished, by Allah, what you looking for will not take place before you despair, by Allah, what you are looking to will not take place before misfortune would strike those who become unfortunate and before the fortunate ones attain salvation."

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Chapter 84

The rise of al-Mahdi with Divine Authority earlier or later will not affect one who has learned who his Imam is

H 951, Ch. 84, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘Learn who your Imam is. When you learn who he is then it will have no affect on you whether this matter (the rise of al-Mahdi with Divine Authority) will take place earlier or later."

H 952, Ch. 84, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Safwan ibn Yahya from Muhammad ibn Marwan from al-Fudayl ibn Yasar who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "On the day when We call every nation with their leaders, Imams. . ." (17:71). He said, "O Fudayl find out who your Imam is because when you will find out who your Imam is then whether this matter (the rise of al-Mahdi with Divine Authority) will take place earlier or later will not affect you at all. One who finds out who his Imam is and then dies before the rise of al-Mahdi with Divine Authority he will be just as those who are positioned in his army. In fact, just like those who have placed themselves under his banner." The narrator has said that certain persons from his companions said, "He will be just like the martyrs in battle supporting the Messenger of Allah. "

H 953, Ch. 84, h 3

Ali ibn Muhammad has narrated from in a Murfu‘ manner from Ali ibn Hamza from abu Basir who has said the following. "I said to abu ‘Abdallah (a.s.), "May Allah take my soul in service for your cause, when will relief will come?" The Imam (a.s.) said, "O abu Basir, are you after the worldly gains? In fact, one who has established faith in this matter (the rise of al-Mahdi with Divine Authority) he has already experienced relief of expecting his (coming with Divine Authority)."

H 954, Ch. 84, h 4

Ali Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from ’Isma‘il ibn

Muhammad al-Khuza'Isma'il who has said the following. "Abu basir askked abu 'Abdallah (a.s.) and I was listening. 'Do you think I will meet Al-Qa'im (a.s.) ?" The Imam (a.s.) said, "O abu Basir, 'Do you not know who your Imam is?" He said, "By Allah, your are my Imam while holding his hand." The Imam (a.s.) said, "Then you must worry for not leaning against your sword in the shadow of Al-Qa'im's tent."

H 955, Ch. 84, h 5

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Ni'man from Muhammad ibn Marwan from al-Fudayl ibn Yasar who has said the following. "I heard abu 'Abdallah (a.s.) say, 'One who would die without having an Imam his death would like the death of ignorance. One who would die and would know who his Imam is then the coming of this matter (the rise of al-Mahdi with Divine Authority) earlier or later will not affect him at all. One who would knowing who his Imam is he would be like the one present with Al-Qa'im in his tents."

H 956, Ch. 84, h 6

al-Husayn ibn Ali al-'Alawi fromSahl ibn Jumhur from 'Abd al-'Azim Ibrahim 'Abdallah al-Hassani fro al-Hassan ibn al-Husayn al-'Arni from Ali from Ali ibn Hashim from his father from abu Ja'far (a.s.) who has said the following. "One who would expecting the coming of our task (the rise of al-Mahdi with Divine Authority) he his not suffered any loss of not dying in the tents of al-Mahdi and in his army."

H 957, Ch. 84, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyadfrom al-Husayn ibn Sa'id from Fudala ibn Ayyub from 'Umar ibn Aban who has said the following. "I heard abu'Abdallah (a.s.) say, 'Find out (who the) sign (of Allah, the Imam) is. When you will find out and learn who he is then it will not harm you whether this matter (the rise of al-Mahdi with Divine Authority) will take place earlier or later. Allah, the Most Majestic, the Most gracious, has said, ""On the day when We call every nation with their leaders, Imams. . ." (17:71). One who knows who his Imam is he would be just like the one who would present in the tents of al-Mahdi (a.s.)."

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Chapter 85

The case of those who would claim to be the Imam but is not qualified, the case of those who would reject all or some of the Imams and the case of those who argue in support of one who is not a qualified Imam

H 958, Ch. 85, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Salam from Sawra ibn kulayb who has said the following. "I asked abu Ja‘far (a.s.) about the words of Allah, the Most Majestic, the Most gracious, ‘On the Day of Judgment you will see the faces of those who had invented falsehood against God blackened. . . ." (39:60). The Imam (a.s.) said, "It refers to whose who claim to be the Imam but in fact, is not the Imam." I then asked, "Even if he would of the descendants of Ali (a.s.)?" He said, "Even if he would of the descendants of Ali (a.s.),." I then asked, "Even if he would of the sons of Ali ibn abu Talib (a.s.) ?" He said, "even if he would be."

H 959, Ch. 85, h 2

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad ibn ‘Isa fromAli ibn al-Hakam fromAban from al-Fudayl from abu ‘Abdallah (a.s.) who has said the following. "Whoever would claim to be the Imam and in fact he would not be the Imam he would be a unbeliever."

H 960, Ch. 85, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from mmd ibn Jumhur from ‘Abdallah ibn ‘Abd al-Rahman from al-Husayn ibn al-Mukhtar who has said the following. "I said to abu ‘Abdallah (a.s.) May Allah take my soul in service for your cause, what is the meaning of the words of Allah, ‘On the Day of Judgment you will see the faces of those who had invented falsehood against God blackened. . . ."? (39:60). He said, "Itrefers to whoever would claim to be the Imam and, in fact, is not the Imam." I then asked, "Even if he would a descendant of Fatima and Ali (a.s.)?" He said, "Yes, even if he would a descendant of Fatima and Ali (a.s.)."

H 961, Ch. 85, h 4

A number of our people has narrated from Ahmad ibn Muhammad from al-Washsha’ from

Dawud al-Himar from ibn abu Ya‘fur who has said the following. "I heard abu ‘Abdallah (a. s.) say, ‘On the Day of Judgment Allah will not speak to them, He will not purify them and for them there will be painful suffering. He said it three time. (He added) they are those who claim to be the Imam with Divine authority and, in fact, he is not so, those who reject the Imam who possesses Divine authority and those who think that the two has a share in Islam."

H 962, Ch. 85, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Yahya brother of ’daym from al-Walid ibn Subayh who has said the following. "I heard abu ‘Abdallah (a.s.) say, "No one claims this matter (Leadership with Divine Authority) other than one who possesses Divine authority except that Allah will cut his life short."

H 963, Ch. 85, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn Sinan from Talha ibn Yazid from abu ‘Abdallah (a.s.) who has said the following. "Whoever would share the leadership of a Lead with Divine Authority without Divine authority is a polytheist."

H 964, Ch. 85, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ’Isma‘il from Mansur ibn Yunus from Muhammad ibn Muslim who has said the following. "I said to abu ‘Abdallah (a.s.), "A man said to me, "You must know the last of the Imams and it does not matter if you would not know the first of the Imams." The narrator has said that the Imam (a.s.) said, "May Allah condemn this. I am angry with him and I do not know him. How can the last Imam be recognized except through the first Imam?"

H 965, Ch. 85, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn mmd from Muhammad ibn Jumhur from Safwan from ibn Maskan who has said the following. "I the Shaykh (Musa al-Kazim (a. s.) about the Imams. He said, ‘Whoever would reject any of the living Imams he has rejected the Imams who have passed away also."

H 966, Ch. 85, h 9

A number of our people has narrated Ahmad ibn Muhammad from al-Hassan ibn Sa‘id from Wahab from mmd ibn Mansur who has said the following. "I asked (the Imam (a.s.) about the words of Allah, the Most Majestic, the Most gracious, ‘When (The faithless) commit indecent acts they say, "We found our fathers doing this and God has commanded us to do the

same." (Muhammad) tell them that God does not command anyone to commit indecency. Do you speak for God, saying things of which you have no knowledge? (7:28)

The Imam (a.s.) said, "Have you come across any one who would think that Allah has commanded to commit indecent acts, drink wine or other such unlawful things?" I said, "No, I have not done so." He then said, "What is this indecent act that they claim to have committed because of the command of Allah?" I said, "Allah knows best and His deputy also knows." He said, "This is found in the unjust Imams. They claim that Allah has commanded them to lead their people and, in fact, Allah has not given them any command to follow them. Allah, thus, has refuted them and has informed (others) that they have spoke lies against Him and their act as such is called an indecent one."

H 967, Ch. 85, h 10

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Wahab from Muhammad ibn Mansur who has said the following. "I asked the virtuous servant of the Lord about the words of Allah, the Most Majestic, the Most gracious, "(Muhammad), tell them, "My Lord has only prohibited indecent acts committed in public or in secret,. . ." (7:33) The narrator has said that the Imam (a.s.) then said, "The Quran has an apparent essence and a hidden essence. All that Allah has made unlawful in the Quran is apparent and hidden facts in this (category) are the unjust Imams. All that Allah has made lawful in the book is apparent and the hidden facts in it (category) are the Imams of the truth (Leaders with Divine Authority)."

H 968, Ch. 85, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Umar ibn Thabit from Jabir who has said the following. "I asked abu Ja‘far (a. s.) about the words of Allah, the Most Majestic, the Most gracious, "Some people consider certain things equal to God and love them just as one should love God. . . ." (2:165) The Imam (a.s.) said, "They, by Allah, are the friends of so and so and so and so whom they have taken as their Imams and not the Imam, Leaders with Divine Authority, who are appoint for people as such. For this reason He has said, ". . . Had the unjust been able to reflect about their condition, when facing the torment, they would have had no doubt that to God belongs All-power and that He is stern in His retribution. (2:165)

When the leaders see the torment and lose all their resources, they will denounce their followers (2:166). The followers will say, "Had we had the chance we also would have denounced our leaders." That is how God will show them their regrettable deeds. They will not be able to escape from hell fire." (2:167).) Then abu Ja‘far (a.s.) said, "By Allah, O Jabir, they are the unjust Imams and their followers."

H 969, Ch. 85, h 12

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from abu Dawud al-Mustariqq fromAli ibn Maymun from ibn abu Ya‘fur who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘There will be three kinds of people to whom Allah will not look on the Day of Judgment, will not purify them and they will suffer pain full punishments. They are those who claim to be the Imam with authority from Allah, those who would reject the Imam, Leader with Divine Authority and those who think that for the two there is a share in Islam."

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Chapter 86

The case of those who would accept the religion of Allah but without accepting the Imam, Leader with Divine Authority

H 970, Ch. 86, h 1

A number of our people has narrated from Ahmad ibn Muhammad (from) ibn abu Nasr from abu al-Hassan (a.s.) who has said the following. "The words of Allah, the Most Majestic, the Most gracious, "Who strays more than one who follows his desires without guidance from God?. . . "(28:50) The Imam (a.s.), "It refers to those who take their own opinions as their religion without an Imam from the Imams of guidance (Leadership with Divine Authority)."

H 971, Ch. 86, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following. "I heard abu Ja‘far (a.s.) say, ‘Whoever follows the religion of Allah worshipping assiduously without an Imam, Leader with Divine Authority his toil will not be acceptable. In fact, he is lost and confused and Allah disdains his deeds. Such person’s case and example is like a sheep that has lost the shepherd and the flock that runs back and forth the whole day. As the night would fall that sheep would see a flock of sheep with a shepherd. The (lost) sheep would then join the flock affectionately that in fact is only a deception. The sheep would pass the night in their shelter but when the shepherd would lead the flock to the pasture the lost sheep would feel lost and away from the flock and the shepherd,. thus, run back and forth in search of the flock and the shepherd. Then it would find a flock of sheep with a shepherd and affectionately join them but, in fact, suffer a deception. This shepherd would shout at the lost sheep saying, "Go and find your own flock and shepherd you are lost, confused and without a flock and shepherd. The lost sheep then would run back and forth in confusion, fear and frustration without a shepherd to guide to the pasture and to the shelter. While the lost sheep is in such confusion a wolf would seize the opportunity and would kill the lost sheep for food. Thus, by Allah, O Muhammad is the case of a person from this ’Umma (nation) who would live without an Imam (Leader with Divine Authority) from Allah, the Most Majestic, the Most gracious, who is clearly supported with evidence and is just in his dealings. A person without such Imam is lost and confused and if he would die in such condition his death would be like dying in disbelief and hypocrisy. O Muhammad, bear in mind properly that the unjust Imams and their followers are far away from the religion of Allah. They are lost and misleading. Their deeds that they do are like the dust blown by the winds away in a windy day which, would go out of hand without benefits. Thus is straying far away from the truth."

H 972, Ch. 86, h 3

A number of our people has narrated from Ahmad Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd ‘Aziz al-‘Abdi from ‘Abdallah ibn abu Ya‘fur who has said the following. "I said to abu ‘Abdallah (a.s.). ’Isma‘il meet people and it increases my wonders when I find people who do not consider you as their guardians and Imams but they consider so and so as their Imam. However, they are trustworthy, truthful and loyal. I also find people who consider you as their guardian and Imam but are not that trustworthy, loyal and truthful." The narrator has said that abu ‘Abdallah (a.s.) then sat in an upright position and turned to me as if with anger and then said, "One follows the religion of Allah under the guardianship of an unjust Imam who possesses no Divine authority, he has no religion. One who follows the religion of Allah under the guardianship of an Imam who just in his dealings (possesses Divine authority)." I then said, "These have no religion and these will face no destruction." The Imam (a.s.) said, "That is correct "these have no religion and these will face no destruction." Then the Imam (a. s.) said, "Have y0ou not heard the words of Allah, the Most Majestic, the Most gracious, "God is the Guardian of the believers and it is He who takes them out of darkness into light. . ." (2:257) It means that He takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just Imams who possess Divine authority. He has also said, "The Devil is the guardian of those who deny the Truth and he leads them from light to darkness.. . ." (2:257) It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust Imam who possessed no authority from Allah, the Most Majestic, the Most gracious, their guardianship took them out of the light of Islam to the darkness of disbelief. Allah then made it necessary for them to suffer in fire along with the unbelievers. "These are the dwellers of hell wherein they will live forever." (2:257)

H 973, Ch. 86, h 5

He has narrated from Hisham ibn Salim from Habib al-Sajistani from abu Ja‘far (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has said, ’I will cause to suffer punishment all those who live a religious life in Islam under the guardianship of unjust Imams who possesses no authority from Allah even though such followers would be virtuous and pious in their deeds. I will forgive all those who live a religious life in Islamunder the guardianship of an Imam who is just in his dealings and possess authority from Allah even though such followers in their dealings would be unjust sinners."

H 974, Ch. 86, h 5

Ali ibn Muhammad has narrated from ibn Jumhur from his father from Safwan from ibn Maskan from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following. "Allah will not be ashamed to punish an ’Umma (nation) who has lived a religious lile under

the guardianship of an unjust Imam who has said the following.would possess no authority form Allah even though such people would be virtuous and pious in their deeds. However, Allah will be ashamed to punish a people who lived a religious life under the guardianship of an Imam who is just in his dealings and possesses authority from Allah even though they would be unjust in their dealings and have committed sins."

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Chapter 87

The Case of those who would Die without having an Imam from the Imams of Guidance

Part of Previous Chapter

H 975, Ch. 87, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘Aidh from ibn ’Udhayna from al-al-Fudayl ibn Yasar who has said the following. " One day abu ‘Abdallah (a.s.) initiated to speak to us and said, ‘The Messenger of Allah has said, "Whoever would die and is not under the (guardianship) of the Imam his death would be like a death in ignorance." The narrator has said that I asked, "Is that what the Messenger of Allah has said?" The Imam (a.s.) said, "Yes, by Allah, he has said so." I then said, "Do all who die without acknowledging the Imam die as if died in ignorance (without religion)?" The Imam (a.s.) said, "Yes, that is right."

H 976, Ch. 87, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ who has said that ‘Abd al-Karim ibn ‘Amr narrated to me from ibn abu Ya‘fur who has said the following. "I asked abu ‘Abdallah (a.s.) about the words the Messenger of Allah. ""Whoever would die and is not under the (guardianship) of the Imam his death would be like a death in ignorance." The narrator has said I then asked, "Is it death in disbelief (in religion)?" He said, "It is death in error ." I then said, "Thus, whoever would die today and would not have an Imam would his death be considered as if he has died in ignorance (without religion)?" He said, "Yes, that is true."

H 977, Ch. 87, h 3

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from al-Fudayl from al-Harith ibn al-Mughira who has said the following. "I said to abu ‘Abdallah (a.s.) , ‘the Messenger of Allah has said, "Whoever would die without knowing who his Imam is he would die as if has died in ignorance (of religion)." The Imam (a.s.) said, "That is true." I then said, "Is it the ignorance of uneducated people or ignorance of ones not knowing his Imam?" The Imam (a.s.) said, "It means the ignorance that is disbelief, hypocrisy and error?"

H 978, Ch. 87, h 4

Certain persons of our people have narrated from ‘Abd al-‘Azim ibn ‘Abdallah al-Hassani from Malik ibn ‘Amir from al-Mufaddal ibn Za’id from al-Mufaddal ibn ‘Umar who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘Whoever would follow the religion of Allah without hearing (instructions) from a truthful (Imam) person Allah will cause him, inevitably, to suffer hardships. Whoever would claim to have heard from a source other than the one Allah has opened for him, he will be considered as polytheist. The source and door that Allah has opened is the one that trustworthy in the matters of the hidden secrets of Allah."

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Chapter 88

The case of those who have recognized Ahl al-Bayt and those who have ignored them

H 979, Ch. 88, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sulayman ibn Ja‘far who has said the following. "I heards al-Rida (a.s.) saying, "Ali ibn ‘Abdallah (or ‘Ubaydallah)ibn al-Husayn ibn Ali ibn al-Husayn ibn Ali ibn abu Talib (a.s.), his wife and childred are of the people of paradise." He then said, "Whoever would recognize this matter (Leadership with Divine Authority) in the descendants of Ali and Fatima (a.s.) he would not be like the people."

H 980, Ch. 88, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad who has said that al-Washsha’ said Ahmad ibn ‘Umar has narrated to us the following. "Inform me about those who have opposed you and has ignored your rights as a descendant of Fatima (a.s.) would his suffering be the same as the other people?" He said, "Ali ibn al-Husayn (a.s.) would say that their suffering will twice as much."

H 981, Ch. 88, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Rashid who has that reported to us Ali ibn ’Isma‘il al-Maythami who has said that narrated to us Rabi’i ibn ‘Abdallah who has said that said to him ‘Abd al-Rahman ibn abu ‘Abdallah the following. "I said to abu ‘Abdallah (a.s.), ‘are those who are ignorant of this matter (Leadership with Divine Authority) of the descendants of Hashim and others the same?" He said to me, "Do not say, "al-Munkir" (ignorant) but say al-Jahid (rejecter) of the descendants of Hashim and other people."

Abu al-Hassan has said I thought about it and then I recalled the words of Allah, the Most Majestic, the Most gracious, about the brothers of Yusuf (Joseph) "He recognized them but they were ignorant about him." (12:58)

H 982, Ch. 88, h 4

A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Nasr who

has said the following. "I asked al-Rida (a.s.), ‘Are those who reject you from your own people and other such people the same?" He replied, "Those of our own people who would reject us (our Leadership with Divine Authority) would be considered as having committed twice as much sin and the good deed from our own people who are virtuous would also considered as of twice as much value."

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Chapter 89

The Obligation and Duty of the People at the Time of the Passing away of the Imam (a.s.)

H 983, Ch. 89, h 1

Muhammad ibn Yahya has narrated from from Muhammad ibnlh from Safwan from ya‘qub ibn Shu‘ayb who has said the following. "I asked abu ‘Abdallah (a.s.), ‘If something would happen to the Imam what should then the people do?" The Imam (a.s.) said, "Where are the words of Allah, the Most Majestic, the Most gracious, ‘Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God.’" (9:122) The Imam (a.s.) said, "They will good reason to be excused as long as they are searching also those who wait for them until they complete their religious education and return back to them."

H 984, Ch. 89, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman who has said that narrated to us Hammad from ‘Abd al-A‘la’ who has said the following. "I asked abu ‘Abdallah (a.s.) about the statement of Sunni Muslims (al-‘Amma) that says the Messenger of Allah has said, "If a person would die without having an Imam his death would be as if he has died as the death of ignorance (pre-Islamic age of darkness)" The Imam (a.s.) said, " That is very true, by Allah." I then asked, "what if the Imam would pass away and a person is in Khurasan and does not know who the executor of the will of the Imam (a.s.) is, is this good excuse for him?" He (the Imam (a.s.) said, "No, that is not a good reason. When the Imam leaves this world the authority of the executor nof his applies to those would live in the area. Also the obligation search and learn about one’s duties apply to those who are not in area but who learned about the passing away of the Imam. Allah, the Most Majestic, the Most Gracious, has said, "Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God." (9:122) I then said, "What if they did went out to find out but some of them would die before they could find out?" He said, "Allah, the Most Majestic, the Most Gracious, has said, ". . . and one who dies, after having abandoned his home to get near to God and His Messenger, will receive his reward from God. . . ." (4:100) I if some of them would reach your town but would find out that you have closed your door and the curtains are drawn closed. You would not call them to yourself and there is no one to guide them to you. How then the will know about you?" He said, "They would know about me through the book that

Allah has revealed." I then asked, "How Allah, the Most Majestic, the Most Gracious, has said it?" He said, "I know that you have spoken to me about before this day also." I said, "That is right." He then said, "Recall what Allah has said about Ali (a.s) and what the Messenger of Allah said to him about Hassan and Husayn and What Allah has specially said about Ali (a.s) and what the Messenger of Allah has said about him about his will to him and hid appointing him and their sufferings and the acknowledgements of al-Hassan and al-Husayn of such facts. Recall the will of al-Hassan and his delivering it to al-Husayn. Allah has said, "The Prophet has more authority over the believers than themselves. His wives are their mothers. The relatives are closer to each other, according to the Book of God, . ." .(33:6)

I then said, "People speak about abu Ja‘far‘far (a.s) and say, "How is it that Imamat (leadership with Divine authority has stepped out for him from among all the sons of his father even though they are all relatives and older than him and those younger than him did receive it just because they were younger?"

He said, "The one would possess this matter (Leadership with Divine Authority) can be recognized through three evidence that are not found with other people. He must have greater priority to the preceding Imam and that he would be the executor of the will of the preceding Imam. With him there must be the Armaments of the Messenger of Allah and the document of his will. This document is with me and no one disputes it." I then asked, "Is that kept secret and hidden for fear from the rulers?" He said, "There is nothing secret and hidden for which there is no clear evidence available. What is there my father entrusted to me. When he wasw about to leave this world he asked me to call people to bear testimony for him. I then called four people from Quraysh among them was Nafi‘ salve of ‘Abdallah ibn ‘Umar. My father said, "Write down, ‘This is how the will of Jacob to his children reads, "God has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe)." (2:132) Muhammad ibn Ali made the same kind of will to his son, Ja‘far ibn Muhammad annd commanded him to shroud him in his own gown which he would use during his Friday prayers. That his own turban must be used for him, that the surface of his grave should be given a square shape, raised three inches from the ground and thereafter leave it that much only. Thereafter he wrpped up the document of the will and asked the witnesses to leave saying, "May Allah grant you blessings. When they left I asked, "What was in it O father, that asked them to bear testimony to?" He said, "I did not like that you will be defeated and people will say, ‘He left this world without a will. I wanted it to be a supporting authority for you. This the fact that help one who comes to the town and asks, "To who did so and so made a will? And it is said to him, "The will was made to so and so." I then asked, "What he (Imam) would partners in the will?" He said, "You must ask him. He will explain it to you."

H 985, Ch. 89, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid from Nadr ibn Suwayd from Yahya al-Halabi from Barid ibn Mu‘awiya from Muhammad ibn Muslim who has said the following. "I said to abu ‘Abdallah (a.s.), "May Allah grant you good health, we heard that you were not feeling good and it caused us great anxiety. Would that you inform or teach us who will be the succeeding Imam." The Imam (a.s.) said, "Ali (a.s.) was the scholar and knowledge is inherited. No scholar dies except that leaves behind a scholar whose knowledge is of the same level or whatever Allah would will." I then said will people be excused for not knowing the succeeding Imam after the death of the preceding Imam?" He then said, "The people of this area (city of Madina) will not be excused. People of other areas will dealt with according to their abilities. Allah has said, "Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God." (9:122)

The narrator has said that he then asked the Imam (a.s.), "What if some of them would die before completing their education and search.?" He said, "such people will be of the ones mentioned in the words of Allah herein below. ". . . and one who dies, after having abandoned his home to get near to God and His Messenger, will receive his reward from God. . . ." (4:100) The narrator has said that he then asked the Imam (a.s.), "If people would come to the Imam then by what means would they recognize him?" He said, "The Imam is granted serenity, dignity and an awesome presence."

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Chapter 90

When the Imam learns that Leadership with Divine Authority has come to him?

H 986, Ch. 90, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from abu Hariz al-Qummi who has said the following. "I said to abu al-Hassan (a.s.), ‘May Allah take my soul in service for your cause, you know how devoted I have been towards your father and after him to yourself. I then swore before him up on the rights of the Messenger of Allah and the rights of so and so and so and so (Ali, al-Hassan, al-Husayn . . . (a.s.) until his own self trying to assure him that whatever you would tell me will not be made public and spread to other people. I asked him about his father to find out if he alive or dead." He said, "by Allah, he that his father had passed away." I then said, "May Allah take my soul in service for your cause, your followers (Shi‘a) narrate that in him the traditions of four prophets are found." He then said, "In certainty by Allah, besides whom there is no Lord that he (my father) has passed away." I asked, "Is his passing away in the form of disappearance or in the form of death?" He then said, "It is in the form of death." I then said, "Perhaps you are observing cautious fear from me." He said, "All glory belongs to Allah, (that is not the case)." I then asked, "Did he deliver his will to you?" He said, "Yes, he did so." I then asked, "Has he made others as your partners in executing his will?" He said, "No, he has not done so." I then asked, "Is there any Imam over you among your brothers?" He said, "No, there is no one from them." I then asked, "Are you the Imam (a.s.)?" He said, "Yes, I am the Imam (Leadership with Divine Authority)."

H 987, Ch. 90, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat who has said the following. "I said, ‘A man troubled your brother, Ibrahim and said to him, "Your father is still alive." You know of this case what he knows.’" The Imam (a.s.) said, "Glory belongs to Allah. The Messenger of Allah dies. How is it that Musa (Imam Musa al-Kazim) does not die? Certainly, by Allah, he passed away just as the Messenger of Allah passed away. However, Allah, the Most Holy, the Most High, ever since that He took his Prophet from this world has continued granting favors through this religion up on the

descendants of A‘ajim (pl. of ‘Ajam, meaning the Persians or none Arabs) and abstains it from the people of His Prophet. Ever since He has continued granting such favors to these and abstaining it from them. In the month of Dhu al-Hajj I paid off a thousand Dinar for his debts because of which he (his brother Ibrahim) was in great difficulties. He was about to divorces his wives, free his slaves and servants. You have heard the case of Yusuf and his brothers."

H 988, Ch. 90, h 3

al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ who has said the following. "I said to abu al-Hassan (a.s.), ‘They have narrated from you about the death of abu al-Hassan (Musa al-Kazim (a.s.) that a man said to you, "You have learned that (the death of your father) through the report of Sa‘id." He said, "Sa‘id came after I learned about that (death of my father) before his coming." The narrator has said that he asked the Imam (a.s.), "I heard from him that you divorced mother of Farwa, daughter of Ishaq, in the month of Rajab one day after the death of abu al-Hassan (a.s.). Did you divorce her when you knew that abu al-Hassan (a.s.) has died?" The Imam (a.s.) said, "Yes, I did so." I asked him, "Did you do so before Sa‘id came to you?" The Imam (a.s.) said, "Yes, I did so before Sa‘id came."

H 989, Ch. 90, h 4

Muhammad ibn Yahya has narrated from al-Husayn from Safwan who has said the following. "I requested abu al-Hassan al-Rida (a.s.), ‘Enlighten me when an Imam comesto know that he is the Imam (a.s.)? Does it take place when the preceding Imam has already passes away or when he is about to leave this world? For example abu al-Hassan (a.s.) passed away in Baghdad and you were here (in the city of Madina)?" The Imam (a.s.) said, "He comes to know it at the time his companion (the preceding Imam) is about to leave this world." I then asked, "By what means does he come to know it?" He said, "He comes to know it through inspiration from Allah."

H 990, Ch. 90, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from abu al-Fadl al-Shahbani from Harun ibn al-Fadl who has said the following. "I saw abu al-Hassan Ali ibn Muhammad on the day abu Ja‘far (a.s.) passed away. He said, "To Allah we belong and to Him we return. Abu Ja‘far (a.s.) passed away." He was asked, "How do you know that he passed away?" He said, "A form of humbleness before Allah that I had never experienced overwhelmed me."

H 991, Ch. 90, h 6

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Musafir who has said the following. "Abu Ibrahim commanded –at the time he was taken out to Baghdad- abu al-Hassan (a.s.) to sleep every night at his (abu Ibrahim’s) house until the coming of the news of his death. The narrator has said narrator has said that we would prepare the bed for abu al-Hassan every night in the terrace and he would come after the ‘Isha (late evening) to rest and in the morning he would leave for his own house. He has said that it continued for four years. One night he delayed and the bed was prepared for him. He did not come as usual and the family was alarmed and deeply saddened. His delay was a very great matter that overwhelmed us. In the morning he came to the house and went to the family room to ’Umm (mother of) Ahmad and said to her, "Bring me the things that my father had entrusted you with." She began to cry, beat up her face and tear her clothe over her heart saying, "My master, by Allah, has passed away." He stopped her and said, "Do not say any thing to any one and do not make it public before the news of his death comes to the governor." She then brought a package, a two thousand and a four thousand Dinar and gave all of it to him and to one else. She said, "He had told me when there were only two of us (She was beloved to him), "Keep this trust well protected with you and do allow anyone to know it before I will die. When I will die whichever of my sons will come to and ask you to deliver this trust to him give it to him and know that I have passed away. The sign that my master had informed me of has exactly come." He took charge of the package and money from her and commanded everyone to keep it secret until the coming of the news. He left the house and thereafter did not come to rest at night as before. After a few days only the news of the passing away of abu Ibrahim reach the city. We calculated the time and found out that it was exactly the time abu al-Hassan had done those things; his delaying to come for rest at night and taking charge of the trust with (’Umm Ahamd)."

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Chapter 91

The Conditions of the Imams in the Matters of Age

H 992, Ch. 91, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hisham ibn Salim from Yazid al-Kunasiyy who has said the following. "I asked abu Ja‘far (a.s.), ‘Was Jesus at the time he spoke to people from the cradle a Divine authority over the people of his time?" He said, "At that time he was a prophet, a Divine authority over the people but not a Mursal (Messenger). Have you not heard the words of Allah that say, "He said, "I am the servant of God. He has given me the Book and has appointed me to be a Prophet (19:30). He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax for as long as I live." (19:31) I then said, "Was he the Divine authority over Zackaria at the time that he was in the cradle?" He said, "At that time Jesus was a sign from Allah and a blessing to Mary (Maryam) when he spoke on her behalf. He was a prophet and a Divine authority over all those who heard his words at that time. Thereafter he did not speak until he was two years old. At Such time Zackaria was the Divine authority of Allah, the Most Majestic, the Most gracious, over the people after the silence of Jesus. Zackaria then died and his son Yahya (John) inherited the book and wisdom and he was a small child. You can hear it in the words of Allah, the Most Majestic, the Most gracious, "We commanded John, Zachariah's son), "O John, follow the guidance of the Lord with due steadfastness. We gave knowledge and wisdom to John during his childhood." (19:12) When Jesus became seven years he then spoke as a prophet and a messenger until Allah, the Most Holy sent him inspiration. Thus, Jesus was the Divine authority over John and over all the people. The earth is never left without the presence of a Divine authority over the people, O abu Khalid, from the day Allah created Adam and settled him on earth." I then said, May Allah take my soul in service for your cause, "Did Ali (a.s.) possess Divine authority from Allah and His Messenger over this nation (Muslims) during the life time of the Messenger of Allah?" He said, "Yes, but he kept silent and did not speak along with the Messenger of Allah. At that time, during the lifetime of the Messenger of Allah, obedience was of the rights of the Messenger of Allah over the ’Umma (nation) and over Ali (a.s.). Obedience on the authority of Allah and the Messenger of Allah over the people as a whole was obligatory to Ali (a.s.) after the death of the Messenger of Allah. Ali (a.s.) was a very wise and knowledgeable person."

H 993, Ch. 91, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Safwan ibn Yahya who has said the following. "Once I said to abu Ja‘far (a.s.), ‘Before Allah would grant you the blessed birth of abu Ja‘far we would ask you the question and you would say that Allah will soon grant you a son. Allah, now, has blessed you with such a favor and may He make him to be the delight for your heart. We wish not to experience a single day without you but, Allah forbid, if something would happen to you from who must we seek guidance?" He pointed with his hand to abu Ja‘far (a.s.) and he was standing before him. I then said, "May Allah take my soul in service for your cause, he is only a child of three years old." He said, "That does not matter in his case at all. Jesus rose with Divine authority when he three years old only."

H 994, Ch. 91, h 3

mmd ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Sayf from certain persons of our people from abu Ja‘far (a.s.) al-Thani (the second). The narrator has said that I said to him "They speak about (and question) your very young age. He said, "Allah informed David through inspiration to appoint Sulayman as the executor of his will and successor while he was just a child minding sheep. The worshippers and scholars of the Israelites disliked it. Allah then inspired David to take the staff of those who have objections and that of Sulayman and place them in a room and seal them with each one’s seals. On the next day whichever staff would be found that has grown leaves and fruits the owner thereof would be the successor. David informed them of this matter and they all agreed."

H 995, Ch. 91, h 4

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ya‘qub ibn Yazid from Mus‘ab From Mas‘da from abu Basir who has said the following. "Once I went to see him. Along with me there was a of five years old boy who had not yet attained puberty. The Imam (a.s.) said, "How would you feel if people will debate you about the divine authority of someone of his age? Or he said about the Divine authority of one who will come and will be of the same age as his."

H 996, Ch. 91, h 5

Sahl ibn Ziyad has narrated from Ali ibn Mahziyar from Muhammad ibn ’Isma‘il ibn Bazi‘ who has said the following. "I asked abu Ja‘far (a.s.) of an issue of the Imamat (Leadership with Divine Authority) and I said, "Can the Imam be a boy less than seven years old?" He said, "Yes, he can even be less the five years old." Sahl has said that ibn Mahziyar narrated this to me in the year two hundred twenty one."

H 997, Ch. 91, h 6

Al-Husayn ibn Muhammad has narrated from al-Khayrani from his father who has said the following. "Once I was standing in the presence of abu al-Hassan (a.s.) in Khurasan and someone said to him, ‘O my master if something will happen to you to who must we then turn for guidance?" The Imam (a.s.) said, "You must turn for guidance to abu Ja‘far (a.s.), my son." The person asking the question seemed to have thought of his (abu Ja‘far (a.s.) age very small. Abu al-Hassan (a.s.) then said, "Allah, the Most Holy, the Most High, sent Jesus (a.s.) son of Mary as a Messenger and a prophet being the author of a whole system of law. He began this task in an age much smaller than the age of abu Ja‘far (a.s.)."

H 998, Ch. 91, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat who has said the following. "Once I saw abu Ja‘far (a.s.) who had come out to me and I began to look at him from head to his toes so I can describe him to our people in Egypt. I was looking until he sat down and said, "O Ali, Allah has supported His argument against the people in the case of Imamat (Leadership with Divine Authority) just as He has done so in the case of the prophets. He has said, "We gave authority to him (John) over the people during his childhood (19:12).. When he attained maturity, God gave him strength, wisdom and knowledge. Thus, do We reward those who do good." (12:22) "When he grew-up to manhood and became forty years old,. . ." (46:15). It come to pass that wisdom comes to a prophet when he is just a child or it may come to a prophet when he is forty years old."

H 999, Ch. 91, h 8

Ali ibn Ibrahim has narrated from his father who has said the following. "Once abu Ali ibn Hassa’n spoke to abu Ja‘far (a.s.) saying, "My mater, people refuse to accept your Imamat (Leadership with Divine Authority) because of you very young age." He said, "Why do they

not refuse to accept the words of Allah, the Most Majestic, the Most gracious. Allah, the Most Majestic, the Most gracious, has said to His prophet, "

(Muhammad), say, "This is my way. I and all my followers invite you to God with proper understanding.. . ." (12:108) By Allah, only Ali (a.s.) followed him at that time and he was only nine years old. I also am nine years old.

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Chapter 92

Only an Imam has the Authority to Wash the Body of an Imam for Burial

H 1000, Ch. 92, h 1

al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘Umar al-Hallal or someone other than him who has said the following. "I said to al-Rida (a.s.), ‘They argue with us that no one has the authority towash the body of an Imam for burial except." The narrator has said that the Imam (a.s.) then said, "How they would know who has washed him for burial? What did you say to them?" The narrator has said that I then said, May Allah take my soul in service for your cause, I told them that if my Imam would say that he has washed his body under the throne of the Lord he has told the truth. If he would saay that he has washed it at the center of the earth he has told the truth." The Imam (a.s.) said, "It is not that way." I then asked him, "What then should I say to them (al-waqifiyya sect)?" The Imam (a.s.) said, "Tell them that I (al-Rida) washed his body for burial." I then asked, "must I tell them that you have washed his body?" He said, "Yes, I have done so."

H 1001, Ch. 92, h 2

It is narrated from him from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Yunus from Talha who has said the following. "Once I said to al-Rida (a.s.), ‘Is it true that only an Imam has the authority to wash the body of an Imam for burial?" The Imam (a.s.) said, "Do you know who comes to wash his body for burial? One who is better than the one who is absence from his presence comes to wash. Those who came to Joseph in the well to help when his parents and family were absent from him."

Chapter 93

The Birth of the Imams (a.s.)

H 1002, Ch. 93, h 1

Ali ibn Muhammad has narrated from ‘Abdallah ibn Ishaq al-‘Alawi from Muhammad ibn Zayd al-Rizami from Muhammad ibn Sulayman al-Daylami from Ali ibn Hamza from abu Basir who has said the following. "Once we went for Hajj with abu ‘Abdallah (a.s.) in the year that his son Musa (a.s.) was born. When we arrived at al-Abwa lunch was served . When he would serve food to his people he would serve good and plentiful food. At such time the messenger of Hamida, (his wife), came saying, "Hamida says, "I have almost lost my self and I have found what I was to find, I am about to give birth. You had commanded me not to do anything to this child without you." Abu ‘Abdallah (a.s.) left with the messenger. When he came back his companions congratulated him and said, "May Allah take our souls in service for your cause, what did you do to Hamida?" He said, "Allah granted her good health and gifted me with a boy whom He has formed as the best in His creatures. Hamida informed me of a matter about him that she thought I did not know. I, however, knew it better than her." I then asked him, May Allah take my soul in service for your cause, what was it that Hamida told you about the child?" He said that she informed him about the baby’s actions as soon as he fell on the ground. "The baby placed his hands on the ground and raised his head to the sky." I explained to her that it was a sign like that of the Messenger of Allah and a sign of the executor of his will after him." I then said, "May Allah take my soul in service for your cause, what sign is the sign of the Messenger of Allah and the sign of the executor of his will after him?" He said to me, "In the night that the mother of my grandfather conceived him someone came to my great grandfather with a drink finer than water, softer than butter, sweeter than honey, cooler than ice and whiter than milk. He was asked to drink it and then go to bed with his wife. He went to bed with his wife and she conceived with the baby. In the night that the mother of my father conceived him someone came to my grandfather with the same kind of drink as that brought to my great-grandfather. He was asked to drink it as my great-grandfather had done. He was commanded to do as my great grandfather had done. He then went to bed with his wife and she conceived with my father. In the night that my mother would conceive with me someone came to my father with the same kind of drink as that brought for my great-grandfather and grandfather and made him to drink as they had done and commanded him as he had commanded them before him. He then went to bed with his wife and my mother conceived with me. In the night that my wife was to conceive with my son someone came to me with the same kind of drink as that for my great grandfather, my

grandfather and my father. He did to me as he done to them. I then went with the knowledge of Allah and with joy for what Allah had granted to me to bed with my wife and she conceived with the baby that is just born. The newborn is with you and he, by Allah, will be your companion after me. The seed of the Imam is from what I just explained to you. When the seed is accommodated in the womb for four months and the spirit is established therein Allah, the Most Holy, the Most High, then send an angel. This angel is called *Haywan* (animal or living). He then writes on his right shoulder ". . .in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.". (6:115) When he comes out of his mothers womb he places his hands on the floor and raises his head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah that is sent from the heavens to earth. Raising his head to the sky is that because a caller from inside the Throne calls him from the high horizon with his name and the name of his father. It is for (on behalf of) the Lord, the Most Majestic, the Most gracious, saying, "O so and so, son of so and so. Be firm so that you would be established. For the great purpose that I have created you, you are my chosen one in my creatures. You are the keeper of My secrets, the container of My knowledge, the trustee of My inspiration and My deputy and representative on earth. I have made it necessary for My blessings and mercy to reach you and those who would love you (and acknowledge your Divine Authority). I have gifted My paradise and given a place near Myself to you and to them. Also, by My Majesty and Grace, I will make your enemies to feel the heat of My punishment even though I may have given them expanded prosperity in My world such as prosperity in their livelihood. When the call of caller ends he responds to it by placing his hands on the ground and raising his head to the sky and says the following. "God Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and All-wise." (3:18)

The Imam (a.s.) said, "When he says this, Allah grants him the knowledge of the fist and the knowledge of the last the qualification to be visited by the spirit in the nights of destiny." I then said, may Allah take my soul in service for your cause, is the Spirit different from Jibril?" He said, "The Spirit is a creature greater than Jibril. Jibril is of the angels. The Spirit is a creature greater than the angels. Is it not true that Allah, the Most Holy, the Most High, has said, "On this Night, the angels and the Spirit descend . ." .(97:4)

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Husayn from Ahmad ibn al-Hassan from al-Mukhtar ibn Ziyad from Muhammad ibn Sulayman from his father from abu Basir a similar hadith.

H 1003, Ch. 93, h 2

Muhammad ibn Yahya has narrated from mmd ibn al-Husayn from Musa ibn Sa‘dan from

‘Abdallah ibn al-Qasim from al-Hassan ibn Rashid who has said the following. "I Heard abu ‘Abdallah (a.s.) say, ‘When Allah, the Most Holy, the Most High, would love to create the Imam He would command an angel to take a drink of water from under the Throne and his father to drink it and from this He creates the Imam. for the first forty days and nights in his mothers womb he would hear anything. After that he would hear the words. When he is born that angel comes and writes between his eyes, ". . .in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing." (6:115) When the preceding Imam passes away a light house made from light is prepared for him and this light house he examines the deeds of the creatures. By this means Allah establishes His authority over the creatures."

H 1004, Ch. 93, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadidfrom Mansur ibn Yunus from Yunus ibn Zabyan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘When Allah, the Most Majestic, the Most gracious, decides to create the Imam from another Imam He sends an angel with a drink of water from under the Throne. Then the angel would make the Imam to drink it and would give it to him to drink. For the first forty days he would not hear any words and thereafter he would hear words. When his mogthor would give birth Aallah would send the same angel who had brought the water. The angels would on his right should, ". . .in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.". (6:115) When he would rise to execute the task of an Imam Allah would raise a light house for him in every town through which he would examine the deeds of the servants of Allah."

H 1005, Ch. 93, h 4

A number of our people has narrated Ahmad ibn Muhammad from ibn Mahbub from al-Rabi‘ ibn Muhammad al-Musalli from Muhammad ibn Marwan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘The Imam hears in the womb of his mother and when he is born these words of Allah will be written between his shoulders, ". . .in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.". (6:115) When the matter (Leadership with Divine Authority) is delivered to him Allah establishes a pillar of light for him through which he can see the deeds of the people of every town."

H 1006, Ch. 93, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from ibn Mas‘ud from ‘Abdallah ibn Ibrahim al-Ja‘fari who has said the following. "I heard Ishaq ibn Ja‘far say that he heard his father say as herein below. "When the mothers of the executors of the will conceive them she will go through a condition as if she has fainted for the rest of day if it would take place during the day or for the rest of the night if it would take place at night. She then would see in her dream a man congratulating her with the birth of a son, very knowledgeable and very forbearing. The condition then goes away annnd she wakes up and from her right side in the house she hears a voice. It says, "You have conceived with good, you are changing into good and you have come up with good. Congratulations to you for a son who is very forbearing and very knowledgeable. She then would feel light and thereafter she would feel no discomfort from her sides or from her belly. After nine months she would hear (something) intensely in the house On the night of the birth of the child a light would appear to her in the house that only she and the father of the child can see. When the child would born he would be found in a sitting position. There would be enough opening for the child to come out with both thighs and legs folded. The child would turn on the ground so as not to miss facing the direction of Makka. He will sneeze three time and would point with his fingers for the words of blessings said up on sneezing. He would be born his umbilical cord already cut off and circumcised. Both of his Ruba‘ia (molar) teeth from the upper and lower jaws, both of his (Na‘b) canine teeth and both of his Dahika (bicuspids) would have already grown. In front of him there would a light shine like flowing gold. For the next day and night a golden light would flow from his hands. This is how the prophets are when they are born. The executors of their will are the only ones who are the attachments of the prophets."

H 1007, Ch. 93, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil ibn Darraj who has said the following. "Several persons of our people have narrated that The Imam (a.s.) has said, "Do not speak about the Imam. The Imam (a.s.) hears the words while he still is in the womb of his mother. When she would give birth the angel write between his eyes, ". . .in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.". (6:115) When takes charge of the matter (Leadership with Divine Authority) in every a light house will be established for him through which he would examine the deeds of the servants (of Allah)."

H 1008, Ch. 93, h 7

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd who has said the following. "I and ibn Faddal were sitting tha Yunus came and said, ‘I went to see abu al-Hassan al-Rida (a.s.) and said to him, "May Allah take my soul in service for your cause, "People speak so much about pillar." He said to me, "O Yunus, what do you see? Do you see it as a pillar of iron that you would raise for your friend?" The narrator has said that he said, "I do not know." The Imam (a.s.) said, "In fact, it is an appointed angel in every town. Through him Allah raises the deeds of that town." The narrator has said that ibn Faddal then stood up and kissed his head and said, "May allah grant you blessings, O abu Muhammad, you continue to bring us true hadith with which Allah grants us relief and comfort."

H 1009, Ch. 93, h 8

Ali ibn Muhammad has narrated from some of our people from ibn abu ‘umayr from Hariz from Zurara from abu Ja‘far (a.s.) who has said the following. "Imam has ten signs. He is born clean and circumcised. When falls on the earth his palms reach the ground first while he raises his head to the sky and loudly says the two testimonies. He does not experience wit dream. His eyes sleep but not his heart. He does not yawn and stretch. He sees behind just as he sees in front. His excretion would smell like musk. The earth is made to conceal and devour it. When he would dress up with coat of arms of the Messenger of Allah it would perfectly fit him. However, when other people, taller or shorter would try it would be taller on them by a hand stretch of thump and pinkeye. He is a *Muhaddath* (the one spoken to by angels) up to the time of his passing away."

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Chapter 94

The Creation of the bodies, spirits and the Hearts of the Imam (a.s.)

H 1010, Ch. 94, h 1

A number of our people has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from some of our people from abu ‘Abdallah (a.s.) the following. "Allah has created us from *‘Illiyin* (high above) and He has created our spirits from above that. He has created the spirit of our Shi‘as (followers) from *‘Illiyin* and their bodies from below that. For this reason there is relationship among us and among them and their hearts are affectionate towards us."

H 1011, Ch. 94, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa ibn ‘Ubayd from Muhammad ibn Shu‘ayb from ‘Imran Ishaq al-Za‘farani from Muhammad ibn Marwan who has said the following. "I heard abu ‘Abdallah (a.s.) say as herein below. "Allah has created us from the light of His greatness. Thereafter He shaped our form from a preserved and hidden clay under the Throne. Then He made that light to reside in that clay. We then were a spiritual creature of the human being species. He has not placed anything as a share from that which we were created in anyone else. He has created the spirits of our Shi‘a from our clay and their bodies from a preserved and hidden clay from below that clay. Allah has not placed anything as a share of that which they are created in anyone except the prophets. Therefore, we and our followers became the people. The rest of the people became riffraff for the fire and to the fire."

H 1012, Ch. 94, h 3

Ali ibn Ibrahim has narrated from Ali ibn Hassa’n and Muhammad ibn Yahya from Salma ibn al-Khattab and others from Ali ibn Hassa’n from Ali ibn ‘Atiyya from Ali ibn Ri’ab who has narrated it in a marfu‘ manner from Amir al-Mu’minin (a.s.) who has said the following. "Allah has a canal below His Throne. Below the canal that is below His Throne is a light that

has lighted it up. On both rims of the canal there are two created spirits. One is the holy Spirit and the other is the Spirit from His command. Allah has ten (kinds) of clay. Five from paradise and five from earth." He then explained the earth and the Paradise. Then he said, "There is no prophet or angel that He has formed (Jabala) but that He has blown into them from one of those spirits. He has formed the Prophet (s.a) from one of those clays." The narrator has said, "I asked abu al-Hassan the 1st , "What is *Jabala*?" He said, "It is the creatures exclusive of us Ahl al-Bayt (family of Prophet Muhammad). Allah, the Most Majestic, the Most gracious, has created us from ten clays and has into us from both the Spirits and has added fragrance to fragrance."

Others have narrated from abu al_Samit who has said the following. "He said, "Clay of paradise is the paradise of Eden, Jannat al-Ma’al-Washsha’, Jannat al-Na‘im, firdaws and al-Khuld. The clay from earth is from Makka, al-Madina, al-Kufa, Byat al-Maqdis and al-Ha’ir.
4 A number of our people has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from abu Nahshal who has said that Muhammad ibn ’Isma‘il narrated to me from abu Hamza al-Thumali who has said the following. "I heard abu Ja‘far (a.s.) say as herein below. "Allah has created us from *A‘la ‘Illiyin* (above the high above). He has created the hearts of our Shi‘a from what He has created us and He has created their bodies from below that, thus, their hearts incline towards us because they are created from what we are created. Then he recited this verse of the Holy Quran, "However, the records of the deeds of the virtuous ones will certainly be in ö illiy4 n (83:18).

Would that you knew what ö illiy4 n is! (83:19). It is a comprehensively written Book (of records) (83:20). The ones nearest to God will bring it to public." (83:21) Our enemies are created from *Sijjin* aand the hearts of their followers are created from what they are created and their bodies are created from below that, thus, their hearts incline to them because they are created from what they are created. Then he recited this verse of the Holy Quran. "Let them know that the records of the sinner's deeds are in Sij4 n (83:7).Would that you knew what Sij4 n is!? (83:8). It is a comprehensively written Book (of records)." (83:9)."

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Chapter 95

Submission and the Virtue of the Muslims

H 1013, Ch. 95, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Sinan from ibn Muskan from Sadir who has said the following. "I said to abu Ja‘far (a.s.), ‘I just left your supporters and followers opposing and disdaining each other." The narrator has said that The Imam (a.s.) then said, "What do you have to do with their conditions. People have three obligations. They must recognize the Imams, submit to the instructions they have received from the Imams and refer to them in their disputes and differences."

H 1014, Ch. 95, h 1

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn ‘Uthman from ‘Abdallah al-Kahili who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘If a people would worship Allah only Who has no partner, maintain the prayers, pay Zakat, perform Hajj of the House and fast in the month of Ramadan but say about something that Allah or the Messenger of Allah has done, would that it had been done differently or find such feelings in their hearts in this they will be considered as polytheists. He then recited this verse of the Holy Quran. "I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls to prevent them from accepting your judgment, thus, submitting themselves to the will of God." (4:65). Abu ‘Abdallah (a.s.) then said, "You have to be submissive (before Allaah)."

H 1015, Ch. 95, h 3

mdd ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from al-Husayn ibn al-Mukhtar from Zayd al-Shahham who has said the following. "I said to abu ‘Abdallah (a.s.), ‘Among us there is a man called Kulayb. Nothing

comes from you but that he says, "I submit to it." Thus, we call him, "Kulayb, the submissive." The narrator has said that The Imam (a.s.) expressed kindness towards him and prayed and then said, "Do you know what submission is?" We remained silent. The Imam (a.s.) said, "That, by Allah, is *al-Ikhbat* in the words of Allah, the Most Majestic, the Most gracious, ‘The righteously striving believers who are humble before their Lord, . ." (11:23)"

H 1016, Ch. 95, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Aban from Muhammad ibn Muslim from abu Ja‘far (a.s.) about the words of Allah, the Most Holy, the Most High, "Whoever achieves virtue will have its merit increased. . . ." (42:23) The Imam (a.s.) said, ‘achievement’ refers to one’s submission to us, his speaking the truth from us and not to ascribe any lies to us."

H 1017, Ch. 95, h 5

Ali ibn Muhammad has narrated from ‘Abdallah ibn Ahmad ibn Muhammad al-Barqi from his fahter from Muhammad ibn ‘Abd al-Hamid from Mansur ibn Yunus from Bashir al-Dahhan from Kamil al-Tammar who has said the following. "Abu Ja‘far (a.s.) has said, "Triumphant indeed are the believers," (23:1) Do you know who they are?" I said, "You know best." He said, Triumphant indeed are the believers, who are Muslims (submissive to Allah). The Muslims are noble people. The believers are rare. Congratulations to the believers."

H 1018, Ch. 95, h 6

Ali ibn Muhammad has narrated from certain person of our people from al-Khashshab from al-‘Abbass ibn ‘Amir from Rabi‘ al-Musalli from Yahya ibn Zakariya al-Ansari who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘Whoever loves to have a complete belief he must say, "Everything that I say is from the family of Muhammad whether those that they kept secret or those that they made public those that have reached me from them and those that have not reached me."

H 1019, Ch. 95, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from Zurara or Burayd who has said the following. "Abu Ja‘far (a.s.) has said, ‘Allah has addressed Amir al-Mu’minin (a.s.) in His book." The narrator has said that asked him, "where and in which passage?" He said, "It is in His words that read, "If they ever do injustice to themselves and come to you (Muhammad) asking for God's forgiveness and if the Messenger also was to ask God to forgive them, they would certainly find God All-forgiving and All-merciful. (4:64)

"I swear by your Lord that they will not be considered believers until they let you judge their disputes (on the issue of their agreement not to allow the leadership pass to the descendants of Hashim). Then they will find nothing in their souls to prevent them from accepting your judgment, (to condemn or forgive them) thus, submitting themselves to the will of God." (4:65) "

H 1020, Ch. 95, h 8

Ahmad ibn Mihran (may Allah grant him blessings) has narrated from from ‘Abd al-‘Azim al-Hassani from Ali ibn Asbat from Ali ibn ‘Aqaba from al-Hakam ibn Ayman from abu Basir who has said the following. "Once I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. ". . .those of Our servants who listen to the words and only follow the best ones. . ." .(39:18) The Imam (a.s.) said, "They are those who are submissive to the (commands) of *Ahl al-Bayt* of Muhammad (s.a). It is those who when hearing a hadith do not add anything thereto or omit anything therefrom. They present it just as they have heard."

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Chapter 96

People’s obligation after Hajj to Meet the Imam, Ask them Religious Instructions, Declare and Pledge to them Allegiance and Express their Love

H 1021, Ch. 96, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from Fudayl who has said the following. "abu Ja‘far (a.s.) looked at the people perform Tawaf (walking around the Ka‘ba seven times) and said, "This is how they used to perform Tawaf in the times ignorance (pre-Islamic era). What they are required to do is to perform Tawaf and come to us, declare their support and love for us and express their help for us. The Imam (a.s.) then recited this verse of the Holy Quran. "Lord, fill the hearts of the people with love for them . . ." (14:37)

H 1022, Ch. 96, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Dawud ibn al-Ni‘man from abu ‘Ubayda who has said the following. "I heard abu Ja‘far say, (a.s.) when he saw people in Makka and what they were doing, "Activities like those in the days of ignorance. By Allah, they are not commanded to do as such. What they are commanded to do is to complete their Hajj, relieve themselves of the obligations of vows and visit us to inform us of their support and express their help before us."

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from ibn al-Faddal all from abu Jamila from Khalid ibn ‘Ammar from Sadir who has said the following. "I heard abu Ja‘far (a.s.) when he was coming in and I was going out and he held my hand and then said, "Turn to the al-Bayt (house). O Sadir, what people are, in fact, commanded to do is to come to these stones, perform Tawaf around them (walk seven times around) then come to us declare their support to us. That is what Allah has said, ". . .I am All-forgiving to the righteously striving believers who repent and follow the right guidance." (20:82) Then he pointed his hand to his chest –to our Leadership with Divine Authority. Then he said, "O Sadi, would you like me to show you who create obstacles on the way of Allah." Then he looked at abu Hanifa and Sufyan al-Thuri of that time. They a circle of people around them. He then said, "These are the ones who create obstacles on the way of Allah without guidance from Allah and a

clear book. Would that these malignant ones sit in their homes. When people search around and would not find anyone to inform them of the guidance of Allah, the Most Holy, the Most High, and His messenger they would come to us and we would inform them of the guidance of Allah, the Most Holy, the Most High, and His Messenger."

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Chapter 97

The Angels come to the Houses of the Imams, Step on their Furnishings and Bring them News

H 1023, Ch. 97, h 1

A number of our people has narrated has narrated from Ahmad ibn Muhammad from ibn Sinan from Masma‘ Kirdin al-Basri who has said the following. "I used to eat one meal in twenty four hours. I would ask permission to see abu ‘Abdallah (a.s.) at such time that I would expect that their table cloth is collected and they have fished their meal. When I would arrive he would ask to return the table cloth. I would find food in it but it would not harm me while if I would eat with others again I could not do so and it would become very difficult for me to sleep because of gases. I complained about it before the Imam (a.s.) and said that if I would eat from your table it does not harm me. He said, "O abu Sayyar, it is because you eat from the table of the virtuous people. Angels shake hands with them on their furnishings." The narrator has said that I then asked, "Do they (angels) appear to you?" He has said, "The Imam (a.s.) wiped his hand over one of his children and said, ‘They are more kind to our children than we ourselves are."

H 1024, Ch. 97, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Muhammad ibn al-Qasim from al-Husayn ibn abu al-‘Ala’ who has said the following. "Once Abu ‘Abdallah (a.s.) said, ‘O Husayn, tapping his hand on a cushion in the house, saying, ‘Cushions on which for a long time angels have been leaning and perhaps we pick up some of their fluff around."

H 1025, Ch. 97, h 3

Muhammad has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam who hassaaid that Malik ibn ‘Atiyya al-Ahmasi narrated to him from abu Hamza al-Thumali who has said the following. "Once I went to see Ali ibn al-Husayn (a.s.) and I became confounded in the

room for an hour then I went inside the house while he was picking up things and would give to someone behind the curtain. I then said, may Allah take my soul in service for your cause, What was that thing that I saw you picking up?" The Imam (a.s.) said, "The fuzz from the angels when they come to meet us and we use it amuse our children." I then said, may Allah take my soul in service for your cause, do they they come to you?" The Imam (a.s.) said, "O abu Hamza, they become crowded over our furnishings."

H 1026, Ch. 97, h 4

Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn Aslam from Ali ibn abu Hamza who has said the following. "I heard abu al-Hassan (a.s.) say, ‘Every angels that Allah sends down for a task that angel first begins with meeting the Imam to present the task to him. The presence of Imam, Leader with Divine Authority is the scene of great mix of the angels from Allah, the Most Holy, the Most High."

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Chapter 98

The Jinns Come to the Imam for Religious Instructions and for Dealing with their Affairs

H 1027, Ch. 98, h 1

Certain persons of our people have narrated from Muhammad ibn Ali from Yahya ibn Musawir from Sa‘d al-Askaf who has said the following. "On one of the occasion of my meeting with abu Ja‘far (a.s.) when I went tosee him he asked me to wait until the sun became very hot on me. I tried to follow the shadow from the sun. No very long thereafter a people came out of his presence that looked like locusts dressed in large gowns and very oale and slim due to extensive worshipping. Their beautiful scene made me to forget other things. When I went in the presence of the Imam (a.s.) he said, "I am afraid I caused you hardships." I said, "Yes, it was difficult but, by Allah, I forgot other things when I saw them. A people passed by the like of whose beauty I had not seen before. They looked like locusts and pale and slim due to worshipping a great deal." The Imam (a.s.) said, "O Sa‘d , did you see them?" I said, "Yes, I saw them." The Imam (a.s.) said, "They are your brethren from Jinns." The narrator has said that he asked The Imam (a.s.), "Do they come to you?" He said, "Yes, they come to us for religious instructions and to learn the lawful and unlawful matters."

H 1028, Ch. 98, h 2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Hassa’n from Ibrahim ibn ’Isma‘il from ibn Jabal who has said the following. "Once we were in front of the door of the house of abu ‘Abdallah (a.s.) that a people who looked Indian gypsies came out with loin clothe and covering on them. We asked abu ‘‘Abdallah (a.s.) about them and he said, "They were your brethren from Jinns."

H 1029, Ch. 98, h 3

Ahmad ibn Idris and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufiy from ibn al-Faddal from certain person of our people from Sa‘d al-Askaf who has said the

following. "Once I to ask permission to meet abu Ja‘far (a.s.). I found saddles of camels lined up in front of the door and noises coming very loud and then a people came out with turbans like those of the Indian gypsies. I asked abu Ja‘far (a.s.) about them and said, may Allah take my soul in service for your cause. Today it took a long time to receive permission to meet you. I saw a people coming out with turbans whom I could not recognize." He said, "Do you know, O Sa‘d, who they are?" I said, "No, I do not know." The Imam (a.s.) said, "They were your brethren in religion from Jinns. They come to us for religious instructions, to learn the lawful and unlawful matters and the principles of their religion."

H 1030, Ch. 98, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ibrahim ibn abu al-Balad from Sadir al-Sayrafi who has said the following. "Abu Ja‘far (a.s.) asked me to help him in a few things in Maina. I left and when reached fajj al-Rawha’ a man waved to me with his cloths. The narrator has said that I turned to him and I though he was thirsty. I offered the cup but he declined saying, "I do not need it." He gave a letter with its ink still not dried up. The narrator has said that when looked at it, it had the seal of abu Ja‘far (a.s.) on. I asked him when were you in the presence of abu Ja‘far (a.s.)?" He said, "Just now I was in his presence." In the letter there were few things that he had commanded me to do. When looked around there was no one with me." The narrator has said that then I went to meet abu Ja‘far (a.s.) and said, may Allah take my soul in service for your cause, a man came to me with your letter the ink of which was not yet dried up." He said, "O Sadir, we servants from Jinns. When we would need a thing to happen quickly we send them to do it."

H 1031, Ch. 98, h 5

Alki ibn Muhammad aand Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from the person who he mentioned from Muhammad ibn Jahrash who has said that Halima daughter of Musa has said the following. "Once I saw al-Rida (a.s.) standing at the door of the firewood room and he was whispering but I would not see any9ne ellse around. I then asked him, "My. master, who are you talking to?" He said, "This is ‘Amir al-Zahra’i. He has come to ask a few questions and he has certain complains." I then asked, "My master, I like to hear his words." He said, "If you would hear his words you will have fever for one year." I said, "My master, I like to hear him." He said, "All right, then listen." I listened and I heard something like a whistle. I then felt fever for one year."

H 1032, Ch. 98, h 6

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ibrahim ibn Hashim from ‘Amr ibn ‘Uthman from Ibrahim ibn Ayyub from ‘Amr ibn Shimr from Jabir from abu Ja‘far (a.s.) who has said the following. "Once when Amir al-Mu’minin (a.s.) was on the pulpit a serpent entered from one of the doors of the mosque. People wanted to kill him. Amir al-Mu’minin (a.s.) asked them to leave him alone. They left him alone. The serpent began to crawl to the pulpit. He stretched and saluted to Amir al-Mu’minin (a.s.). Amir al-Mu’minin (a.s.) made a gesture to him to wait until the sermon is completed. When the sermon was completed he came to him and said, "Who are you?" He said, "I am ‘Amr ibn ‘Uthman, your deputy among the Jinns. My father has died and he has asked me in his will to come to you and find out your instructions and that is why I am here. What do you command me to do and what do you see." Amir al-Mu’minin (a.s.) said, "I ask you to be pious before Allah and go back and act as the successor of your father among the Jinns. I appoint you as my deputy over them." The narrator has said that ‘Amr then said farewell to Amir al-Mu’minin (a.s.) and left as his deputy over the Jinns. I asked The Imam (a.s.), may Allah take my soul in service for your cause, does ‘Amr fulfill that obligation on him?" He said, "Yes, he does so."

H 1033, Ch. 98, h 7

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Muhammad ibn ’Urma from Ahmad ibn al-Nadr from al-Ni‘man ibn Bashir who has said the following. "Once I was a companion of Jabir ibn Yazid al-Ja‘far‘fi on a journey. When reached he went to meet abu Ja‘far (a.s.). He said farewell to him and came out very happy until we arrived in al-’Ukhayraja, the first length of journey from Fayd to Madina. It was a Friday. We said our prayers at noon. When the camel rose to leave I saw a tall man brownish with a letter. He give it to Jabir who kissed it and placed over his eyes. It was from Muhammad ibn Ali to Jabir ibn Yazid. It had a black ink that was still wet. He asked him, "When were you in the presence of my master?" He said, "Just now." He asked, "Were you in his presence before or after the prayer?" He said, "I was there after the prayer." He then opened the seal and began to read the letter and his face began to look strained until he read it to the end. He held the letter and I did not see him laughing or happy until we arrived in Kufa. In Kufa I spent my night and in the morning I went to see him out of respect for him and I found him coming out to me with a large ring made of anklebones around his neck riding on a twig of reeds saying. "I see Mansur ibn Jumhur a ruler but no one obeys him" and such other rhymes. He looked at me and I looked at him and he did not say anything to me and did not say anything to him. I began to weep when I saw him. Children and people gathered around us. He came in al-Rahba and would go in circles with the children and people say, "Jabir has gone mad, Jabir has gone insane. By Allah, only a few days had passed that a letter from Hisham ibn ‘Abd al-Malik came to the governor to look for a man called Jabir ibn Yazid al-Ja‘far‘fi. It said, "Kill him and send his head to me." The governor turned to the people in his court and asked, "Who is this Jabir ibn Yazid al-Ja‘far‘fi?" they replied, "May Allah grand well being to the governor,

he was a man of knowledge, excellence, hadith and Hajj but now he has become insane. He is there with the children riding on a twig of reeds plays with them." He went to see him and found him playing with the children while riding a twig of reeds. He said, "Thanks to Allah for saving me from killing him." The narrator has said that just within few days Mansur ibn Jumhur entered Kufa and did what Jabir was speaking of before."

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Chapter 99

When the Imams will Rise with Divine Authority They will Judge Among People as David and his People had Done that They will not Ask any Witness to Testify (May the peace and blessings of Allah be up on them)

H 1034, Ch. 99, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu'Umayr from Mansur from al-Fadl al-A ‘al-A ‘war from abu ‘ubayda al-Hadhdha' who has said the following. "We lived during the times of abu Ja‘far (a.s.). When he passed away we were left like sheep without shepherd. We met Salim ibn abu Hafs and he said to me, "O abu ‘Ubayda, who is your Imam?" I said, "My Imams are A'l (family) of Muhammad (s.a)." He said, "Did not I and you hear abu Ja‘far (a.s.) say, "Whoever would die without an Imam above him he has died as the death of the age ignorance." I said, "Yes, that is very true. I can swear by my own life." It was only about three days before my meeting with abu ‘Abdallah (a.s.) in which meeting Allah granted to me the blessing of recognizing him as my Imam. I said to abu ‘Abdallah (a.s.) that Salim said to me so and so." The narrator has said that the Imam (a.s.) said, "O abu ‘Ubayda, no one of us passes away before appointing a successor that would act and behave just as the preceding Imam and call people to what the Imam before him did. O abu ‘Ubayda what was given to David did not bar Sulayman from receiving (Allah's blessings)." Then he said, "O abu ‘Ubayda, when Al-Qa'im (the one who will rise with Divine Authority) will rise he will judge among people the way David and Sulayman had been judging among people. He will call any witness to testify in a case."

H 1035, Ch. 99, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban from abu ‘Abdallah (a.s.) who has said the following. "The world will not end before the rise of a man from us who would judge among people the way the family of David had been judging them. He will not ask any witness to testify. He will make every soul's rights available to it."

H 1036, Ch. 99, h 3

Muhammad has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisahm ibn Salim from ‘Ammar al-Sabati who has said the following. "Once I asked abu ‘Abdallah (a.s.), "By what means do you judge when you would judge?" He said, "We judge by the laws of Allah and in the manner of David. If an issue would come before us for which there is nothing with us the Holy Spirit provides us inspiration."

H 1037, Ch. 99, h 4

Muhammad ibn Ahmad has narrated from Muhammad ibn Khalid from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Imran ibn A‘yan from Ju‘ayd al-Hamadani who has said the following. "Once I asked Ali ibn al-Husayn (a.s.), "By what mean do you issue judgments?" The Imam (a.s.) said, "We judge by the laws of Allah and the judgment of the family of David. If a case would frustrate us the Holy Spirit inspires us with its laws."

H 1038, Ch. 99, h 5

Ahmad ibn Mihran, may Allah grant him blessings, has narrated from Muhammad ibn Ali from ibn Mahbub from Hisham ibn Salim from ‘Ammar al-Sabati who has said the following. "Once I said to abu ‘Abdallah, "What is the degree of the excellence of the Imams?" He said, "It is like that of Dhul Qarnayn and like that of Yusha‘ and like that of Asaf, the companion of Sulayman." He asked, "With what do you issue judgments." The Imam (a.s.) said, " We issue judgments according to the laws of Allah the judgments of the family of David. The Holy Spirit inspires us with it."

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Chapter 100

The fountain head of Knowledge is Ala Muhammad (a.s.)

H 1039, Ch. 100, h 1

A number of our people has narrated from Ahmad ibn Muhammad from ibn Mahbub who has said that Yahya ibn ‘Abdallah abu al-Hassan the companion of al-Daylam narrated to us and who has said the following. "Once I heard Ja‘far ibn Muhammad (a.s.) say while a group of people of Kufa was present before him, "It is very strange of the people. They have received their knowledge from the Messenger of Allah. They have followed such knowledge and found guidance but they think that his *Ahl al-Bayt* (members of his family) have not received his knowledge. We are his *Ahl al-Bayt* (members of his family) and his descendants. In our house Divine inspiration came down and from us knowledge came out to them. Do they think that they have learned and found guidance but we remained ignorant and lost. This, certainly, is not possible."

2 Ali ibn Muhammad ibn ‘Abdallah has narrated from Ibrahim ibn Ishaq al-Ahmar from ‘Abdallah ibn Hammad from Sabbah al-Muzanni from al-Harith ibn Husayra from al-Hakam ibn ‘Utayba who has said the following. "A man met al-Husayn ibn Ali (a.s.) at al-Tha‘laba on his way to Karbala. He came in his presence and offered Islamic greetings to him. Al-Husayn (a.s.) asked, "Where are you from?" He replied, "I am from Kufa." The Imam (a.s.) said, "By Allah, O brethren from Kufa, if only I had a meeting with you in Madina, I could have shown you the marks of Jibril in and around our house and his coming with Divine message to my grandfather. O brethren from Kufa, how can it be true that we be the ones to make people quench their thirst for knowledge from us but they would learn and we remain ignorant. This can not happen."

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Chapter 101

There is nothing True with People unless it has Come from the Imams and Whatever that has not Come from Them (a.s.) is False

H , Ch. 101, h 1

Ali ibn Ibrahim ibn Hashim has narrated from Muhammad ibn ‘Isa from Yunus from ibn Muskan from Muhammad ibn Muslim who has said the following. "I heard abu Ja‘far (a.s.) say, ‘No one of the people has anything true with him, or correct nor does anyone of the people judge with truth except by means of what is made available from *Ahl al-Bayt* (members of the family of Prophet Muhammad). When the affairs grow branches and scatter chaotically the mistake would be from them and the correct solution from Ali (a.s.)."

H , Ch. 101, h 2

A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Basir from Muthanna from Zurara who has said the following. "Once I was in the presence of abu Ja‘far (a.s.). A man from Kufa asked him about the words of Amir al-Mu’minin (a.s.), "Ask me whatever you would like. Whatever you may ask I will give you the answer." The Imam (a.s.) said, "No one has any piece of knowledge of anything that has not come through Amir al-Mu’minin (a.s.) . People may go wherever they may like, however, by Allah, the truth comes from no where else except from here, he pointed out with his hand towards his house."

H , Ch. 101, h 3

A number of our people has narrated Ahmad ibn Muhammad from al-Washsha’ from Tha‘laba ibn Maymun from ibn abu Mayam who has said the following. "Abu Ja‘far (a.s.) said to Salma ibn Kuhayl and al-Hakam ibn ‘Utayba, ‘Easternize or westernize you two will find not find correct knowledge except that which has come to light through *Ahl al-Bayt* (members of the family of Prophet Muhammad)."

H , Ch. 101, h 4

Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from Mu‘alla ibn ‘Uthman who has said the following. " Abu Basir said to me, ‘Al-Hakam ibn ‘Utayba is of those people about whom Allah has said, "Some people say, "We believe in God and the Day of Judgment," but they are not true believers." (2:8) Al-Hakam may easternize or westernize, he, by Allah, will not find the true knowledge in no other source except from *Ahl al-Bayt* to whom Jibril came (with knowledge)."

H , Ch. 101, h 5

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from Aban ibn ‘Uthman from abu Basir who has said the following. "I askked abu Ja‘far (a.s.) about the permissibility of the testimony of a person born out of wedlock." He said, "No, it is not addissible." I then said, "Al-Hakam ibn ‘Utayba believes it is addmissible." The Imam (a.s.) said, "O Lord, do not forgive his sin. Allah has not to al-Hakam, " It (the Quran) is a reminder to you and to your people . . ." (43:44) Al-Hakam may go right or left, by Allah, the knowledge worthwhile to learn comes only from *Ahl al-Bayt* (members of the family of Prophet Muhammad) to who Jibril came down."

H , Ch. 101, h 6

A number of our people has narrated from al-Husayn ibn al-Hassan ibn Yazid from Badr from his father who has said that Salam abu Ali al-Khurasani narrated to me from Salam ibn Sa‘id al-Makhzumi who has said the following. "Once I was in the presence of abu ‘Abdallah (a.s.) that ‘Abbad ibn Kathir, the devoted worshipper of Basra, and Shurayh, the Faqih, (scholar of law) of the people of Makka came to see The Imam (a.s.). In the presence of abu ‘Abdallah (a.s.) already there was Maymun al-Qaddah, the slave of abu Ja‘far (a.s.). ‘Abbad ibn Kathir then asked abu ‘Abdallah (a.s.), "O abu ‘Abdallah, how many pieces of cloths were used to shroud the Holy Prophet (s.a)?" The Imam (a.s.) said, "With three pieces. Two of them were Suhari (made in Suhar, Yemen) and one Hibara (made in Hibara, Yemen). Burd (fabric made in Yemen) was rare to find. ‘Abbad seemed frowning (as if he did not believe in the rarity of the fabric) at this. The Imam (a.s.) said, "The palm tree of (from which) Mary was ‘Ajwa (a kind of palm tree) and it had come from the heavens. Whatever grew from its roots they were also ‘Ajwa and whatever grew from its date-stones it became of lower quality." When they

left The Imam (a.s.) ‘Abbad ibn Kathir said to ibn Shurayh, "By Allah, I did not understand his simile that abu ‘Abdallah put forward to me." Ibn Shurayh then said, " Ask this boy (Maymun al-Qaddah). He will explain it to you because he is from them." He then ask the boy and he said, " Is it true that you did not understand what he said to you?". He ‘Abbad said, "No, by Allah, I did not understand." The boy, Maymun al-Qaddah, then said, "The refers to his own self. He informed you that he is one of the children of the Messenger of Allah and the knowledge of the Messenger of Allah is with them. Whatever knowledge would come from them is true and correct and whatever comes from other sources are not genuine."

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Chapter 102

The Hadith (statements) of Ahl al-Bayt (members of the family of Prophet Muhammad) is Difficult and becomes Difficult

H , Ch. 102, h 1

d ibn Sinan from ‘Ammar ibn Marwan from Jabir who has said the following. "Abu Ja‘far (a. s.) has said that the Messenger of Allah has said, ‘The Hadith (statements) of *Ahl al-Bayt* (members of the family of Prophet Muhammad) is difficult and it becomes difficult. No one believes in it except the angels that are close to Allah or the Prophets who are Messengers also, a servant of Allah whose He has tested for faith. Whatever would come to you of the Hadith (statements) of *Ahl al-Bayt* of Muhammad (members of the family of Prophet Muhammad), if your heart would feel relief and you recognized them accept them. Whatever that would cause antipathy in your hearts and you could not recognize leave them to Allah, to the Messenger of Allah and the scholar from *Ahl al-Bayt* of Muhammad. The ones to perish are those who do not accept Hadith of *Ahl al-Bayt* (members of the family of Prophet Muhammad).Whenever one is narrated to them they say, "By Allah, this was not and that was not." Denial is disbelief."

H , Ch. 102, h 2

Ahmad ibn ’Idris has narrated from ‘Imran ibn Musa from Harun ibn Muslim from Mas‘ada ibn Sadaqa who has said the following. "I said to abu ‘Abdallah that I one day spoke of Taqiya (hiding something for fear) before Ali ibn al-Husayn (a.s.)." He said, "By Allah, if abu Dhar knew what was in the heart of Salam he would have killed him even though the Messenger of Allah had formed brotherhood between them. What then would you think of the rest of the people? The knowledge of the scholars is difficult and it becomes difficult No one is capable to bear it except a prophet who is a messenger also or an angel who is close to Allah or a believer whose heart Allaah has tested for faith." The Imam (a.s.) then said, "The only reason that Salamn became of the scholars is because he is a man from us (Ahl al-Bayt). For this reason I ascribed him to the scholars."

H , Ch. 102, h 3

Ali ibn Ibrahim has narrated from his father from al-Barqi from ibn Sinan or others in a marfu‘ manner from abu ‘Abdallah (a.s.) who has said the following. "Our Hadith (statements) are difficult and they become difficult. Only well lighted chests, the well protected of virtuous moral abilities are capable to accept them." Allah has taken a pledge from our Shi‘a (followers) just as He has taken such pledge from the children of Adam (Am I not Your Lord?" Whoever would remain loyal to us Allah will grant then paradise. Whoever would dislike us and would not deliver our rights to us they will live in fire forever."

H , Ch. 102, h 4

Muhammad ibn Yahya and others have narrated from Muhammad ibn Ahmad from one of our people the following. "I wrote to Imam al-Hassan al_’Askari (a.s.) saying, May Allah take my soul in service for your cause, what is the meaning of the following Hadith of Imam Ja‘far al-Sadiq (a.s.)? "Our Hadith (statements) are difficult and they become difficult. No one is capable to bear them not even an angel or a prophet who is also a messenger or a believer whose heart Allah has tested for faith.?" The answer came as herein below. "The meaning of the words the truthful one ‘that angels, prophets and believers are not capable to accept them’ is that of the truthful one is that the angel does bear it until he deliver it to other angels. The prophet does noor bear it until he delivers it to another prophet and the believer does not bear it until he delivers to another believer. This is the meaning of the words of my grandfather."

H , Ch. 102, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn from Mansur ibn al-‘Abbass from Safwan ibn Yahya from ‘Abdallah ibn Muskan from Muhammad ibn ‘Abd al-Khaliq and abu Basir who has said the following. "Abu ‘Abdallah (a.s.) said, ‘O abu Muhammad, with us there is a secret of the secrets of Allah and a knowledge of the knowledge of Allah. No angel, near to Allah or a prophet who is a messenger also and no believer whose heart Allah has tested for faith is capable to bear. By Allah, Allah has not required anyone to bear it except us nor has He required anyone to worship him in that way except us. With us there is a secret of the secrets of Allah and a knowledge of the knowledge of Allah. Allah has commanded us to preach it We then preached what Allah, the Most Majestic, the Most gracious, had commanded us to preach. However, we did not find a proper place for it or a people or bearers who accept it until Allah created certain tribes. These people were created from the clay out of which Muhammad and his descendants were created and from a light from which Allah had created Muhammad and his descendants. He made

them with the excess of the making of His blessings out of which He had made Muhammad and his descendants. We then preached what Allah had commanded us to preach then these people accepted and acknowledged that. [It reached them from us and they accepted and acknowledged it]. Our mention reached them and their hearts inclined towards us, recognizing us and our hadith. Had they not been created from this they would not have been as such. No, by Allah, they would not have acknowledged."

Then the Imam (a.s.) said, "Allah created certain tribes for Hell and fire. He then commanded us to preach to them as we had preached to them but to the later ones it seemed repugnant and their hearts felt hatred and they rejected it from us, did not acknowledge it and considered it as lies and they said, "They are magicians and liars." Allah then placed a seal on their hearts and made them to forget. Allah then opened their tongue with some of the truth. Thus, they speak of it but their hearts are in denial. He uses it in defense of His friends and those who obey Him. Had it not been there no one would have worshipped Allah on earth. He commanded us to withheld it from them, hide and conceal. You must also hide it from those that Allah has commanded to withheld from and hide from those that Allah has commanded to hide and withheld from." The narrator has said that the Imam (a.s.) then raised his hands and wept and said, "O Lord, this is a very small group. Make our lives as their lives and our death like their death. Do not make dominant over them any of Your enemies that would cause us suffer pains for their suffering. If You would allow it to cause pains to us because of their sufferings no one would worship You on earth. May Allah send blessing up on Muhammad and his Ahl al-Bayt and may (Your) peace and more peace be with them."

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Chapter 103

The Commands of the Holy Prophet to Wish Well for the Imams of Muslims, Remain Close with their Group and as to Who They are

H , Ch. 103, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Aban ibnn ‘Uthman from ibn abu Ya‘fur from abu ‘Abdallah (a.s.) who has said the following. "The the Messenger of Allah addressed people in the mosque of Khif and said, "May Allah grant joy and happiness to those of His servants that on hearing my words understand them, memorize them preach them to those who have not heard them. There can be many scholars of Fiqh (law) who do not have understanding as there can be many bearers of Fiqh (law) to those who are better scholars of Fiqh (law) then the bearer. There are three things in which the heart of a Muslim does not feel greed and treachery. Sincerity in deeds for Allah, wishing well for the leaders of the Muslims and to stay close with the group of the Muslims because their prayer encompass them from behind them and the Muslims are each other’s brothers. Their lives are as each other’s lives and the least important among them strive to fulfill their responsibilities."

Hammad ibn ‘Uthman from Aban from ibn abu Ya‘fur has narrated a similar hadith with an addition of "They are as one hand to face their enemies". In his Hadith he has mentioned that the Holy Prophet (s.a) made his speech during his farewell pilgrimage in the mosque of Khif.

H , Ch. 103, h 2

Muhammad ibn al-Hassan has narrated from some of our people from Ali ibn al-Hakam from Hakam ibn Miskin from a man from Quraysh from the people of Makka who has said the following. "Once Sufyan al-Thawri said to me, "Come with to meet Ja‘far ibn Muhammad (a. s.)." The narrator has said that he went with him and they found Ja‘far ibn Muhammad (a.s.) had already rode his horse. Sufyan said to him, "O abu ‘Abdallah narrate to us the text of the sermon of the Messenger of Allah in the Mosque of al-Khif." He said, "allow me to go for my

needs because I am already on the horse back and when I will return then I will narrate to the text of the sermon." He said, "I swear you to your close relation to the Messenger of Allah, you must narrate the sermon first." The narrator has said that the Imam (a.s.) dismounted his horse. Sufyan said to him, "Ask someone to bring me ink and paper so I can write it down." He asked for ink and paper and it was brought for him. The he said writhe, "In the name of Allah, the Beneficent, the Merciful the sermon of the Messenger of Allah in the Mosque of al-Khif

"May Allah grant joy and happiness a servant who would listen to my words, then understands them and would deliver them to those who have not heard them. O people, those of you present here must deliver them to those absent. There can be many scholars of Fiqh (law) who do not have understanding as there can be many bearers of Fiqh (law) to those who are better scholars of Fiqh (law) then the bearer. There are three things in which the heart of a Muslim does not feel greed and treachery. Sincerity in deeds for Allah, wishing well for the Imams (leaders) of the Muslims and to stay close with the group of the Muslims because their call encompass those behind them and the Muslims are each other’s brothers. Their lives are as each other’s lives and they act as one hand against their enemies and the least important among them strive to fulfill their responsibilities."

Sufyan wrote it down and proof read before him. Abu ‘Abdallah (a.s.) then rode his horse. I and Sufyan came back. Somewhere on the way he said, "Stay where you are. I want to look at this Hadith." I then said to him, "There is no doubt, by Allah, that abu ‘Abdallah (a.s.) has tied something to your neck as such that it will never go away." He aske, "What is that thing?" I then said, "There are three things in which the heart of a Muslim does not feel greed and treachery. Sincerity in deeds for Allah, is one that we know it. The other one is ‘Wishing well for the Imams of the Muslims.’ Who are these Imams for whom we must wish well? Are they Mu‘awiya ibn abu Sufyan and Yazid ibn Mu‘awiya and Marwan ibn al-Hakam? (They are such disqualified people that) the testimony of no one of them is acceptable to us and it is not permissible to pray behind them." Also his words, "Stay close with their group" Which group is it? Is it the Muji‘a group that says, "Those who do perform prayers, do not fast, do not clean and wash themselves after carnal relations, cause the destruction of the Ka‘ba or marry his own mother have the same degree of faith as those of angel Jibril and Mika’il. Is it the Qadri, (pre-destinationist) who say, "What Allah, the Most Majestic, the Most gracious, say will not happen but Satan says will happen."? Is it the Harawri group who is the enemy of Ali ibn abu Talib (a.s.) and call him an unbeliever? Is it the Jahmiy group who says that the only thing needed is to know Allah only is faith and nothing else is required?" He then said, "Woe is you, what then they say?" I said, "They say, "Ali ibn abu Talib, by Allah, is the Imam for whom we must wish well. To must stay close to their group means, his Ahl al-Bayt (members of the family of Prophet Muhammad).’ The narrator has said that Sufyan al-Thawri then tore the document of Zadith and said, "Do not tell it to anyone."

H , Ch. 103, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all together from Hammad ibn ‘Isa from Hariz from Burayd ibn Mu‘awiya from abu Ja‘far (a.s.) who has said the following. "the Messenger of Allah has said, ‘Allah, the Most Majestic, the Most gracious, would not look to a friend of His who would strive and pressure his soul in obedience to his Imam and wishing well for him but that he will be with us in the high position in paradise."

H , Ch. 103, h 4

A number of our people has narrated from Ahmad ibn Muhammad from ibn al-Faddal from abu Jamila from Muhammad al-Halabi from abu ‘Abdallah (a.s.) who has said the following. "Whoever would distance himself from the company the Muslims even by one shibr (one foot) he has removed the band of allegiance with Islam from his neck."

H , Ch. 103, h 5

Through the same chain of narrators it is narrated from abu ‘Abdallah (a.s.) who has said the following. "Whoever would distance himself from the company of the Muslims and disregard the pledge of allegiance with the Imam he will come before Allah with his hand cut off."

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Chapter 104

The Mutual Rights between the Imam and his Followers

H , Ch. 104, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn ‘Uthman from abu Hamza who has said the following. "I asked abu ‘Abdallah (a.s.), ‘What are the rights of the Imam over the people?" He replied, "Of his rights over them is that they must listen to him and obey him." I then asked, "What are their rights on him?" He replied, "Maintain among them equality and justice among the followers. When this prevails among the people then there would no fear as to who has taken this and that."

H , Ch. 104, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ’Isma‘il ibn Bazi‘ from Mansur ibn Yunus from abu Hamza from abu Ja‘far (a.s.) a similar hadith except that he has said, "this way, this way, this way and this way, meaning thereby front, back, right and left."

Muhammad ibn Yahya al-‘Attar from certain members of our people from Harun ibn Muslim from Mas‘ada ibn sadaqa from abu ‘Abdallah (a.s.) who has said the following. "Amir al-Mu’minin (a.s.) has said, ‘Do not be deceitful to your leaders, do not confuse your guides, do not be ignorant of your Imams and do not cut off the rope of your unity, least you will fail and be disgraced. On such foundation your affairs must be based and you must strictly live within such system. Had you been able to observe what those who lived before had observed and who had disregarded what you want to be accepted you would have acted fast, came out and listened. However, you can not observe what they had observed but the curtain will soon be removed.’"

H , Ch. 104, h 3

A number of our people has narrated from Ahmad ibn Muhammad from ‘Abd al-Rahman ibn Hammad and others from Hanan ibn Sadir al-Sayrafi who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘The Holy Prophet (s.a) was given the news of his own death while he was in a good health and he did not suffer any pain." He said, "The trusted Spirit came to him." He said, "The Holy Prophet called for a prayer in congregation. He then ordered the Muhajir and Ansar (people from Makka and the people of Madina) to arm themselves. The people all came and the Holy Prophet climbed the platform, the pulpit and gave out the news of his own death and then said, "I warn of Allah the ruler after me over my followers for not being kind to the community of the Muslims. He must honor the elders among them and be kind to their weak, treat their scholars with dignity, must not harm to humiliate them. He must not allow them to suffer poverty that would turn them to disbelief, must not close his door to them to let their strong over run the weak ones. He must not use them in the (armed) campaigns for food that would banish the offspring of my followers. Then he said, (Certainly) I have delivered to you the message, gave you good advice so you must bear this testimony." Abu ‘Abdallah (a.s.) has said that this was the last words of the Messenger of Allah from the pulpit."

H , Ch. 104, h 4

Muhammad ibn ali and others have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from a man from Habib ibn abu Thabit who has said the following. "Honey and fig were brought to Amir al-Mu’minin (a.s.) from Hamadhan and al-Hulwan (places near Baghdad). He asked the his officers to call in the orphans. They were allowed to lick honey from the containers while he himself distributed them among the people. People asked, "Why should the orphans be allowed to lick the honey?" He said, "He said that the Imam is the father of the orphans. I just wanted to gave them a fatherly treat."

H , Ch. 104, h 5

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi and Ali ibn Ibrahim from his father all of them from al-Qasim ibn Muhammad al-Asbahani from Sulayman ibn dawud al-Manqari from Sufyan ibn ‘Uyayna from abu ‘Abdallah (a.s.) who has said the following. "The Holy Prophet has said, ’Isma‘il have more authority over every believer than their own selves and after me Ali (a.s.) will such authority." He was asked, "What is the meaning of that?" He said, "These are the words of the Holy Prophet, ‘One who would pass away his debts and liabilities become my responsibility If one would live a legacy I will be the heir thereof. A man will have no authority over himself if would have no

property and one will not authority over his dependents if would not provide their expenses. The Holy Prophet (s.a) and Amir al-Mu’minin (a.s.) and their successors have made it binding up on them. For this reason they have greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of the Messenger of Allah. They found peace for themselves and for their dependents."

H , Ch. 104, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from Sabbah ibn Sayyaba from abu ‘Abdallah (a.s.) who has said the following. "The Holy Prophet (s.a) has said, ‘Whoever of the believers or Muslims would die and on him there is a debt for not for unlawful or extravagant reasons it will be the responsibility of the Imam to pay it off otherwise, he has sinned. Allah, the Most Holy, the Most High, says, ‘Welfare funds (zakat) are only for the poor, the destitute,. . ." (9:60) Such person is a bankrupt and there is a share for him with the Imam.If he would withheld it he has sinned."

H , Ch. 104, h 7

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from Hanan from his father from abu Ja‘far (a.s.) who has said the following. "The Messenger of Allah has said, ‘Imamat (Leadership with Divine Authority) is not proper for one without the following qualities. Chastity that would keep him away from disobeying Allah, forbearance that would give him self control against anger good guardianship over his dependents like a kind hearted father towards his children." In another hadith it says, " . . . so that he would be to the followers like a loving father."

H , Ch. 104, h 8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Mu‘awiya ibn Hakim from Muhammad ibn Muslim from a man from Tabaristan called Muhammad Qal. Mu‘awiya has said that he met this man from Tabaristan who has said the following. "I heard Ali ibn Musa (a.s.) say, "A bankrupt who would lend or borrow –uncertainty is from Mu‘awiya- will given one years time to pay. If he still could not pay, the Imam it off from public treasury."

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Chapter 105

The Whole Earth belongs to the Imam (a.s.)

H , Ch. 105, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hisham ibn Salim from abu Khalid al-Kabuli from abu Ja‘far (a.s.) who has said the following. "We found in the book of Amir al-Mu’minin (a.s.) this. "The earth belongs to Allah and He gives it in inheritance to whoever of His servants that He wishes. The good end is for those who are pious before Allah’, I and my Ahl al-Bayt are the people to whom Allah has given the earth in inheritance and we are the ones who are pious before Allah. The whole earth belongs to us. Thus, whoever of the Muslims would revive a land, he must establish it, pay taxes to the Imam from my Ahl al-Bayt. Whatever he has used would be his. If he would abandon or allow to become barren and another Muslim would revive and re establish it he will have more right to it than the one who have abandoned. This person will now pay the taxes to the Imam from my Ahl al-Bayt and whatever he would use thereafter is his until Al-Qa’im from my Ahl al-Bayt will rise with Divine Authority and with the sword. He will control and protect them and will remove from them just as the Messenger of Allah had controlled and protected it, except, however, for what would be in the hands of our followers. He will form a contract with them and will leave the land to them."

H , Ch. 105, h 2

Muhammad ibn ‘Abdallah from his narrator (one of the Imams (a.s.)) reported to me the following. "The world and all that is therein belong to Allah, the Most Holy, the Most High, His Messenger and to us. If one would control a part of it he must maintain piety before Allah. He must pay the share of Allah, the Most Holy, the Most High, be generous to his brethren, otherwise, Allah, the Messenger of Allah and we will bear no responsibility torwards him."

H , Ch. 105, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Umar ibn Yazid who has said the following. "I saw Masma‘ in Madina. In that year he had tried to deliver a certain amount of property to abu ‘Abdallah (a.s.) that he returned to him. I asked him about the reason for the return.. The narrator has said that he said to me, "When I took the property to him I said, ‘ I had become the in charge of the pearls in Bahrayn and I have made four hundred thousand Dirham profit. I have brought eighty thousand Dinar as your share. I did not like to keep your share and disregard what Allah, the Most Holy, the Most High, has decreed to be for you in our properties." Is there no more from earth and what Allah takes out of it besides one fifth for us, O abu Sayyar?" The whole earth belongs to us. Whatever Allah causes to come out therefrom it belongs to us." I then said, "I will bring all the property to you." He said, "O abu Sayyar, we have made it a gift for you and made it lawful for you. Take your property with you. Whatever land is in the hands of our Shi‘a it is lawful for them until Al-Qa’im will rise with Divine Authority. He will make an agreement with them about whatever land is in their hands and will give them permission to use. Whatever land is in the hands of others their earning from it is not lawful until Al-Qa’im will rise with Divine Authority. He will take such lands away from them and will remove them humiliate

‘Umar ibn Yazid has said, "Abu Sayyar said to me, ‘ I do not find anyone doing business oor those in charge of certain tasks who would earn their living lawfully except my self and those for whom they have made it lawful."

H , Ch. 105, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu ‘Abdallah al-Razi from al-Hassan ibn Ali ibn abu Hamza from his father from abu Basir who has said the following. "Once I asked abu ‘Abdallah (a.s.), ‘Is there any Zakat on Imam?’" He said, "O abu Muhammad, you have spoken an impossible word. Do you not know that both this and the next world belong to the Imam? He can place them as he may want or give them to whoever he may want. It is permissible for him from Allah. The Imam said, O abu Muhammad, the Imam never spends a night without Allah‘s right on him for which He would not ask him."

H , Ch. 105, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Abdallah ibn Ahmad from Ali ibn al-Ni‘man from Salih ibn Hamza from Aban ibn Mus‘ab from Yunus ibn Zabyan

or al-Mu‘alla ibn al-Khnith who has said the following. "I asked abu ‘Abdallah (a.s.), ‘What is for you from this earth?" He smiled and then said, "Allah, the Most Holy, the Most High, sent Jibril and commanded him to dig with his toe eight rivers on earth. Of these are the River Sayhan and Jayhan which is the River in Balkh (central Asia) the River al-Khshu‘ which is the River al-Shash, river Mihran which is India, River Nile in Egypt, Tigris and Euphrates. All that these rivers provide water or all that take water from them belong to us and whatever is for us is for our Shi‘a. There is nothing for our enemies except what they have usurped. Our friends and supporters in an place bigger than this and this, the sky and earth. The Imam (a.s.) then recited the words of Allah. "They are made for the believers in this world (but others have usurped it from them) and are exclusively for them in the life hereafter (no one would usurp from them)." (7:32)

H , Ch. 105, h 6

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa from Muhammad ibn al-Rayyan who has said the following. "I wrote to abu Muhammad, al-Hassan, al-‘Askari (a.s.), May Allah take my soul in service for your cause, it is narrated to us that nothing else from this world belongs to the Messenger of Allah except one fifth of net income." The answer that came said, "Certainly, the world and all that is in it belong to the Messenger of Allah."

H , Ch. 105, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad who has narrated it in a marfu‘ manner from ‘Amr ibn Shimr from Jabir from abu Ja‘far (a.s.) who has said the following. "the Messenger of Allah has said, "Allah created Adam and granted the world to him. Whatever belonged to Adam belongs to the Messenger of Allah and whatever belonged to the Messenger of Allah it belongs to the Imams from Ahl al-Bayt of Muhammad (s.a)."

H , Ch. 105, h 8

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim from his father all from ibn abu ‘Umayr from Hafs ibn al-Bakhtari from abu ‘Abdallah (a.s.) who has said the following. "Jibril dug with his foot five rivers and the flank of water would follow his foot. These rivers were, Euphrates, Tigris, Nile, Mihran and the River of Balkh. Whatever these rivers provide water or whatever that takes water from them are the property of the

Imam. The ocean that has circled the land belongs to the (Imam).

Ali ibn Ibrahim has narrated from al-Sarriy ibn al-Rabi‘ who has said the following. "Ibn abu ’Umayr would not consider anyone a match of Hisham ibn al-Hakam in anything. He would not miss meeting him. However, their relations at a time stood at a distance. The reason for this was the emrgence of diffirences between ibn abu ‘Umayr and and abu Malik al-Hadrami, a friend of Hisham, over the issue of Imamat. Ibn abu ‘Umayr had said that the whole world belongs to the Imam in the form of property and ownership and that he has more authority over it than those who have certain parts of it in their possession. Abu Malik had said that it is not as such. The peoples properties belong to them except what Allah has given to the Imam in the form of windfall profits and one fifth taxes or interests. Such properties belong to the Imam and Allah has instructed him how to spent them and what to do with them. They agreed to ask Hisham to settle the differences. They went to Hisham but he supported the idea of abu Malik. Ibn abu ‘Umayr became angry and distanced himself from Hisham thereafter."

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Chapter 106

Manners of the Imams in the Matters of Food and Clothes as Leaders with Divine Authority

H , Ch. 106, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hammad from Humayd and Jabir al-‘Abdi who has said the following. "Amir al-Mu’minin (a.s.) has said, ‘Allah has appointed me the Imam for His creation, Therefore, He made it obligatory for me to discipline myself in the matters of food, drinks and clothes to the level of the very weak ones of the people so that the poor follow my poverty and the rich would not become rebellious because of his riches.’"

H , Ch. 106, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman from Mu‘alla ibn Khunays who has said the following. "One day I said to abu ‘Abdallah (a. s.), may Allah take my soul in service for your cause, I thought of the descendants of so and so (‘Abbasside) and the wealth they have at their disposal. Then I wished that had such wealth been at your disposal we would have lived with you prosperously." The Imam (a.s.) said, "Never O Mu‘alla, by Allah, had it been as you wished, there would have been nothing but hard labor of protections at nights and strenuous work during the days, coarse garments and tasteless food. Thus, it is kept away from us. Have you ever seen a usurpation that Allah, the Most High, would cause to become a blessing except this?"

H , Ch. 106, h 3

Ali ibn Muhammad has narrated from Salih ibn abu Hammad and A number of our people has narrated from Ahmad ibn Muhammad and others through different chains of narrators. The Hadith is about the protest of Amir al-Mu’minin (a.s.) against ‘Asim ibn Ziyad who had confined himself in a gown away from the people. His brother, al-Rabi‘ ibn Ziyad complained before Amir al-Mu’minin (a.s.) complained that his ‘Asim’s family had become depressed

and his sons had been sadden because of his behavior. Amir al-Mu’minin (a.s.) had summoned ‘Asim ibn Ziyad and was brought before him. When Amir al-Mu’minin (a.s.) saw him he frowned at him and said, "Why did you not feel ashamed before your wife? Why did you not show kindness to your sons? Do you think Allah had made good things lawful to and then He would dislike if you would use them? You are less significant to Allah than such a thing. Is it not Allah Who has said, "He spread out the earth for the people (55:10). There exists all kinds of fruits, palm-trees with sheathed blossoms, (55:11) grain with its husk and aromatic herbs (55:12). Is it not Allah Who has said, "He has made the two oceans meet each other, (55:19) but has created a barrier between them so that they will not merge totally (55:20). (Jinn and mankind) - which of the favors of your Lord do you then deny? (55:21). From the two oceans comes pearls and coral." (55:22) I swear by Allah, the use of the bounties of Allah in deeds is more preferred to Him than then using in words. Allah, the Most Majestic, the Most gracious, has said, ". . and proclaim the bounties of your Lord." (93:11)

‘Asim said, "O Amir al-Mu’minin (a.s.), "Why have you confined yourself to tasteless food and harsh garments?" He said, "How inconsiderate of you! Allah, the Most Majestic, the Most gracious, has made obligatory for the Imams of justice to measure themselves with the people of lowest standard of living so that the poors’ poverty would plunge him in despair." ‘Asim then abandoned the gown and begun to live an normal life."

H , Ch. 106, h 4

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from his fatherfm Muhammad ibn Yahya al-Khazzaz from Hammad ibn ‘Uthman who has said the following. "I was in the presence of abu ‘Abdallah (a.s.) that a man said to him, "May Allah grant you well being, you have mentioned that Ali ibn abu Talib (a.s.) would wear harsh garments. He would buy a shirt worth four Dirhams only and so on. However, we see that you have new garments." The Imam (a.s.) said, "Ali ibn abu Talib (a.s.) would do so at a time when people would dislike it. Wearing such garments to day would have defamed him. The best garment for a given time is the garment that people of that time would use. However, when our Al-Qa’im will rise with Divine Authority, he will wear the kind of garment that Ali (a.s.) did and he will live just as Ali (a.s.) lived."

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Chapter 107

The Rare Ahadith in the context

H , Ch. 107, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Ayyub ibn Nuh who has said the following. "I was in the presence of The Imam (a.s.) and he sneezed. I then asked him, "May Allah take my soul in service for your cause, what should one say when the Imam sneezes?" The Imam (a.s.) said, "One should say, ‘May Allah (grant) blessings (up on) you.’"

H , Ch. 107, h 2

Muhammad ibn Yahya has narrated from Ja‘far ibn Muhammad who has said that Ishaq ibn Ibrahim al-Daynuri narrated to me from ‘Umar ibn Zahir from abu ‘Abdallah (a.s.). He has said that a man asked, "Is al-Qa’im (the one who will rise with Divine Authority) is offered the Islamic greeting as the commander of the faithful?" The Imam (a.s.) said, "No, because that is the name that Allah had given to Ali ibn abu Talib (a.s.). Allah had not given this name to anyone before him. No one will be called with this name except an unbeliever." I then said, "May Allah take my soul in service for your cause, what form of Islamic greeting would be offered to him?" The Imam (a.s.) said, "They will say, "Peace be up on you, O Baqiyya Allah (Allah’s reserved power to establish His authority on earth). He then recited, "If you are true believers then know that the profit which God has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds." (11:86)

H , Ch. 107, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘Umar who has said the following. "I asked abu al-Hassan (a.s.), ‘Why is he (Ali ibn abu Talib (a.s.) called *Amir al-Mu’minin* (commander of the faithful)?" He said, "Because he fed them knowledge. Have you not read in the Holy Quran, "We can buy more

provisions with this for our family. . ." (12:65)"

In another hadith it is said, "Because Amir al-Mu’minin (a.s.) would feed them knowledge."

H , Ch. 107, h 4

Ali ibn Ibrahim has narrated from ya‘qub ibn Yazid from ibn abu ‘Umayr from abu al-Rabi‘ al-Qazzaz from Jabir who has said the following. "I asked abu Ja‘far (a.s.), ‘Why is he (Ali ibn abu Talib (a.s.) is called Amir al-Mu’minin (a.s.)?" He said, "Allah has given him this name and as such it has come in His book, "When your Lord asked all the offspring of Adam (before their birth), "Am I not your Lord?" All of them testified and bore witness to their testimony that on the Day of Judgment they would not say, "We were not aware of this (fact),." (7:172) that Muhammad is My messenger and Ali is Amir al-Mu’minin (commander of the faithful)."

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Chapter 108

Enlightening Points Deduced from the Holy Quran about Leadership with Divine Authority)

H , Ch. 108, h 1

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from certain persons of our people from Hanan ibn Sadir from Salim al-Hannat who has said the following. "I aske abu Ja‘far (a.s.), ‘Explain to me the meaning of this verse of the Holy Quran. "This, (Quran), is certainly the revelation from the Lord of the Universe (26:192). It has been revealed through the trustworthy Spirit (26:193) to your heart, so that you will warn (the people of the dangers of disobeying God) (26:194).

It has been revealed in plain Arabic." (26:195) The Imam (a.s.) said, "It refers to Leadership with Divine Authority of Amir al-Mu’minin (a.s.)."

H , Ch. 108, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Hakam ibn Miskin from Ishaq ibn ‘Ammara from a man from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious.

"We offered Our Trust (Our deputation) to the heavens, to the earth, and to the mountains, but they could not bear this burden and were afraid to accept it. Mankind was able to accept this offer but he was unjust to himself and ignorant of the significance of this Trust." (33:72). The Imam (a.s.) said, "It refers to Leadership with Divine Authority of Amir al-Mu’minin (a.s.)."

H , Ch. 108, h 3

Muhammad ibn Yahya has narrated from abu Zahir from al-Hassan ibn Musa al-Khashshab from Ali ibn Hassa’nfm ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Those who have accepted the faith

and have kept it pure from injustice, have achieved security and guidance." (6:82) The Imam (a.s.) said, "It refers to faith in that Prophet Muhammad (s.a) has brought from Allah about *Wilaya*, Leadership with Divine Authority and have not mixed it with the authority of so and so that is mixing with injustice."

H , Ch. 108, h 4

Muhammad ibn Yahya has narrated from from Ahmad ibn Muhammad from ibn Mahbub from al-Hassan ibn Nu‘aym al-Sahhaf who has said the following. "I asked abu ‘Abdallah (a. s.) about the words of Allah, the Most Majestic, the Most gracious. ". . .some of you have accepted the faith and some of you have not.. . ." (64:2)

The Imam (a.s.) said, "On the day that Allah made all the offspring of Adam to make a covenant with Him when they were just small particles He made faith our *Wilaya*, (Leadership with Divine Authority) the standard for faith and disbelief."

H , Ch. 108, h 5

Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from ya‘qub ibn Yazid from ibn Mahbub from Muhammad ibn al-Fudayl from abu al-Hassan (a.s.) the following about the words of Allah, the Most Majestic, the Most gracious. ". . . fulfill their vows . ." .(76:7) The Imam (a.s.) said, "It refers to the vow that was due to our *Wilaya* (Leadership with Divine Authority)."

H , Ch. 108, h 6

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from RibIsma‘il ibn ‘Abdallah from abu Ja‘far (a.s.) about the words of Allah, the Most Majestic, the Most Gracious, "Had they followed the Laws of the Old and New Testaments and what was revealed to them from their Lord,. . ." (5:66) The Imam (a.s.) said, "It refers to *Wilaya*, (Leadership with Divine Authority)."

H , Ch. 108, h 7

Al-Husayn ibn Muhammad al-Asha‘ari from Mu‘alla ibn Muhammad from al-Washsha’ from al-Muthanna from Zurara from ‘Abdallah ibn al-‘Ajlan from abu Ja‘far (a.s.) about the words of Allah, the most High. "(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives.. ." (42:23). The Imam (a.s.) said, "They (the relatives) are the Imams."

H , Ch. 108, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ali ibn abu Hamzafrom abu Basir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "One who obeys God and His Messenger (to acknowledge *Wilaya*, (Leadership with Divine Authority Ali and the Imams after him) will certainly achieve a great success.". (33:71) This how it was revealed."

H , Ch. 108, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammadfrom Ahmad ibn al-Nadr from Muhammad ibn Marwan in a marfu‘ manner to them about the words of Allah, the Most Majestic, the Most Gracious, "You are not supposed to trouble the Prophet (in the matters of Ali and the Imam (a.s.) .(33:53) . ." ". . .like those who annoyed Moses. God proved him to be innocent of what they had said about him. . ." (33:70)."

H , Ch. 108, h 10

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Sayyariy from Ali ibn ‘Abdallah who has said the following "A man asked the Imam (a.s.) about the words of Allah, the Most High.. ",. . . those who follow it (My guidance) will not go astray nor will they endure any misery." (20:123) The Imam (a.s.) said, "It refers to those who acknowledge the Imams (Leaders with Divine Authority) follow their commands and would not go beyond their obedience."

H , Ch. 108, h 11

Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah in a marfu‘ manner about the words of Allah, the Most High. "I do not (need to) swear by this town (Mecca) (90:1) in which you are now living (90:2) or by the great father and his wonderful son . . ." (90:3) The Imam (a.s.) said, "It refers to Amir al-Mu’minin (a.s.) and the Imams from his descendants."

H , Ch. 108, h 12

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama and Muhammad ibn ‘Abdallah from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, . . ." (8:41)

The Imam (a.s.) said, "It refers to Amir al-Mu’minin (a.s.) and the Imams (a.s.)."

H , Ch. 108, h 13

Al-Husayn ibn Muhammad has narrated from from Mu‘alla ibn Muhammad from al-Washsha’ from ‘Abdallah ibn Sinan who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Among Our creatures are a group who guide and judge with the Truth." (7:181). The Imam (a.s.) said, "Such people are the Imams (a.s.)."

H , Ch. 108, h 14

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "It is God who has revealed the Book to you in which some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book,-they stand for Amir al-Mu’minin (a.s.) and the Imams- while other verses may have several possibilities-they stand for so and so-. Those whose hearts are perverse-their companions and followers-, follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except God and those who have a firm grounding in knowledge-such people are Amir al-Mu’minin (a.s.) and the Imams-. . ." (3:7),."

H , Ch. 108, h 15

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Muthanna from ‘Abdallah ibn ‘Ajlan from abu Ja‘far (a.s.) about the words of Allah, the Most High. "Do you think that God will not make any distinction between those of you who have fought for His cause and have relied on no one other than God, His Messenger, and the faithful ones, and other people?. . ." (9:16) The Imam (a.s.) said, "The word ‘faithful’ stands for Amir al-Mu’minin (a.s.) and the Imams who have not relied on any one besides Allah, the Messenger of Allah and the faithful ones."

H , Ch. 108, h 16

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Safwan from ibn Muskan from al-Halabi from abu ‘Abdallah about the words of Allah, the Most Majestic, the Most gracious. "If they (the unbelievers) propose peace, accept it and trust in God. God is All-hearing and All-knowing." (8:61). The narrator has said, "I asked the Imam (a.s.), ‘What is the meaning of peace?" The Imam (a.s.) said, "It is the acknowledgment of our Leadership with Divine Authority."

H , Ch. 108, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from Zurara from abu Ja‘far (a.s.) about the words of Allah, the Most High. ". . . you will certainly pass through one stage after another." (84:19). The Imam (a.s.) said, "O Zurara, Has this ’Umma (nation) not passed through stages after the Holy Prophet (s.a) and the affairs of three so and sos?"

H , Ch. 108, h 18

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn ‘Isa from ‘Abdallah ibn Jundab who has said the following. "I asked abu al-Hassan (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "We sent Our guidance to them so that perhaps they might take heed." (28:51) The Imam (a.

s.) said, "It means the one Imam after the other."

H , Ch. 108, h 19

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ;h ibn Mahbub from Muhammad ibn al-Ni‘man from Salam from abu Ja‘far (a.s.) about the words of Allah, the Most High. "(Muslims), say, "We believe in God and what He has revealed to us. . ." The Imam (a.s.) said, "This is primarily addressed to Ali, Fatima, al-Hassan and al-Husayn (a.s.) and thereafter to the Imams (a.s.). Then the words of Allah ". . . If they (refer to people) have faith, in all that you (Ali, Fatima, al-Hassan and al-Husayn (a.s.) believe, they will have the right guidance, but if they turn away, it would be for no reason other than their own malice. . . ." (2:137)

H , Ch. 108, h 20

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Muthanna from ‘Abdallah ibn ‘Ajlan from abu Ja‘far (a.s.) the following. about the words of Allah, the Most High. "The nearest people to Abraham, among mankind, are those who followed him, this Prophet (Muhammad) and the true believers. . . ." (3:68) The Imam (a. s.) said, "They are the Imams and those who follow them."

H , Ch. 108, h 21

Al-Husayn ibn Muhammad has narrated Mu‘alla ibn Muhammad `from al-Washsha’ from Ahmad ibn al-‘A’idh from ’Udhayna from Malik al-Juhanni who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "He has revealed this Quran to me to warn you and the coming generations (against disobeying God).. . ." (6:19) The Imam (a.s.) said, "Whoever from the family of Muhammad (s.a.) would become an Imam he will warn people by means of the Holy Quran just as the the Messenger of Allah had done."

H , Ch. 108, h 22

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam

from Mufaddal ibn Salih from Jabir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "We had commanded Adam (certain matters). He forgot Our commandment and We did not find in him the determination to fulfil Our commandments." (20:115). The Imam (a.s.) said, "It means that Allah commanded Adam about Muhammad (s.a.) and the Imams after him. He did not acknowledge it (Leadership with Divine Authority of the Imams) and he was not an ’Ulu al-‘Azm (a prophet who is granted greater determination. They arecalled ’Ulu al-‘Azm because with a covenant was established to acknowledge (Leadership with Divine Authority) of Muhammad (s.a.) and the executors of his will and al-Mahdi and his discipline. They establish their determination to acknowledge (Leadership with Divine Authority) of Muhammad and th executors of his will."

H , Ch. 108, h 23

Al-Husayn ibn Muhammad has narrated Mu‘alla ibn Muhammad from Ja‘far ibn Muhammad ibn ‘Ubaydallah from Muhammad ibn ‘Isa al-Qummifm Muhammad ibn sulayman from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) about the words of Aallah. "We had commanded Adam (certain matters) before.(The commands consisted of certain words about Ali, Fatima,al-Hassan, al-Husayn and the Imams from their descendants) He forgot Our commandment) (20:115).This is how it was revealed, by Allah, about Muhammad and his family.

H , Ch. 108, h 24

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Nadr ibn Shu‘ayb from Khalid ibn Ma’dd from Muhammad ibn al-Fudayl from al-Thumali from abu Ja‘far (a. s.) who has said the following. "Allah sent revelation to His prophet (s.a) in which He has said, "Follow devotedly that which is revealed to you. You are certainly on the right path." (43:43) The Imam (a.s.) said, "It is just as saying, ‘You have acknowledged the Leadership with Divine Authority of Ali (a.s.) and Ali is on the right path."

H , Ch. 108, h 25

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from his father Muhammad ibn Sinan from ‘Ammar ibn Marwan from Munakhkhal from Jabir from abu Ja‘far (a.s.) who has said the following. "Jibril brought this verse to Muhammad (s.a). "Evil is that for which they have sold their souls: They have refused to accept God's revelations

(about Leadership with Divine Authority of Ali (a.s.)) in rebellion. . ." (2:90)"

H , Ch. 108, h 26

Through the same chain of narrators it is narrated Muhammad ibn Sinan from ‘Ammar ibn Marwan from Munakhkhal from Jabir who has said the following. "Jibril this verse of the Holy Quran to Prophet Muhammad (s.a) as herein below. "Should you have any doubt about what We have revealed to Our servant, (about Leadership Ali (a.s). with Divine Authority) present one chapter comparable to it . . ." (2:23)

H , Ch. 108, h 27

Through the same chain of narrators it is narrated Muhammad ibn Sinan from ‘Ammar ibn Marwan from Munakhkhal from abu ‘Abdallah (a.s.) who has said the following. "Jibril brought the following verse to Prophet Muhammad (s.a). "People of the Book, have faith in the what We have revealed (about Ali’s Leadership with Divine Authority). . ." (4:47)

H , Ch. 108, h 28

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu Talib from Yunus ibn Bakkar from his father from Jabir from abu Ja‘far (a.s.) who has said the following. "If they had done what they had been advised to do (acknowledge Ali’s Leadership with Divine Authority), it would have been for their good and to strengthen their faith." (4:66)

H , Ch. 108, h 29

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Muthanna al-Hannat from ‘Abdallah ibn ‘Ajlan from abu Ja‘far (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Believers, submit yourselves to the will of God as a whole. Do not follow the footsteps of Satan; he is your sworn enemy. (2:208) The Imam (a.s.) said, "It means submit yourselves to our Leadership with Divine Authority."

H , Ch. 108, h 30

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from ‘Abdallah ibn Idris from Muhammad ibn Sinan from al-Fudayl ibn ‘Umar who has said the following. "I asked abu ‘Abdallah (a.s.) about the meaning of the words of Allah, the Most Majestic, the Most gracious. "However, (the unbelievers) prefer the worldly life, (87:16) -The Imam (a.s.) said, "They have preferred their (evil doers) friendship-" even though the life hereafter will be better and will last forever –The Imam (a.s.)said, "It means the friendship of Amir al-Mu’minin (a.s.) - (87:17). This is what is written in the ancient heavenly Books,(87:18) the Scriptures of Abraham and Moses (87:19)."

H , Ch. 108, h 31

Ahmad ibn Idris has narrated from Muhammad ibn Hassa’nfm Muhammad ibn Ali from ‘Ammar ibn Marwan from Munakhkhal from Jabir from abu Ja‘far (a.s.) who has said the following about the words of Allah. "Why do you arrogantly belie some of them (family of Muhammad (s.a) and murder others whenever he (Muhammad (s.a) would bring you messages (Imam Ali’s Leadership with Divine Authority) which you dislike? (2:87)."

H , Ch. 108, h 32

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from ibn Hilal from his father from abu al-Safatij from abu Basir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "God who guided us to this, deserves all praise. Had He not guided us, we would never have been able to find the right direction.. . ." (7:43) The Imam (a.s.) said, "On the Day of Judgment The Holy Prophet (s.a), Amir al-Mu’minin (a.s.) and the Imams from his descendants will be brought in public sight. When their followers will see them they will say, "God who guided us to this, deserves all praise. Had He not guided us, we would never have been able to find the right direction. He guided us to acknowledge Imam Ali’s Leadership with Divine Authority and the Imams from his descendants)."

H , Ch. 108, h 33

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama and Muhammad ibn ‘Abdallah from Ali ibn Hassa’nfm ‘Abdallah ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "What do they quarrel about? (78:1). They quarrel about the great news." (78:2) The Imam (a.s.) said, "The great news here stands for Leadership with Divine Authority." I asked him about the meaning of, ". . . in such helplessness, the human being realizes that it is God who is the

true Guardian . . ." (18:44) The Imam (a.s.) said, "It refers to the guardianship and Leadership with Divine Authority of Amir al-Mu’minin (a.s.))."

H , Ch. 108, h 34

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from Ali ibn abu Hamza from abu Basir from abu Ja‘far (a.s.) about the words of Allah, the Most High. "(Muhammad), be devoted to the upright religion. It is harmonious with the nature which God has designed for people.. . ." (30:30 The Imam (a.s.) said, "It is Leadership with Divine Authority)."

H , Ch. 108, h 35

A number of our people has narrated Ahmad ibn Muhammad from Ibrahim al-Hamadani in a marfu‘ manner from abu ‘Abdallah (a.s.) about the words of Allah, the Most High. "We shall set up the balance to maintain proper justice on the Day of Judgment. . . ." (21:47) The Imam (a.s.) said, "Balances are the prophets and the executors of their wills."

H , Ch. 108, h 36

Ali ibn Muhammad has narrated from from Sahl ibn Ziyad from Ahmad ibn al-Husayn ibn ‘Umar ibn Yazid from Muhammad ibn Jumhur from Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most High. ". . . those who do not wish to meet Us in the life hereafter, say, "Bring us another book besides this one or change it.. . ." (10:15) The Imam (a.s.) said, "They said, ‘Change Ali (a.s.)."

H , Ch. 108, h 37

Ali ibn Muhammad from Sahl ibn Ziyad from ’Isma‘il ibn Mihran from al-Hassan al-Qummi from Idris ibn ‘Abdallah who has said the following. "I asked abu ‘Abdallah (a.s.) about the interpretation of this verse of the Holy Quran. "They will reply, "We did not pray," (74:43). The Imam (a.s.)said, "Such people will be those who did believe in the Imams about whom Allah, the Most Holy, the Most High, has saaid, " (The foremost ones) will be the nearest

ones to God" (56:11) Have not noticed that people call the one second to the lead in horse racing ‘al-Musalli’ (the praying)? This is what is meant therein. "We did not pray’ means ‘we did not follow the lead’."

H , Ch. 108, h 38

Ahmad ibn Mihran has narrated from ‘‘Abd al-‘Azim ibn ‘Abdallah al-Hassani from Musa ibn Muhammad from Yunus ibn ya‘qub from the one he mentioned from abu Ja‘far (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Had they (jinn and mankind) remained steadfast in their religion (Islam), We would certainly have given them abundant water to drink" (72:16) The Imam (a.s.) said, "It means that Allah would quench their heart with faith. Religion is a reference to Leadership of Ali ibn abu Talib (a.s.) and the executor of his will with Divine Authority."

H , Ch. 108, h 39

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from al-Fudala ibn Ayyaub from al-Husayn ibn ‘Uthman from abu Ayyub from Muhammad ibn Muslim who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "To those who have said, "God is our Lord, " and who have remained steadfast to their belief,. . ." (41:30) The Imam (a.s.) said, "It refers to those who remained steadfast in their belief of Leadership with Divine Authority of the Imams one after the other," " the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. (41:30)"

H , Ch. 108, h 40

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Muhammad ibn Fudayl from abu Hamza who has said the following. "I asked abu Ja‘far (a.s.) about the words of Allah, the Most High. "Say, ‘I advise you to believe only in One God . . ." (34:46) The Imam (a.s.) said that Allah has said, "I advise you to acknowledge Imam Ali’s Leadership with Divine Authority. It is the one that Allah, the Most Holy, the Most High, has called, "‘I advise you to believe only in One."

H , Ch. 108, h 41

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama and Ali ibn ‘Abdallah from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "God will not forgive or guide to the right path those who first believe, then disbelieve, again believe and disbelieve, and then increase their disbelief." (4:137) The Imam (a.s.) said, "It was revealed about so and so and so and so who believed in the Holy Prophet (s.a) in the beginning. They turned to disbelief when Leadership with Divine Authority of Ali was made know to them when the Holy Prophet (s.a) said, "Over whoever, I have Divine authority Ali also has Divine authority. When the Messenger of Allah passed away they turned to disbelief. They did not remain steadfast in their oath of allegiance. They increased in their disbelief through making people to pledge allegiance to them. They left nothing of the faith that once they had."

H , Ch. 108, h 42

Through the same chain of narrators it is narrated from abu ‘Abdallah (a.s.) about the words of Allah, the Most High. "Those who have reverted to disbelief after guidance has become manifest to them, . ." .(47:25) The Imam (a.s.) said, "They are so and so and so and so who reverted from the faith in rejecting Leadership with Divine Authority of Ali (a.s.)." I then asked about the words of Allah, the Most High. "This is because they have said to those who hate God's revelation, "We shall obey you in some matters." . . ." (47:26) The Imam (a.s.) said, ‘By Allah, it was revealed about the two of them and their followers and that is the words of Allah, the Most Majestic, the Most gracious, that Jibril brought to Muhammad (s.a) , "This is because they have said to those who hate God's revelation, -about Leadership with Divine Authority of Ali (a.s.)- "We shall obey you in some matters. . ." (47:26) The Imam (a. s.) said, "They made an agreement with the Amawids not to allow the leadership come to us after The Holy Prophet (s.a) not to pay us the one fifth taxes saying, "We have given them already so their is no need to give them more. The transfer of leadership to them did not matter to them at all. They said, "We obey in certain matters that you want us to obey, such as the one fifth taxes. We will not pay it to them. His words that read, "who hate God's revelation," refers to Amir al-Mu’minin (a.s.) Leadership with Divine Authority over the creatures. With them was abu ‘Ubayda, their scribe. Allah has said, "If the unbelievers persist in their disbelief, We shall also persist in punishing them (43:79). Do they think that We do not hear their secrets and whispers? We certainly can hear them and Our Messengers record it all (43:80)."

H , Ch. 108, h 43

Through the same chain of narrators it is narrated from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "and those who commit evil and injustice therein.". (22:25) The Imam (a.s.) said, "It was revealed about them as they entered the ka‘ba and made an agreement and commitment to continue in disbelief and denial of the Divine revelation about Amir al-Mu’minin Ali (a.s.). They, thus, committed evil and injustice towards the Messenger of Allah about the executor of his will. May Allah do away with the unjust people."

H , Ch. 108, h 44

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "You will soon know who is in manifest error" (67:29) This verse is addressed to those who refuse to acknowledge the Imam Ali’s Leadership with Divine Authority and the Imams after him that they are ‘in manifest error.’ Similarly they are addressed in this verse, "If you deviate from the truth in your testimony, or decline to give your testimony at all, know that God is Well Aware of what you do." (4:135) the truth referred to is (Leadership with Divine Authority of the Imams (a.s.) They are also in the words of Allah. "We shall certainly make the unbelievers (in (Leadership with Divine Authority of Imam Ali (a.s.) suffer severe torment (in this world) and will punish them far worse than what they deserve for their deeds." (41:27)."

H , Ch. 108, h 45

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ali ibn Mansur from Ibrahimibn ‘Abd al-Hamid from al-Walid ibn Sabih from abu ‘Abdallah (a.s.) about the words of Allah. ". . .Your suffering is only because you disbelieved when One God (and the people who possess Leadership with Divine Authority were) was mentioned. . ." (40:12)"

H , Ch. 108, h 46

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Muhammad ibn sulayman from his father from abu Basir from abu ‘Abdallah (a.s.) about the

words of Allah, the Most High. "Someone has (needlessly) demanded to experience the torment (of God), (70:1) which will inevitably seize the unbelievers (in Imam Ali’s Leadership with Divine Authority)." (70:2) The Imam (a.s.) then said, "This, by Aallah, how Jibril brought to The Holy Prophet (s.a.)."

H , Ch. 108, h 47

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Sayf from his brother from his father from abu Hamza from abu Ja‘far (a.s.) about the words of Allah, the Most High. ". . . your ideas are confused (51:8). Let whoever wishes, turn away from it (*Wilaya*, Leadership with Divine Authority) (Our Quran)." (51:9) The Imam (a.s.) said, "whoever would turn away from *Wilaya*, (Leadership with Divine Authority) he has turned away from paradise."

H , Ch. 108, h 48

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Yunus who has said the following "A person in a marfu‘ narrated to me from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "Yet, he has not entered into Aqaba (90:11). Would that you knew what Aqaba is! (90:12). It is the setting free of a slave." (90:13) The Imam (a.s.) said, "Setting free of a slave is acknowledgment of the *Wilaya* of Amir al-Mu’minin (a.s.), Leadership with Divine Authority."

H , Ch. 108, h 49

Through the same chain of narrators it is from abu ‘Abdallah (a.s.) about the words of Allah, the Most High. ". . . give to the believers the glad news of their high rank in the sight of God.. . ." The Imam (a.s.) said, "It is the *Wilaya* Imam Ali’s (Leadership with Divine Authority)."

H , Ch. 108, h 50

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqifm his father from

Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far (a.s.) about the words of Allah, the Most High. ". . . two groups who dispute with each other about their Lord. For the unbelievers (in *Wilaya* of Imam Ali (Leadership with Divine Authority) the garment of fire has already been prepared.. . ." (22:19)"

H , Ch. 108, h 51

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ur from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most High. ". . . the human being realizes that it is the truth (God) who is the true Guardian. . ." . (18:44) The Imam (a.s.) said, "It is the *Wilaya* of Imam Ali’s (Leadership with Divine Authority)."

H , Ch. 108, h 52

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "God's (means of purification and His) coloring. No coloring (purification) is better than that of God. and we (Muslims) worship Him." (2:138) The Imam (a.s.) said, "Allah has colored the believers with the *Wilaya* of Imam Ali (Leadership with Divine Authority) at the time He made to make the covenant."

H , Ch. 108, h 53

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from al-Mufaddal ibn Salih from Muhammad ibn Ali al-Halabi from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most Gracious. "Lord, forgive me, my parents, the believers who have entered my home and all believing . . ." (71:28) The Imam (a. s.) said, "Home means *Wilaya* of Imam Ali (Leadership with Divine Authority). Whoever acknowledges *Wilaya* has entered the home of the prophets. The house mentioned verse 33:33 also refers to *Wilaya*. "People of the house, God wants to remove all kinds of uncleanliness from you and to purify you thoroughly." (33:33) It refers to the Imams (a.s.) and their *Wilaya* (Leadership with Divine Authority). Whoever would acknowledge it he has found a place in the house of The Holy Prophet (s.a.)."

H , Ch. 108, h 54

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Muhammad ibn al-Fudayl who has said the following "I asked al-Rida (a.s.) about the words of Allah. "(Muhammad), tell them, "To be happy with the favors and mercy of God is better than whatever you accumulate." (10:58) The Imam (a.s.) said, "To acknowledge the *Wilaya* of the family of Muhammad (s.a.) is better than all that they accumulate of the worldly gains."

H , Ch. 108, h 55

Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim al-Hassani from Ali ibn Asbat from Ibrahim ibn ‘Abd al-Hamid from Zayd al-Shahham who has said the following "Abu ‘Abdallah (a.s.) said to me on the way home on Friday night, "Read from the Holy Quran. It is a Friday night. I then read, "The appointed time for all of them will be the Day of Judgment (44:40) (when wrong will be distinguished from right). On this day friends will be of no benefit to one another, nor will they receive any help (44:41) except for those to whom God grants mercy. . . ." (44:42) The Imam (a.s.) said, "We, by Allah, are those whom He has granted mercy. We, by Allah, are the ones whom Allah has made exceptional and we will support them (our followers) sufficiently."

H , Ch. 108, h 56

Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim al-Hassani from ‘Abdallah from Yahya ibn Salim from abu ‘Abdallah (a.s.) who has said the following "When this, "but only attentive ears will retain it" (69:12) the Messenger of Allah said, "They are your ears, O Ali."

H , Ch. 108, h 57

Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim al-Hassani from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far (a.s.) who has said the following "Once Jibril brought the following verse Prophet Muhammad (s.a.). "The unjust ones (against the rights of the family of Muhammad) (among you) changed what they were told to say. Then, We afflicted them (the unjust against the rights of the family of Muhammad (s.a.) with a torment from the heavens for their evil deeds." (2:59)

H , Ch. 108, h 58

Through the same chain of narrators it is narrated from ‘Abd al-‘Azim ibn ‘Abdallah al-Hassani from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far (a.s.) who has said the following. "Jibril brought this verse. "Those who have done injustice (against the rights of the family of Muhammad (s.a.) will not receive forgiveness from Allah or guidance to any other path but that to Hell wherein they will remain forever. Then he said, "O people, the Messenger has come to you with the truth (*Wilaya* of Imam Ali (Leadership with Divine Authority). If you would have faith in it it would be better for you. If you would reject (*Wilaya* of Imam Ali (Leadership with Divine Authority) (know) that to Allah belongs all that is in the heavens and in the earth."

H , Ch. 108, h 59

Ahmad Mihran has narrated –may Allah grant him blessings- from ‘Abd al-‘Azim from Bakkar from Jabir from abu Ja‘far (a.s.) who has said the following. "This verse of the Holy Quran was revealed as this, "If they had done what they had been advised to do (about Ali (a. s.), it would have bee for their own good . . ." (4:66)

H , Ch. 108, h 60

Ahmad has narrated from ‘Abd al-‘Azim from ibn ’Udhayna from Malik al-Juhanni who has said the following "I asked abu ‘Abdallah (a.s.) about the meaning of the words of Allah. ". . . He has revealed this Quran to me to warn you and those who will receive it . . ". (6:19) The Imam (a.s.) said, "It means, whoever of the family of Muhammad (s.a.) will be the Imam he will warn people by means of the Holy Quran just as the Messenger of Allah did.".

H , Ch. 108, h 61

Ahmad has narrated from ‘Abd al-‘Azim from al-Husayn ibn Mayyah from those who informed him has said the following "A man read this verse before abu ‘Abdallah (a.s.) "(Muhammad), tell them, "Act as you wish. God, His Messenger and the believers will see your deeds. . . ." (9:105) The Imam (a.s.) said, "It is not all believers. It refers to the infalliable

ones among them. We are the infallible ones."

H , Ch. 108, h 62

Ahmad has narrated from ‘Abd al-‘Azim from Hisham ibn al-Hakam from abu ‘Abdallah (a.s.) who has said the following. "The path which leads to Me is a straight (the path of Ali not ‘Alayya which means to me)." (15:41)

H , Ch. 108, h 63

Ahmad has narrated from ‘Abd al-‘Azim from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far (a.s.) who has said the following. "Jibril brought this verse as this. ". . . but most human beings turn away (from *Wilaya* of Ali (Leadership with Divine Authority) in disbelief." (17:89) He said, "Jibril brought this verse as this "Say," Truth comes from your Lord.(about *Wilaya* of Ali Leadership with Divine Authority) Let people have faith or disbelieve as they chose." For the unjust (to the family of Muhammad) We have prepared a fire. . ." (18:29)

H , Ch. 108, h 64

A number of our people has narrated from Ahmad ibn Muhammad from Muhammad ibn ’Isma‘il from Muhammad ibn al-Fudayl from abu al-Hassan (a.s.) about the words of Allah. "All the places for prostration (or parts of the body to be placed on the ground during) belong to God (72:18) The Imam (a.s.) said, "They are the executors of the will of The Holy Prophet (s.a) ."

H , Ch. 108, h 65

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from al-Ahwal from Salam ibn al-Mustanir from abu Ja‘far (a.s.) about the words of Allah, the Most High. "(Muhammad), say, ‘This is my way. I and all my followers invite you to God with proper understanding.. . ." (12:108) The Imam (a.s.) said, "They are the Messenger of Allah and Amir al-Mu’minin Ali (a.s.)."

H , Ch. 108, h 66

Muhammad ibn Yahya has narrated from from Ahmad ibn Muhammad from Muhammad ibn ’Isma‘il from Hanan from Salim al-Hannat who has said the following. "I asked abu Ja‘far (a. s.) about the meaning of the words of Allah, the Most Majestic, the Most gracious. "We saved the believers among them, (51:35) but We found only one Muslim house (51:36). The Imam (a.s.) said, "That family is the family of Muhammad (s.a)."

H , Ch. 108, h 67

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from ’Isma‘il ibn Sahl from al-Qasim ibn ‘Urwa from abu al-Safatij from Zurara from abu Ja‘far (a.s.) about the words of Allah, the Most High. "When they see the torment approaching, the faces of the unbelievers will blacken and they will be told, "This is what you wanted to (experience)" (67:27). The Imam (a.s.) said, "This was revealed about Amir al-Mu’minin (a.s.) and his contemporaries who did what they to him. They will see Amir al-Mu’minin (a.s.) in such a position that will make them envious. This will cause their faces to show miserable. It will be said to them, "This is the one whose title ‘Amir al-Mu’minin’ you had assumed."

H , Ch. 108, h 68

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abdallah (a.s.) about the words of Allah, the Most High. "and by the witness (Muhammad) and that which is witnessed (the Day of Judgment)," (85:3) The Imam (a.s.) said, "They are The Holy Prophet (s.a) and Amir al-Mu’minin Ali (a.s.)."

H , Ch. 108, h 69

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘Umar al-Hallal who has said the following. "I asked abu al-Hassan (a.s.) about the words of Allah, the Most High. ". . . someone will cry out, "God has condemned the unjust," (7:44) The

Imam (a.s.) said, "The caller will be Amir al-Mu'minin Ali (a.s.)."

H , Ch. 108, h 70

Al-Husayn ibn Muhammad from Mu'alla ibn Muhammad ibn 'Urama from Ali ibn Hassa'n from 'Abd al-Rahman ibn Kathir from abu 'Abdallah (a.s.) about the words of Allah, the Most High. ". . .for they were guided to speak the noblest words and follow the praiseworthy path." (22:24) The Imam (a.s.) said, "They were Hamza, 'Ubayda, Salman, abu Dhar, al-Miqdad ibn al_Aswad and 'Ammar who were guidedd to Amir al-Mu'minin Ali (a.s.). "However, God has endeared the faith to you and has made it attractive to your hearts – meaning thereby Amir al-Mu'minin Ali (a.s.)) . He has made disbelief, evil deeds and disobedience hateful to you. Such people will have the right guidance (meaning thereby the first, the second and the third)" (49:7)

H , Ch. 108, h 71

Muhammad ibn Yahya has narrated from ibn Mahbub from Jamil ibn Salih from abu 'Ubayda who has said the following. "I asked abu Ja'far (a.s.) about the meaning of the words of Allah, the Most High. ". . . Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful." (46:4). The Imam (a.s.) said, "Book refers to Tura and the Gospel and knowledge refers to the knowledge of the executors of the wills of the prophets."

H , Ch. 108, h 72

Al-Husayn ibnmd has narrated from from Mu'alla ibn Muhammad from the one who had narrated to him from Ali ibnja who has said the following. "I heard abu al-Hassan (a.s.) say, 'When the Messenger of Allah saw Taym, 'Adi and Amawids climb his pulpit he was severely frightened. Allah, the Most Holy, the Most High, sent him a reading to comfort him. "When We told the angels to prostrate before Adam they all obeyed except Iblis (Satan) who refused." (20:116) Then Allah, sent him a message that said, "O Muhammad, commanded them and they disobeyed. Do not despair if you will command them and they will disobey you in the matters of the executor of your will."

H , Ch. 108, h 73

Muhammad in Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Husayn ibn Na‘im al-Sahhaf who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah. ". . . some of you have accepted the faith and some of you have not. . ." (64:2) The Imam (a.s.) said, "Allah, the Most Majestic, the Most gracious, has defined their faith through their love for us. He has defined their disbelief in the same fact. This took place on the day He asked all the offspring of Adam (in the form of minute beings) to make a covenant." I then asked him about the words of Allah, the Most Majestic, the Most gracious. "Obey God and the Messenger, but if you turn away, know that the only duty of Our Messenger is to clearly preach." (64:12). The Imam (a.s.) said, "By Allah, no one of those who were destroyed before or those who will be destroyed up to the time of the rise of al-Mahdi with Divine Authority but because of disregarding of our *Wilaya* (Leadership with Divine Authority) and the denial of our rights. The Messenger of Allah did not leave this world before establishing the great responsibility on this ’Umma to observe our rights. Allah guides to the right path whomever he wants."

H , Ch. 108, h 74

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajaliy from Ali ibn Ja‘far from his brother Musa (a.s.) about the words of Allah, the Most High. ". . . their lofty mansions, all were toppled and their wells were left idle." (22:45) The Imam (a.s.) said, "The abandoned well and idle well refers to the silent Imam and lofty mansion refers to the speaking Imam."

Muhammad ibn Yahya has narrated a similar hadith from al-‘Amrakifm Ali ibn Ja‘far from abu al-Hassan (a.s.).

H , Ch. 108, h 75

Ali ibn Ibrahim has narrated from his father from al-Hakam ibn al-Buhlul frm a man frm abu ‘Abdallah (a.s.) about the words of Allah, the Most High. ""It has been revealed to you and to those who lived before you that if you consider other things equal to God, your deeds will be made devoid of all virtue. . ." (39:65). The Imam (a.s.) said, "It means equal in *Wilaya*." "(Muhammad), You must worship God alone and give Him thanks." (39:66). The Imam (a.s.) said, "It means worship Allah through obedience and be thankful if I provided you support through your brother, your cousin."

H , Ch. 108, h 76

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from al-Hassan ibn Muhammad al-Hashimi who has said that his father narrated to him from Ahmad ibn ‘Isa who has said that Ja‘far ibn Muhammad narrated to me from his father and from his grand father about the words of Allah, the Most Majestic, the Most gracious. "They recognize the bounties of God but they refuse them . . ." (16:83). The Imam (a.s.) said that once this verse was revealed. "Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians" (5:55) Certain persons gathered in the Mosque of Madina. They said, ‘If we reject this verse we would have rejected the rest of them. However, if we would accept it would be humiliating for us when Ali ibn abu Talib (a.s.) would take control. They said, "We have learned that Muhammad (s.a) is truthful in all that has said but we will turn away and will not obey his command to obey Ali." The Imam (a.s.) said that up on this verse was revealed. "They recognize the bounties of God but they refuse them . . ." (16:83) . It means that they recognized *Wilaya* of Ali (a.s.) (Leadership with Divine Authority) but many of them have refused toacknowledge it."

H , Ch. 108, h 77

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Muhammad ibn al-Ni‘man from Salam who has said the following. "I asked abu Ja‘far (a.s.) about the words of Allah, the Most High. "(Among) the servants of the Beneficent God are those who walk gently on the earth . . ." (25:63) The Imam (a.s.) said, "They are the executors of the will (The Holy Prophet (s.a) who are afraid of their enemies."

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Bastam ibn Murra from ishaq ibn Hassa’n from al-Haytham ibn Waqid from Ali ibn al-Husayn al-‘Abdi from Sa‘d al-’Iskaf from Asbagh ibn Nabata that he asked Amir al-Mu’minin (a.s.) about the words of Allah, the Most High. ". . . to give thanks to Me first and then to them, (parents) to Me all things proceed (31:14).The Imam (a.s.) said, "The parents who must be thanked are the ones who provide knowledge, and leave wisdom as their legacy and people are commanded to obey them. Allah then has said, ". . . to Me all things proceed." (31:14) People proceed to Allah and the guide to such goal are the parents. Allah then has directed His words to ibn Hantama and his friend saying in particular and in general, "If they try to force you to consider things equal to Me,. . ." . (31:15) It speaks of the will of The Holy Prophet (s.a). It demands not to ignore the command to obey him (Ali (a.s.) otherwise, do not obey them (parents) and do not listen to them. Then Allah has directed His words to the parents. "Maintain lawful relations with them in this world. . ." (31:15) It says that propagate the virtue and excellence of the (spiritual) parents and call people to their guidance which is also

mentioned in these words of Allah. ". . . and follow the path of those who turn in repentance to Me. To Me you will all return. . ." . (31:15) The Imam (a.s.) said, "To Allah then to us. You must be pious before Allah and do not disobey the parents. To please them is to please Allah and to cause them anger is to cause anger to Allah."

H , Ch. 108, h 78

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn Sayf from his father from ‘Amr ibn Harith who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah. ". . . a blessed tree which has firm roots and branches rising up into the sky." (14:24) The Imam (a.s.) said that the The Holy Prophet (s.a) said, "The root is Amir al-Mu’minin Ali (a.s.) and the branches are the Imams from their (Amir al-Mu’minin (a.s.) and The Holy Prophet (s.a) descendants and the knowledge of Imams stand for the fruits. Their faithful followers represent the leaves of such tree." The Imam (a.s.) asked, "Is there anything else in the tree?" I said, "No, there is nothing else there. The Imam (a.s.) then said, "By Allah, when a faithful is given a child a leave grows in the tree and when a faithful dies a leave falls off the tree."

H , Ch. 108, h 79

Muhammad ibn Yahya has narrated from Hamdan ibn Sulayman from ‘Abdallah ibn Muhammad al-Yamani from Mani‘ ibn al-Hajjaj from Yunus from Hisham ibn al-Hakam from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. ". . . the belief of any soul will be of no avail to it unless some good deeds have been done with it. . ." (6:158) The Imam (a.s.) said, "It means to acknowledge the prophets and the executors of their wills especially Amir al-Mu’minin Ali (a.s.)." The Imam (a.s.) said, "The faith of a soul will not be of any benefit because it will be removed."

H , Ch. 108, h 80

Through the same chain of narrators it is narrated from Yunus from Sabah al-Muzniy from abu Hamza from one of them (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "There is no doubt that evil doers who are engulfed in sins -rejected *Wilaya* of Amir al-Mu’minin Ali (a.s.)- are the companions of hell fire wherein they will live forever." (2:81)

A number of our people has narrated from Ahmad ibn Muhammad ibn abu Nasr from

Hammad ibn ‘Uthman from abu ‘Ubayda al-Hadhdha’ who has said the following. "I asked abu Ja‘far (a.s.) about the capability and the people’s words. The Imam (a.s.) recited this verse of the Holy Quran. "They still have different beliefs (11:118) except those upon whom God has granted His mercy. God has created them to receive mercy. . . ." (11:119) O abu ‘Ubayda, people face differences in search for truth and all of them will be destroyed." The narrator has said that I then said, "Except those who receive mercy from Allah. (11:119)" The Imam (a.s.) said, "Such people are our followers whom He has created for His mercy. "God has created them to receive mercy. . . ." (11:119) He has said that they are created to obey the Imam of blessings that He has mentioned in His words "My mercy and blessings have encompassed all things". Such blessing is the knowledge of Imam. His (Imams’) knowledge which is from His knowledge that has encompassed all things. They are our Shi‘a, followers). Then He has said, ". . . I shall grant mercy to those who maintain piety, (do not acknowledge the authority of those who are not Imams and obedience to them). .." (7:156)

Then Allah has said, ". . . whose description they find written in the Torah and the Gospel. (The Holy Prophet, the executor of his will and *Al-Qa’im* (the one who will rise with Divine Authority). He (the Messengers) enjoins them to do good (when he will rise with Divine Authority) and forbids them to do all that is unlawful, -Munkar (unlawful) is one who does not acknowledge the *Wilaya* of Imam) makes lawful for them all that is pure (receive knowledge from its proper source) and unlawful all that is filthy, (the words of those who oppose the Imam are filthy) removes their burdens (the sins that they had before acknowledging *Wilaya* of the Imam (Leadership with Divine Authority) and the entanglements in which they are involved (the entanglements are the words that they were not commanded to express. Such words were not in praise and virtue of the Imam. When they recognized the excellence of the Imam He removed their burden. Such burden is the sin. Then He further explains about them) Those who believe in him, (the Imam) honor and help him, and follow the light which is sent down to him, will have everlasting happiness.". (7:157) (Such people are those who kept away from the worship of the Devil and Satan. So and so are Devil and Satan. Worship is people’s obeying them. Allah then has said, "Turn to God in repentance and submit to Him. . ." (39:56) .Then He has granted them rewards. ". . . will receive glad news both in this life and in the life hereafter. . ." (10:64) (Imam gives them the glad news of the rise of al-Mahdi with Divine Authority, the news of the destruction of their enemies and salvation in the hereafter and their meeting Ali and Muhammad (s.a) and their truthful family at pond of al-Kawthar)."

H , Ch. 108, h 81

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from Hisham ibn Salim from ‘Ammar al-Sabati who has said the following. "I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "Are those who seek God's pleasure equal to those who incur His wrath and whose dwelling will be hell, the terrible destination?

(3:162)

People are of various grades in the sight of God. . ." (3:163) The Imam (a.s.) said, "Those who follow what Allah is pleased are the Imams. They, by Allah, O ‘Ammar, give grades and degrees to the true believers. By means of our *Wilaya* (Leadership and guardian ship with Divine Authority) and their acknowledgment of us Allah increases the reward for their good deeds and (Allah) raises them to higher positions."

H , Ch. 108, h 82

Ali ibn Muhammad and others have narrated from sahl ibn Ziyad from ya‘qub ibn Yazid from Ziyad al-Qandi from ‘Ammar al-’Asadi from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. ". . . Good words (worship) will be presented before Him and He will accept good deeds. . . ." (35:10) The Imam (a.s.) said, "It is our *Wilaya* Leadership and Guardianship with Divine Authority. He made a gesture with his hands to his own chest saying Allah will not raise the deeds of those who would not acknowledge our *Wilaya*."

H , Ch. 108, h 83

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Sama‘a from abu ‘Abdallah (a. s.) about the words of Allah, the Most Majestic, the Most gracious. ". . . God will grant you a double share of mercy, (al-Hassan and al-Husayn) a light by which you can walk. . ." (57:28) The Imam (a.s.) said, "Light means the Imam that you would follow."

H , Ch. 108, h 84

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Jawhari from certain persons of his people from abu ‘Abdallah (a.s.) about the words of Allah. "They ask you, "Is that true?"(The Imam (a.s.) said, "It means what do you say about Ali (a.s.)?" Tell them, "It certainly is true. I swear by my Lord. You can not escape from God's (retribution)." (10:53)

H , Ch. 108, h 85

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman al-Daylami from his father from Aban ibn Taghlib who has said the following. "I said to abu ‘Abdallah (a.s.), "May Allah take my soul in service for your cause, what is the meaning of the words of Allah, "Yet, he has not entered into ö aqaba." (90:11) The Imam (a.s.) said, "To whoever Allah has granted honor through our *Wilaya* (Leadership with Divine Authority) he has crossed the ö aqaba (the stage). We are the ö aqaba. Whoever would reach us gains his salvation." The narrator has said that he remained quite for a while and then said to me, "Would to learn a letter from that would be better for you than the whole world and all that is therein?" I said, "yes, May Allah take my soul in service for your cause." He then said, "It is the setting free of a slave." Then he said, "All people are slaves of fire. except you and your people. Allah has set you free from fire through our (Ahl al-Bayt) *Wilaya* (Leadership and Guardianship with Divine Authority)."

H , Ch. 108, h 86

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sama‘ from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. ". . . Fulfill your covenant with Me . .." (the covenant to acknowledge *Wilaya* of Ali (a.s.)) and I shall fulfill Mine (admit you in paradise).. . ." (2:40)

Muhammad ibn Yahya has narrated from from Salma ibn al-Khattab from al-Hassan ibn ‘Abd al-Rahman from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious. "When Our clear revelations are recited to them, the unbelievers say to the faithful ones, "Which of us has a better position and is more prosperous?" (19:73) The Imam (a.s.) said, "the Messenger of Allah asked Quraysh (the powerful tribe in Makka) to acknowledge our (*Wilaya* Leadership with Divine Authority) they turned away and refused. The unbelievers of Quraysh told the true believers of Quraysh (those who acknowledged our *Wilaya* (Leadership with Divine Authority), "Which group of us has a better position and is more prosperous?" This was to humiliated the true believers. Allah in rebuttal said, "How many generations (people of the past) of greater prosperity and splendor have We destroyed before them?" (19:74) I then asked the meaning of, "(Muhammad), tell them, "The Beneficent God gives respite to those who have gone astray. . . (19:75). The Imam (a.s.) said, "All them lived a life in error and did acknowledge *Wilaya* (Leadership with Divine Authority of Amir al-Mu’minin Ali (a.s.) and our *Wilaya*). They lived in error and lead others to error. Allah gives them time in their error and rebellion until they die. He then cuases them to have the worst of dwelling and be of the weakest parties." I then asked him about the meaning of, ". . . until they face the torment with which they were threatened or to the Day of Judgment. Then they will find out who will have the

most miserable place and the weakest forces." (19:75) The Imam (a.s.) said, ". . . until they face the torment with which they were threatened. . ." is the time of the rise of al-Mahdi with Divine Authority. That is the time when they will find out what Allah will sent to them through the hands of al-Mahdi (a.s.) and thus, are His words, ". . . who will have the most miserable place (at the time of the rise of al-Mahdi with Divine Authority) and the weakest forces." (19:75))." I then asked about the words of Allah. ". . . God further enlightens those who seek guidance. . .." (19:76) The Imam (a.s.) said, "Allah will grant them more guidance and certainty to follow *Al-Qa'im* (the one who will rise with Divine Authority) so that they will not reject or refuse his authority." I then asked about the words of Allah. ". . . no one will be able to intercede for the others except those whom the Beneficent God has given authority." (19:87) The Imam (a.s.) said, "The acknowledgment of *Wilaya* (Leadership with Divine Authority) of Amir al-Mu'minin Ali and the Imams after him is part of the religion of Allah (a.s.) and this is the authority and the covenant before Allah." I then asked about the words of Allah. "To the righteously striving believers God will grant love." (19:96) The Imam (a.s.) said, "It is the love for Amir al-Mu'minin Ali (a.s.) and to acknowledge his *Wilaya.* It is this love of which Allah speaks in His words. "(Muhammad), We have given it to you (the Book, the Quran) in your own language so that you could easily give the glad news to the pious ones and warn the quarrelsome ones." (19:97). The Imam (a.s.) said, "It was made easy for him when Allah appointed Amir al-Mu'minin Ali (a.s.) as the standard of truth. With him He gave glad news to the true believers and warning to the unbelievers. It is these unbelievers whom He has called "the quarrelsome ones"

The narrator has said that I then asked him about the words of Allah. ". . . so that you may warn a people who are unaware because their fathers were not warned (36:6).The Imam (a.s.) said, "It was to warn the people with whom The Holy Prophet (s.a) lived just as their forefathers were warned and they were unaware of Allah, His messenger and His warning. ". . . (I swear) that most of them are doomed to be punished (for not acknowledging the *Wilaya* of Ali and the Imams after him (a.s.)) . They have no faith (in the *Wilaya* of Ali and the executors of the will after him (a.s.)." (36:7) since they did not believe and their punishment was as such as Allah has mentioned, ". . . We have enchained their necks up to their chins. Thus, they cannot bend their heads (in Hell) (to find their way) (36:8).(Then Allah has said, ". . . We have set-up a barrier in front of and behind them and have made them blind. Thus, they cannot see.. . ." (36:10) (It will be the punishment for not acknowledging the *Wilaya* of Ali and the Imams after him. This is in this world and in the nest life it will be Hell wherein they will not be able to raise their heard. Then Allah has said, ". . . Whether you warn them or not, they will not believe." (36:10) (in Allah and the *Wilaya* of Ali and the Imams after him (a.s.) Then Allah has said, ". . . You should only warn those who follow the Quran (and Amir al-Mu'minin Ali (a.s.)) and have fear of the Beneficent God without seeing Him. Give them (O Muhammad), the glad news of their receiving forgiveness and an honorable reward (from God)." (36:11)"

H , Ch. 108, h 87

Ali ibn Muhammad has narrated from from certain persons of our people from ibn Mahbub from Muhammad ibn al-Fudayl who has said the following. "I asked abu al-Hassan al-Madi (a.s.) about the words of Allah, the Most Majestic, the Most gracious.

"They want to put out the light of God with their mouths,. . ." (61:8) (The Imam (a.s.) siad, "They want to banish *Wilaya* of Ali (a.s.) with their mouths) ". . . but God will certainly make His light shine forever. ." . (61:8) (The Imam (a.s.) said, "Allah will complete Imamat (Leadership with Divine Authority) as He said in His words. "It is He who has sent His Messenger with guidance and the true religion,. . ." (61:9) The Imam (a.s.) said, "It is He Who sent His Messenger with *Wilaya* for the executor of his will and *Wilaya* is the true religion." I then read from the Holy Quran. ". . . make the true religion to stand supreme over all religions, . . ." (61:9) The Imam (a.s.) said, "He will it stand supreme at the time of (the rise of al-Mahdi with Divine Authority) as Allah has said, ". . .He will make the true religion to stand supreme over all religions, (*Wilaya of Al-Qa'im*) even though the pagans may dislike it." (61:9). "The unbelievers refer to unbelievers in the *Wilaya* of Ali (a.s.)" said The Imam (a. s.). I then asked, "Is it revelation?" He replied, "These words are revelation but the others are interpretation."

I then read from the Holy Quran. "This is because they accepted the faith and then rejected. . ." (63:3) The Imam (a.s.) said, "Allah, the Most Holy, the Most High, has called those who would not follow His Messenger in the matter of *Wilaya* hypocrites. He has considered those who reject Imamat just as those who would reject Muhammad (s.a) and to this effect He has revealed verses in the Holy Quran that read as herein below. "When the hypocrites (in the matter of *Wilaya* of the executor or your will, Ali (a.s.) come to you, they say, "We testify that you are the Messenger of God." God knows that you are His Messenger. God testifies that they hypocrites (in the matters of *Wilaya* of Ali (a.s.) are liars ((63:1).

They have chosen their oaths as a shield for them to obstruct others from the way of God (the way is the executor of the will). How terrible is what they do! ((63:2). This is because they accepted the faith (your message) and then rejected it (*Wilaya* of the executor of your will). God has sealed their hearts, thus, they do not have any understanding." (63:3). The narrator has said that I then asked, "What is the meaning of 'they do not have any understanding." (63:3)?" The Imam (a.s.) said, "Allah has said that they do not understand your prophesy." I then asked about the meaning of Allah's words. "When they are told, "Come and let the Prophet of God seek forgiveness for you,. . ." (63:6) The Imam (a.s.) said, "It means that when the are asked to come back to the *Wilaya* of Ali (a.s.) so the The Holy Prophet (s.a) would ask Allah to forgive your sins, ". . . they shake their heads (Allah says) and you can see them arrogantly turning away. . . " (63:6) (from the *Wilaya* of Ali (a.s.) ". . . arrogantly. . .". ((63:5). Allah then has reiterated His words about the fact that they know the *Wilaya* very well saying, ". . . It is all the same whether you seek forgiveness for them or not; God will never forgive them. God does not guide the evil-doing people (63:6). The Imam (a.

s.) said, "It refers to the unjust ones against the executor of your will."

I then asked the Imam (a.s.) about the meaning of the words of Allah. "Can one who walks with his head hanging down be better guided that one who walks with his head upright?" (67:22) The Imam (a.s.) said, "Allah has compared the ones who would deviate from *Wilaya* of Ali (a.s.) to those who walk with teir head bent down without knowing what is around them. He, on the other hand has compared to those who would acknowledge *Wilaya* of Ali (a.s.) with those who would walk on the straight path. Amir al-Mu'minin Ali (a.s.) is the straight path."

The narrator has said that I then asked The Imam (a.s.) about the words of Allah. ". . . the Quran is certainly the word of a reverent messenger." (69:40) The Imam (a.s.) said, "It is the words of Jibril from Allah about *Wilaya* of Ali (a.s.)."

I then asked about the words of Allah. "It is not the word of a poet but only a few of you have faith," (69:41) The Imam (a.s.) said, "They had said that Muhammad (s.a) is not truthful and Allah has not commanded him anything about Ali (a.s.). Allah then revealed Quran (a reading) about it. "It (*Wilaya* of Ali (a.s.) is a revelation from the Lord of the Universe (69:43).

"Had Muhammad invented some words against Us, (69:44). We would have caught hold of him by his right hand (69:45) and cut-off his main artery." (69:46). Then Allah has turned to *Wilaya* of Ali (a.s.) saying, "The Quran (*Wilaya* of Ali (a.s.) is certainly a reminder for the (worlds) pious ones (69:48). We certainly know that some of you have rejected it (69:49) and (on the Day of Judgment) this (*Wilaya* of Ali (a.s.) will be a great source of regret for the unbelievers (69:50). This (*Wilaya* of Ali (a.s.) is the Truth beyond any doubt (69:51).

(Muhammad), glorify the name of your Lord, the Great One." (69:52) Allah has said, "Thank your Lord, the Great, Who has granted you this distinction."

The narrator has said that I then asked The Imam (a.s.) about the words of Allah. "Now that we have listened to the guidance, we believe in it.. . ." (72:13) The Imam (a.s.) said, "Guidance is *Wilaya* of Ali (a.s.). We have established faith in our guardian and those who would do so '. . . Whoever believes in his Lord does not need to fear loss or oppression." (72:13) I then asked, "Is it of the revealed words of Allah?" He said, "No, it is interpretation." I then asked him about the words of Allah. "Say, "I do not possess any power to harm or benefit you." (72:21) The Imam (a.s.) said, "the Messenger of Allah called people to acknowledge *Wilaya* of Ali (a.s.). Quraysh came to him and said, "O Muhammad, "Absolve us from such acknowledgment." The Messenger of Allah said, "It is not from me but it is up to Allah." They accused him and left him. Allah then revealed this reading. ""Say, "I do not possess any power to harm or benefit you. (72:21) Say, "No one can protect me from God, (if I would disobey Him) nor can I find any place of refuge but with him (72:22). My only (means of protection) is to convey the message of God (about Ali (a.s.).. . ." (72:23)

I then asked, "Is it the revealed words of Allah?" He said, "Yes, it is the revealed word of Allah." Allah has said to place more emphasis, ". . . Whoever disobeys God and His Messenger (in the matters of *Wilaya* of Ali (a.s.) will go to hell, wherein he will live forever." (72:23) I then read the words of Allah.

". . . until the unbelievers witness that with which they have been threatened, they will then know whose helpers are weaker and fewer in number." (72:24) It is a reference to the rise of al-Mahdi with Divine Authority and his supporters)."

I then read the words of Allah. " Bear patiently whatever they say,. . ." (73:10) The Imam (a.s.) said, "They say, ‘. . . and leave them to distance from them in an honorable manner." (73:10) "Leave (O Muhammad) the prosperous unbelievers (in *Wilaya* of Ali (a.s.) to Me and give them respite for a little while;" (73:11) I then asked him, "Is it the revealed words of Allah?" He said, "Yes, it is."

I then read the words of Allah. "It gives more certainty to the people of the Book. . ." (74:31) The Imam (a.s.) said, "They become certain that Allah, Hid Messenger and the executor of his will are true." I then read, ‘. . . and strengthens the faith of the believers.. . . " (74:31) The Imam (a.s.) said, "*Wilaya* of Ali (a.s.) strengthens their faith." I then read the words of Allah. ". . . The people of the Book and the believers have no doubt about it.. . ." (74:31) The Imam (a.s.) said, "They have no doubts in the *Wilaya* of Ali (a.s.)." I then asked, "What is this doubt?" He said, "people of the Book and the believers that Allah has mentioned are meant thereby. He said that they do not doubt the *Wilaya* of Ali (a.s.)." I then read the words of Allah. ". . . This parable is a reminder for mankind." (74:31) The Imam (a.s.) said, "Yes, it the *Wilaya* of Ali (a.s.)." ". . . it is certainly one of the two great things." (74:35) The Imam (a.s.) said. "It is the Wilaya of Ali (a.s.)." I then read the words of Allah. ". . whether one steps forward to embrace the faith or one turns away from it." (74:37) The Imam (a.s.) one who would step forwards to our Wilaya he would step away from Hell and one who would step away from our Wilaya he would step closer to Hell." I then read the words of Allah. ". . . except the people of the right hand." (74:39) The Imam (a.s.) said, "They, by Allah, are our Shi‘a (followers)."

I then read the words of Allah. ". . . We did not pray," (74:43) The Imam (a.s.) said, "It refers to their saying, "We did not believe in Wilaya of Ali (a.s.) and the Imams after him and would offer the special greeting for them." I then read the words of Allah. ". . . Why do they run away from guidance," (74:49) The Imam (a.s.) said, "It means running away from our Wilaya." I then read the words of Allah. "There is no doubt that it is a guide." (74:54) The Imam (a.s.) said, "It refers to Wilaya of Ali (a.s.)."

I then read the words of Allah. "The servants of God fulfill their vows. . ." (76:7) The Imam (a.s.) said, "They fulfill the vow and covenant that they had made to acknowledge our Wilaya." I then read the words of Allah. "(Muhammad), We have revealed the Quran to you

in gradual steps." (76:23) The Imam (a.s.) said, "It means, revealed with Wilaya of Ali (a.s.)." I then asked, "Is it of the revealed words of Allah ?" He said, "Yes, with interpretation." I then read the words of Allah. "This (chapter) is a reminder. . . .".(76:29) The Imam (a.s.) said, "It is a reminder of Wilaya ." I then read the words of Allah. "He admits to His mercy whomever He wants.. . ." (76:31) The Imam (a.s.) said, "He admits in our Wilaya." The Imam (a.s.) said, ". . . For the unjust He has prepared a painful punishment." (76:31) Consider that Allah has said, "They (children of Israel) did not wrong Us but wronged themselves. (2:57) The Imam (a.s.) said, "Allah is far glorious than to do injustice or ascribe injustice to His-self. However, Allah has confuse us with His-self, thus, He has called injustice to us as injustice to His-self and our Wilaya as His own Wilaya and guardianship. About this matter He revealed Quran (a reading) to His Prophet that reads. "We did not do any wrong to them but they wronged themselves. (16:118) I then asked, "Is it the revealed word of Allah ?" He said, "Yes, it is."

I then read the words of Allah. "On that day, woe will be to those who have rejected God's revelations!" (77:15) (The Imam (a.s.) said, "Allah has said, "O Muhammad, woe is to those who reject what I have revealed about the Wilaya of Ali ibn abu Talib (a.s.)." "Did We not destroy the ancient people (77:16) and make others settle after them in their land? (77:17). The Imam (a.s.) said, "The ancient people are those who refused to obey the prophets about the executors of their will. "Thus do We deal with the sinful ones." (77:18) The Imam (a.s.) said, "It refers to those who sinned in the matters of Ahl al-Bayt (family) of Muhammad (s.a) and did to them what they did." I then read the words of Allah. "The pious ones . . ." (77:41) The Imam (a.s.) said, "By Allah, only we and our Shi‘a (followers) follow truly the religion of Abraham/Ibrahim. Other people have no relationship with it." I then read the words of Allah. "On that day, the Spirit and the angels who stand in lines will not speak . . ." (78:38) The Imam (a.s.) said, "We, by Allah, on the Day of judgment will the permission to speak the truth." I asked him, "What will you say when you will speak?" The Imam (a.s.) said, "We will praise our Lord, greet our The Holy Prophet (s.a) and intercede for our Shi‘a . Our Lord will not reject our request." I then read the words of Allah. "the records of the sinner's deeds are in Sij4 n." (83:7) The Imam (a.s.) said, "They are the ones who did injustice to the Imams and treated them with hostility." I then read the words of Allah. ". . .This is what you had called a lie." (83:17) The Imam (a.s.) said, "It refers to Amir al-Mu’minin Ali (a.s.)." I then asked, "Is it the revealed word of Allah ?" The Imam (a.s.) said, "yes, it is."

H , Ch. 108, h 88

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from al-Husayn ibn ‘Abd al-Rahman from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) about the words of Allah, the Most Majestic, the Most gracious.

"Whoever ignores My guidance will live a woeful life. . ." (20:124) The Imam (a.s.) said, "It

means ignoring Wilaya of Ali (a.s.)." I then read the words of Allah. ". . . and will be brought in Our presence blind on the Day of Judgment." (20:124) The Imam (a.s.) said, "It means blind of eyes in the next life and blind of heart towards Wilaya of Amir al-Mu’minin Ali (a.s.) in this life." The Imam (a.s.) said, "He will be confused on the Day of Judgment and will ask, ". . . He will say, "My Lord, why have you brought me back to life blind; before I could see?" (20:125). The Lord will say, "This is true. But just as you forgot Our revelations that had come to you, so, also, are you forgotten on this day." (20:126)

The Imam (a.s.) said, " ‘revelations’ means Imams (a.s.) that you rejected so also you are rejected and left to the fire today. You did not obey their commands and did not listened to their words."

I then read the words of Allah. "Thus We recompense those who are unjust and have no faith in Our revelations. The torment in the life to come will be more severe and last longer." (20:127) The Imam (a.s.) said, "It refers to those who accept others as partners of Amir al-Mu’minin Ali (a.s.) in the matters of Wilaya and have no faith in the revelations of his Lord and have left the Imams (a.s.) on account of hostility who have not followed their teachings and have not acknowledged their Wilaya (Leadership with Divine Authority)." I then read the words of Allah. "God is kind to His servants. He gives sustenance to whomever He wants. . . ." (42:19) The Imam (a.s.) said, " ‘Sustenance’ is the Wilaya of Ali (a.s.)." I then read the words of Allah. "We shall increase the harvest of those who seek a good harvest in the life hereafter. . ." (42:20) The Imam (a.s.) said, "It is the recognition of Amir al-Mu’minin Ali (a.s.) and the Imams from which the receive additional gains." ". . However, those who want to have their harvest in this life will be given it but will have no share in the hereafter." (42:20) The Imam (a.s.) said, "They will have no share in government of truth at the time of *Al-Qa’im*, the one who will rise with Divine Authority)."

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Chapter 109

Notable Points and Comprehensive Ahadith about Wilaya (Leadership with Divine Authority)

H , Ch. 109, h 1

Muhammad ibn ya‘qub al-Kulayni has narrated from Muhammad ibn al-Hassan and Ali ibn Muhammad from Sahl ibn Ziyad from ibn Mahbub from ibn Al-Ri’ab from Bukayr ibn ‘A‘yan who has said the following.

"Abu Ja‘far (a.s.) used to say, "Allah made our Shi‘a (followers) to acknowledge our *Wilaya* Leadership with Divine Authority) when they were only in the realm of small particles. It was the day when Allah made the small particles to acknowledge Him as the Lord and Muhammad (s.a) as His prophet."

H , Ch. 109, h 2

Muhammad ibn Yahya has narrated from from Muhammad ibn al-Husayn from Muhammad ibn ’Isma‘il ibn Bazi‘ from Salih ibn ‘Uqba from ‘Abdallah ibn Muhammad al-Ja‘fari from abu Ja‘far (a.s.) and ‘Uqba from abu Ja‘far (a.s.) who has said the following. "Allah created the creatures. He created whatever He loved from whatever He loved. The most beloved to Him He created from the clay of paradise. He created whatever He disliked from whatever He disliked. Thus, the most disliked to Him He created from the clay of fire. Then He sent them to the shadow." I asked him, "What is the shadow?" The Imam (a.s.) said, "Have you not seen your own shadow in the sun that when look at it is nothing. Allah then sent to them the prophets who called them to acknowledge Allah as the creator. This is the meaning of His words. "(Muhammad), if you ask them, "Who had created them (idols)?" They will certainly say, "God has created them.. . ."? (43:87) Then He called them to acknowledge the prophets. Some of them acknowledged and other did not acknowledge. Then He called them to acknowledge our Wilaya. Those whom He loved, by Allah, acknowledged and those whom He disliked did not acknowledge as He has said, "However, how could the people believe what they had previously called lies?. . ." (10:74) Abu Ja‘far (a.s.) then said, "Refusal to acknowledge was then and there."

H , Ch. 109, h 3

Muhammad ibn Yahya has narrated from from Salma ibn al-Khattab from Ali ibn Sayf from al-‘Abbass ibn ‘Amir from Ahmad ibn rizq al-Ghumushani from Muhammad ibn ‘Abd al-Rahman from abu ‘Abdallah (a.s.) who has said the following. "Our Wilaya is the Wilaya of Allah without which no prophet was ever send."

H , Ch. 109, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn ’Isma‘il ibn Bazi‘ from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinani who has said the following. "I heard abu Ja‘far (a.s.) say, "By Allah, in the heavens there are seventy lines of angles. Even if all the inhabitant of earth would try to count them they will not be able to count them. All of these angels acknowledge our Wilaya (Leadership with Divine Authority)."

H , Ch. 109, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Muhammad ibn al-Fudayl from abu al-Hassan (a.s.) who has said the following. "Wilaya of Ali (a.s.) (Leadership with Divine Authority) is written in all the lines of the prophets. Allah never sent any of His messengers who would not acknowledge the prophet-hood Muhammad (s.a) and Ali (a.s.) as the executor of his will."

H , Ch. 109, h 6

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur who has said that Yunus narrated to him from Hammad ibn ‘Uthman from al-Fudayl ibn yasar from abu Ja‘far (a.s.) who has said the following. "Allah, the Most Majestic, the Most gracious has appointed Ali (a.s.) as a light house between His-self and His creatures. Whoever would recognize him he will be a believer and whoever would not recognize him will be an unbeliever. Those who would be ignorant of him they would be lost. Those who would consider others like would be Mushrik (considering those who do not have any Divine Authority as having Divine Authority). Those who would come with his Wilaya they would

be admitted in paradise.

H , Ch. 109, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from ‘Abdallah ibn Sinan from abu Hamza who has said the following. "Iheard abu Ja‘far (a. s.) say, "Ali (a.s.) is a door that Allah has opened. Those who would enter this door will be true believers and those who would go out of it they would unbelievers. Those who would neither go out nor enter they will be of the category about whom Allah has said, "I have a decision to make."

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn al-Ri’ab from Bukayr ibn ‘A‘yan who has said the following. "Abu Ja‘far (a.s.) would say, "Allah made our Shi‘a to make a covenant to acknowledge our Wilaya (Leadership with Divine Authority) when they were small particles. It was the day when He made all particles to make a covenant to acknowledge Him as the Lord and Muhammad (s.a) as the Prophet. Allah, the Most Majestic, the Most gracious, presented to Muhammad his ’Umma (followers) in clay and they were shadows. He created them from the clay out of which Adam was created. Allah created the spirits of our Shi‘a two thousand years before their bodies were created. He presented them to the Holy Prophet (s.a) and the Messenger of Allah recognized them. Ali (a.s.) recognized and we recognize them by their accent."

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Chapter 110

The Imams (a.s.) know their friends and that they are the in charge of their affairs

H , Ch. 110, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Salih ibn Sahl from abu ‘Abdallah (a.s.) the following. "A man came to Amir al-Mu’minin Ali (a.s.) when he was in the company of his companions. The man offered greetings and said, "By Allah, I love you and acknowledge your Wilaya (Leadership with Divine Authority)." Amir al-Mu’minin Ali (a.s.) said to him, "What you say is not true." He said, "Yes, by Allah, I love you and acknowledge your Wilaya. He repeated it three times." Amir al-Mu’minin Ali (a.s.) said, "What you say is not true. You are not what you say you are. Allah created the spirits two thousand years before creating the bodies. He then presented to us those who love us. By Allah, I did not see your spirit among those presented to us. Where were you." The man remained silent and did not talk back."

In an other hadith it is said that abu ‘Abdallah (a.s.) said, "He was in thefire."

H , Ch. 110, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Sa‘id from ‘Amr ibn Maymun from ‘Ammar ibn Marwan from Jabir from abu Ja‘far (a.s.) who has said the following. "We know men when we see them through the reality of faith and the reality of hypocrisy."

H , Ch. 110, h 3

Ahmad ibn Idris and Muhammad ibn Yahya havenarrated from al-Hassan ibn Ali al-Kufi from ‘Ubays ibn Hisham from ‘Abdallah ibn Sulayman who has said the following. "I asked abu ‘Abdallah (a.s.) about the Imam. Has Allah made him the in charge of the and in full control (over the affairs of the people) as Sulayman ibn Dawud was?" The Imam (a.s.) said, "Yes, he is given control. It is because a man asked him a question and he gave the answer.

Another person asked the same question and he gave him a different answer (although the question was the same). A third person asked him the same question and he gave an answer that was different from both the previous answers. Then he said, "This is Our gift to you so give them away free or keep them as you like." (38:39). This is charity from us enjoy it with thanks or (give to others) without being questioned. This is according to Imam Ali’s recitation." The narrator has said that I said to him, "May Allah grant you well being, when the he gives such answers does the Imam know them?" The Imam (a.s.) said, "Glory belongs to Allah. Have you not heard Allah words? " In this there is evidence (of the Truth) for the discreet ones. (15:75) (Such people are the Imams (a.s.) That town lies on a road which still exists (15:76) (It will remain there for ever)." Then The Imam (a.s.) said to me, "Yes, when the Imam look at a person he recognizes him and his color. On hearing his words even from behind the wall he recognizes him and what he is. Allah has said, "Other evidence of His existence are the creation of the heavens and the earth and the differences of languages and colors. In this there is evidence (of the truth) for the worlds (mankind)." (30:22) The Imams are the scholars. Whatever they would hear that is spoken they recognize it, the one who has received salvation or one who is destroyed. For this reason they answer them as they answer them."

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Chapters on History

Chapter 111

The Birth of The Holy Prophet (s.a) and His Demise

The Holy Prophet (s.a) was born on the twelfth of the month of Rabi‘ al-Awwal, in the year of Elephant on a Friday at noon. Also it is narrated that it was at dawn forty years before his receiving Divine messages. His mother conceived with him on the days of Tashriq (1, 12, 13) of dhul Hajj near the middle Jamara (a pillar of stones) and she was in the house of ‘Abdallah ibn ‘Abd al-Muttalib. She gave birth in the Sha‘b of abu Talib (a.s.) in the house of Muhammad ibn Yusuf at the left far corner of the house as you would enter.al-Khayzuran made that house into a mosque and people use for prayers. After receiving Divine commands to work as the Messenger of Allah he remained in Makka for thirteen years. Thereafter he migrated to Madina wherein he lived for ten years. He passed away on Monday the twelfth of the month of Rabi‘ al-Awwal at the age of sixty three. His father ‘Abdallah ibn ‘Abd al-Muttalib died in Madina among his maternal uncles when he (Muhammad) was only two months old. His mother, ’Amina daughter of Wahab ibn ‘Abd Manaf, ibn Zuhra ibn Kilab ibn Murra ibn Ka‘b ibn Luway ibn Ghalib, died when he was a boy of four years old. ‘Abd al-Muttalib died when the Holy Prophet (s.a.) was about eight years old. He married khadija when he was twenty and some years old. From Khadija before receiving the Divine commands of his children biorn were al-Qasim, Ruqiyya, Zaynaband ’Umm Kulthum. Of his children born after he received Divine commands were al-Tayyib, al-Tahir and Fatima (a.s.). It is also narrated that after he received Divine commands no other children besides Fatima (a.s.) and that al-Tayyib and al-Tahir were born before he received divine commands.

Khadija (a.s.) died at the time the Holy Prophet (s.a.) came out of Sha‘b of abu Talib. This was one year before his migration to Madina.Abu Talib died one after the death of Khaija. When the Messenger of Allah lost these two people at became very difficult for him to live in Makka. He became extremely sad and complained it to Jibril. Allah then send him the message to leave the town, the town of the unjust people because after abu Talib there is no one in Makka to support you. He was commanded to migrate.

H , Ch. 111, h 1

md ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ‘Abdallah ibn

Muhammad son of the brother of Hammad al-Katib from al-Husayn ibn ‘Abdallah who has said the following. "I asked abu ‘Abdallah (a.s.), ‘Was the Messenger of Allah the mater of the children of Adam?" The Imam (a.s.) said, ‘By Allah, he was the master of all whom Allah has created. Allah has not created any creature better than Muhammad (s.a.)."

H , Ch. 111, h 2

om Ahmad ibn Muhammad from al-Hajjal from Hammad from abu ‘Abdallah (a.s.) who has said the following. When mentioning the the Messenger of Allah he said, "Amir al-Mu’minin Ali (a.s.) has said, "Allah has not created any creature better than Muhammad (s.a.)."

H , Ch. 111, h 3

Ahmad ibn Idris has narrated al-Husayn ibn ‘Abdallah from Muhammad ibn ‘Isa and Muhammad ibn ‘Abdallah from Ali ibn Hadid from Murazim from abu ‘Abdallah (a.s.) who has said the following. "Allah, the Most Holy, the Most High, has said, "O Muhammad I have created you and Ali a ligh, a spirit, without body before I created My heavens, My earth, My Throne, and My ocean. You continued acknowledge Me as you’re the Lord and speak of My glory. I then collected the spirits of both of you and made it one spirit. This spirit continued to speak of My Glory, My Holiness and acknowledge Me as the Lord. I then divided it into two and two which became four: one Muhammad one Ali, al-Hassan and al-Husayn the two of them. Then Allah created Fatima (a.s.) from the spirit that was created first without a body. He then wiped us with his right hand to allow his light reach us all.

H , Ch. 111, h 4

Ahmad has narrated from al-Husayn from Muhammad ibn ‘Abdallah from Muhammad ibn al-Fudayl from abu Hamza who has said the following. "I heard abu Ja‘far (a.s.) say, "Allah, the Most High sent revelation to Muhammad (s.a.) saying, "O Muhammad I created you. You did not exist. I blew into you from My spirit. It was an honor with which I honored you when I made it an obligation on all My creatures to obey you. Whoever would obey you has obeyed Me and whoever would dis obey you has disobeyed Me. I made this an obligation in the case of Ali and those of his descendants whom I have chosen for My-self."

H , Ch. 111, h 5

Al-Husayn ibn Muhammad al-Asha‘ari has narrated from Mu‘alla ibn Muhammad from abu al-Fadl ‘Abdallah ibn Idris from Muhammad ibn Sinan who has said the following "Once I was in the presence of abu Ja‘far (a.s.), the second and I mentioned the differences among the Shi‘a. The Imam (a.s.) said, "O Muhammad, Allah, the Most Holy, the Most High, is One eternally. He created Muhammad, Ali and Fatima (a.s.). They were there for a thousand Dahr (a turn). Then He created all other things. He made them towitness the creation of all other things, made obedience to them obligatory and gave control of the affairs of the creation. They can, thus, make lawful whatever they would wish and unlawful whatever they would wish and they would never wish anything unless Allah, the Most Holy, the Most High, would wish. He then said, "O Muhammad, this is a religion that if exceeded it would lead to extremism and if ignored it would be degradation and those who would hold to it properly would have proper contact. Keep it with you, O Muhammad."

H , Ch. 111, h 6

A number of our people has narrated from Ahmad ibn Muhammad from ibn Muhbub from Salih ibn Sahl from abu ‘Abdallah (a.s.) who has said the following. "Certain persons from Quraysh asked the Messenger of Allah, ‘By what means did you excel the prophet while you ended them as the last prophet?" The Messenger of Allah said, "I was the first to believe in my Lord, and the first to answer Allah when He called the prophets to make a covenant and beat testimony against their own souls that had answered positively when asked them, "Am I not your Lord? They all had answered, ‘Yes, You Are our Lord." I was the prophet that said, "Yes, You Are our Lord." I, thus, excelled them in the acknowledgment that Allah is the Lord."

H , Ch. 111, h 7

from Sahl ibn Ziyad from Muhammad ibn Ali ibn Ibrahim from Ali ibn Hammad from al-Mufaddal who has said the following. "I asked abu ‘Abdallah (a.s.), "How did you exist when you existed in the shadows?" The Imam (a.s.) said, "O Mufaddal, we were in the presence of our Lord and there was no one else in the green shadow. We would speak of His Glory, Holiness, acknowledge Him as the Lords and speak of His Majesty. There was no angel even of the ones close to Allah or a living being except us in His presence until He decided to create all things. He then created whatever He wanted, in the He wanted of the angels and others. The knowledge of that then came to us."

H , Ch. 111, h 8

Sahl ibn Ziyad has narrated from Muhammad ibn al-Walid who has said that he heard Yunus ibn ya‘qub narrated from Sinan ibn Turayf who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘We are the first family whose names Allah has exalted. When He created the heavens and earth He commanded an announcer to proclaim. "I testify that there is no lord besides Allah three times. I testify that Muhammad is the Messenger of Allah, three times and that Ali is the Amir al-Mu’minin Ali (a.s.) (Leader with Divine Authority) in all truth, three times."

H , Ch. 111, h 9

Ahmad ibn Idris has narrated from al-Husayn ibn ‘Abdallah al-Saghir from Muhammad ibn Ibrahim al-Ja‘fari from Ahmad ibn Ali ibn Muhammad ibn ‘Abdallah ibn ‘Umar ibn Ali ibn abu Talib (a.s.) from abu ‘Abdallah (a.s.) who has said the following. "Allah was and no was. He created the was and the place and created the light of lights from which all lights lighted up. He made to flow to it (light of lights) from His own light which lighted up all lights. He was the light from Muhammad and Ali were created. They both continued to be the first two lights because nothing had come into being before them. They continued to flow pure and clean through the clean generations until they separated in two clean persons; ‘Abdallah and abu Talib (a.s.)."

H , Ch. 111, h 10

Al-Husayn has narrated from (Muhammad) ibn ‘Abdallah from Muhammad ibn Sinan from al-Mufaddal from Jabir ibn Yazid who has said the following. "Abu Ja‘far (a.s.) said to me, ‘O Jabir, the first thing that Allah created was Muhammad (s.a) and his offspring who are the rightly guided guides. They existed in ’Ashabah (form) of light in the presence of Allah." I then asked, "What is ’Ashabah?" The Imam (a.s.) said, "It is the shadow of light, the lighting bodies without the spirit. It was supported by one spirit which is the Holy spirit. In that state he and his offspring worshipped Allah and for this reason He created them forbearing scholars, conscientious pure one who worship Allah through prayer, fasting, prostration, speaking of His Glory and the acknowledgment that He is the only Lord. They perform prayers, perform Hajj and fast."

H , Ch. 111, h 11

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi from Malik ibn ’Isma‘il al-Nahdi from ‘abd al-Salamibn Harith from Salim ibn abu Hafsa al-‘Ijli from abu Ja‘far (a.s.) who has said the following. "The Messenger of Allah had three qualities that no one else had. He did not have any shadow. Whatever path he would walk even after two or three days one could still notice his passing thereby due to his fragrance that remained along the path. Whatever stones and trees that he would pass by it would prostrate for him our of respect."

H , Ch. 111, h 12

Ali ibn Ibrahim has narrated from from his father from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn ‘Uthman from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "When the Messenger of Allah was taken for the ascension Jibril took him to place and left him there alone. He said, "Jibril, How would leave me in such a condition?" Jibril said, "Go on. By Allah, you have stepped at a place whereat no human has ever stepped and no human had ever walked on before you."

H , Ch. 111, h 13

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad al-Jawhari from Ali ibn abu Hamza who has said that abu Basir asked abu ‘Abdallah (a.s.) when I was also present. He said, May Allah take my soul in service for your cause, how many time the Messenger of Allah was taken for ascension?" The Imam (a.s.) said, "It happened twice. Jibril asked him to stop at a place saying wait right there O Muhammad, you have stood at a place whereat no angel or prophet has ever stood before you. Your Lord Is praying." He asked, "O Jibril, How does He pray?" Jibril said, "He says, ‘the Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds my anger." The Holy Prophet (s.a) then said, "O Lord, I beg Your forgiveness, I beg Your forgiveness." The Imam (a.s.) said, "it was as Allah has said, ". . . until he was as close to him as the distance of two bows, or even less." (53:9) Abu Basir then asked, May Allah take my soul in service for your cause, what is ". . . the distance of two bows, or even less."? (53:9) The Imam (a.s.) said, "It is the distance between the ark and the head of the bow." The Imam (a.s.) then said, "Between the two there was a barrier that shined and oscillate that I do not know except that he said it was Zabarjad (chrysolite). He looked into the light of Greatness of the size of needle’s eye or so that Allah willed. Allah, the Most Holy, the Most High, said, "O

Muhammad." He replies, Yes, my Lord." He asked, "Who will be after you to guide your followers?" He replied, "Allah knows best." He said, "Ali ibn abu Talib (a.s.) will be Amir al-Mu’minin (a.s.) (the Leader with Divine Authority), the master of the Muslim, the leader of the ones marked with brightness on their foreheads." The narrator has said the then abu ‘Abdallah (a.s.) said to abu Basir, "O abu Muhammad, by Allah, Wilaya of Amir al-Mu’minin Ali (a.s.) did not come form earth but it came from the heavens by words clearly spoken."

H , Ch. 111, h 14

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn Sayf from ‘Amr ibn Shimr from Jabir who has said the following. "I asked abu Ja‘far (a.s.), ‘describe to me the Prophet (s.a) of Allah." The Imam (a.s.) said, "The Holy Prophet (s.a) has a white reddish complexion, large balck eyes, the eyebrows almost joined, chubby hands and feet as if gold molded as to the form of his fingers and toes and with manifest shoulder bones. When he would turn to a person he would so with the whole of his body. Due to kind and tender heartiness. A line of hair extended from the front cavity of his neck down to his bellybutton as if it was a clear and pure silver lining. His neck was tall and clear, his nose would almost touch the water when he wanted to drink and when walking he would somehow lean forwards as if walking on a downward slope. No one similar to him was seen before or after the Holy Prophet (s.a) of Allah."

H , Ch. 111, h 15

A number of our people has narrated from Ahmad ibn Muhammad from Faddal from abu Jamila from Muhammad al-Halabi from abu ‘Abdallah (a.s.) who has said the following. "The Messenger of Allah has said, ‘Allah presented my ’Umma (followers) to me in the realm of clay and taught me their names jus as He had taught all the names to Adam. The people of flags passed by and I prayed to ask forgiveness for Ali (a.s.) and his followers. My Lord has promised me a quality for the Shi‘a of Ali (a.s.)." It was asked, "What is that quality O The Holy Prophet (s.a) of Allah?" He replied, "It is forgiveness for those of them who have faith and that no minor or major sins from them will be left without being changed to good deeds."

H , Ch. 111, h 16

Ali ibn Ibrahim has narrated from father from al-Hassan ibn Sayf from his father from those he mentioned from abu ‘Abdallah (a.s.) who has said the following. "Once the Holy Prophet (s.a) addressed the people and he raised his right hand while holding his fingers closed and

said, ‘Do you know, O people, what is in my hand?" They said, "Allah and His Messenger know best." He then said, "In my hand there are the names of the people of Paradise, the names of their fathers and the names of their tribes up to the Day of Judgment. He then raised his left and asked, ‘O people, do you know what is my hand?" They said, "Allah and His Messenger know best." He then said, "In my hand there are the names of the people of Hell, the names of their fathers and the names of teir tribes up to the day of Judgment." Then he said, "Allah has decreed and He has done justice. Allah has decreed and He has done justice. One group will go to Paradise and the other group to Hell."

H , Ch. 111, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ishaq ibn Ghalib from abu ‘Abdallah (a.s.) who has said the following in a special sermon in which he has described the The Holy Prophet (s.a) and the Imams (a.s.) and their qualities. "Despite the great sins and their bad deeds it did not prevent Our Lord due to His forbearance, considerate and kindness to chose for them the best of His prophets and most respectable to Him who is Muhammad ibn ‘Abdallah who was born in an honorable environment and a noble family. His association was suspicious and his lineage was not unknown to the people of knowledge to describe. The glad news of his coming was mentioned in the books of the prophets and spoken of in the words of the scholars and whose qualities were discussed in the thinking of the people of wisdom. No person of Hashimit descent has ever reached the level of his discipline to become parallel to him and no person of the inhabitants of Abtah has ever climbed to his high position. Restraint was of his attributes and generosity was part of his nature. He was made with the dignity of prophet-hood and its discipline. His nature was formed out of the qualities of Divine messenger and its wisdom. The means and measures of Allah brought him to the appointed time and the decree by the commands of Allah continued to their goals. The determined decision of Allah delivered him to their objects. Every nation would gave the glad news about him to the one thereafter and every father would deliver to the next one from one generation to the next. No indecency ever mixed his element and no conjugal relation ever made him unclean from Adam to his father ‘Abdallah. He was in the best group and most honorable descent, the tribe of glory, in the well preserved womb and in the best protective hands. Allah had chosen him as it pleased Him, selected him, gave him the keys to knowledge and the sources of wisdom. He raised as the mercy and blessings for His servants and as the season of spring for His lands. Allah sent to him the Book in which there is communication and explanations. It is a reading in Arabic free of complexities so that they may perhaps observe piety (before Allah). He has explained to people. He has arranged it into a system with the knowledge that explains in details and a religion that he has clarified its obligations, determined his limits for the people and has clarified them. There are matters that He has stated to His servants openly. In it there is guidance to salvation and evidence to show the right guidance. The Messenger of Allah has preached the message that he had brought and demanded obedience to what he was ordered to

preach and delivered the responsibilities of a prophet towards his followers. He exercised patience for the sake of his Lord and strove hard in the way of the Lord. He gave good advise to his followers and called them to salvation. He exhorted them in the matters of al-Dhikr (reminder) and showed them the right guidance. He did so with systems and potentials that he established on certain foundations for the servants (of Allah) and with the sources of light for which he raised proper beacons. He did so, so that they will not be mislead after him and he was very compassionate and kind to them." for .warned . made clear e in accordance with His been a parallel of him."

H , Ch. 111, h 18

Muhammad ibn Yahya has narrated from Sa‘d ibn ‘Abdallah from a group of our people from Ahmad ibn Hilal from ’Umayya ibn Ali al-Qaysi who has said that narrated to me Durust ibn abu Mansur who has said the following. " I once asked abu al-Hassan (a.s.), ‘Did the Messenger of Allah receive any authority from abu Talib (a.s.) ?" The Imam (a.s.) said, "No, but abu Talib was the trustee of certain (items) that he delivered to the Holy Prophet (s.a.) ." I then asked, "What was the condition of abu Talib?" The Imam (a.s.) Imam said, " He acknowledged the Holy Prophet (s.a.) and his Divine message. He delivered to him the (Items of) will and died on that day."

H , Ch. 111, h 19

Al-Husayn ibn Muhammad al-Asha‘ari has narrated from Mu‘alla ibn Muhammad from Mansur ibn al-‘Abbass from Ali ibn Asbat from Ya'qub ibn Salim from a man from abu Ja‘far (a.s.) who has said the following. "When the Messenger of Allah passed away the family of Muhammad (s.a.) experienced the longest night. They thought there is no sky to provide them shadow or earth to hold them up. The Messenger of Allah had united all people just for the sake of Allah. In such a condition sommeone came to them whom they would not see but would hear his words. He offered them greetings say, "Peace be with you, O members of the family of the Holy Prophet (s.a.) and may Allah’s mercy and blessings be with you. With Allah is the best of condolences for all kinds of suffering and the salvation from all forms of destruction and a remedy for the losses.. He then read the words of Allah . "Every soul is destined to experience the agony of death. You (Muslims) will receive the recompense for your deeds on the Day of Judgment.

To be saved from the fire and admitted to Paradise is certainly a great triumph. The worldly life is no more than a deceitful possession." (3:185) He the continued, "Allah hass selected you, granted you distinction, purified, and made members of the family of His prophet. He

has entrusted you with His knowledge and has made you to inherit His book He has made you the chest (ark) of His knowledge and the staff of His Majesty. He has given for an example of His light and has protected you from all sins and mistakes. He has protected you against all forms of mischief. Accept the condolences of Allah. Allah has not withdrawn His blessings away from you and He will never remove any of His bounties from you. You are the people of Allah, the Most Majestic, the Most Gracious, through whom the bounties increase, different groups become united and words receive harmony. You are His friends . Those who would love you they achieve success and those who has said the following would do injustice to you will banish.To love you is obligatory because of the commands of Allah in His book on His believing servants. Besides, Allah is full power to help and support whenever He would wish. Exercise patience against the consequences of the matters because they all proceed to Allah.. Allah has accepted you as the Holy Prophet (s.a.) has entrusted you with Him and He has entrusted you with to His faithful friends on earth. Whoever would be truthful to the trust with him Allah will give him the reward for his truthfulness. You are the entrusted trust and to love you is made obligatory on people and obedience to you is a duty. Allah has taken His Messenger away from this world and He has completed the religion for you. He has explained to you how to come out of (difficulties). He has not left any excuse for any one. Whoever, would not know or pretend to be ignorant, deny, forget or pretend to forget will be held accountable before Allah. Allah will always pursue to fulfill your needs. I entrust you with Allah. May peace and blessings be with you."

The narrator has said that then he asked the Imam (a.s.), " From who did the condolences came?" The Imam (a.s.) said, "It came from Allah, the Most Holy, the Most High."

H , Ch. 111, h 20

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from Isma‘il ibn ‘Ammar from abu ‘Abdallah (a.s.) who has said the following "When one would look at the Messenger of Allah in the dark night a light like that from the moon could be seen from him."

H , Ch. 111, h 21

Ahmad ibn Idris has narrated from al-Husayn ibn ‘Ubaydallah from abu ‘Abdallah al-Husayn al-Saghir from Muhammad ibn Ibrahim al-Ja‘fari from Ahmad ibn Ali ibn Muhammad ibn ‘Abdallah ibn ‘Umar ibn Ali ibn abu Talib from abu ‘Abdallah (a.s.) and Muhammad ibn Yahya from Sa‘d ibn ‘Abdallah from Ya'qub ibn Yazid from ibn Faddal from certain persons of his people from abu ‘Abdallah who has said the following "Jibril came to the Holy Prophet

(s.a.) and said, "O Muhammad, Allah offers you greetings and says, "I have prohibited the fire to harm the man and woman who carried your seed and the man whose lap provided you protection and guardianship. The man who carried your seed is ‘Abdallah ibn ‘Abd al-Muttalib and the woman whose womb carried you is ’Amina daughter of Wahab and the man whose lap provided you protection and guardianship is abu Talib." In the hadith of ibn Faddal it say Fatima daughter of Asad."

H , Ch. 111, h 22

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Jamil ibn Darraj from Zurara ibn ‘A‘yan from abu ‘Abdallah (a.s.) who has said the following. "On the Day of Judgment ‘Abd al-Muttalib will be resurrected as a whole nation and he will have the complexion like those of the prophets and the majestic presence like those of the kings."

H , Ch. 111, h 23

Ali ibn Ibrahim has narrated from his father from ‘Abdallah ibn ‘Abd al-Rahman al-’Asamm from al-Hatham ibn Waqid from Muqarrin from abu ‘‘Abdallah (a.s.) who has said the following. " ‘Abd al-Muttalib is the first one who believer in Bada’ (Allah’s revised will). He will be resurrected as a whole nation. He will have a august presence like kings and an countenance like the prophets."

H , Ch. 111, h 24

Certain persons of our people have narrated from ibn Jumhur from his father from ibn Mahbub from ibn al-Ri’ab from ‘Abd al-Rahman ibn al-Hajjaj (and) from Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar all from abu ‘Abdallah (a.s.) who has said the following. "‘Abd al-Muttalib will be resurrected as a whole nation (one ’Umma) with the grandeur of the kings and the complexion of the prophets. It is because he was the first one who believed in Bada’ (Allah’s revised will). Once ‘Abd al-Muttalib sent the Messenger of Allah to the shepherds of his camels to help them with a runaway camel. He collected them all but had delayed to return home. ‘Abd al-Muttalib out of anxiety was holding the ring of the door of Ka‘ba. He kept saying, "O Lord, will destroy your own people.? If You would do so then it means that You have revised you decision." The Messenger of Allah came with camels and ‘Abd al-Muttalib had sent people to search him in all directions and valleys of (Makka). He

would keep crying, "O Lord, will you destroy Your own people? If would do so then You may have revised Your decision." When saw the Messenger of Allah he held him to kiss and said, "Son, I will not sent thereafter for anything. I am afraid for you to be kidnapped and killed."

H , Ch. 111, h 25

Has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Muhammad ibn Humran from Aban ibn Taghlib who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘When the fellow from Ethiopia marched with horse and elephants to destroy the Ka‘ba they passed by the camels of ‘Abd al-Muttalib and they herded them together. When ‘Abd al-Muttalib learned about it he went to the man from Ethiopia and asked permission for a meeting. His man told him that ‘Abd al-Muttalib ibn Hashim asks permission for a meeting. He said, "What does he want?" The translator said, "He has come asking that his camels be released." The king of Ethiopia said to his people, "This is the leader and the chief of the people here. I have come to destroy his house of worship but asks me to order the release of his camels. Had he asked me not to destroy the house I would have done so. Release his cameels." ‘Abd al-Muttalib asked the translator. "What did the king say?" When the words of the king were explained to him he said, "I am the owner of the camels. The house has an owner who is to protect it. His camels were release and ‘Abd al-Muttalib returned home. He passed by the elephant on his way home. He said to the elephant, "O Muhmud. The elephant shock his head. Then he said, "Do you know why have they brought you here?" The elephant said by shaking his head, "No, I do not know." ‘Abd al-Muttalib said, "They have brought you to destroy the house of your Lord. Will you do so?" The elephant by shaking his head said, "I will not do so." ‘Abd al-Muttalib returned home. Next morning they tried the elephant to enter the Holy precinct to destroy it but the elephant refused. ‘Abd al-Muttalib at that time said to some of his servants, "Climb up the hill and see if you observe anything." He said, "I can see black spots in the direction of the sea. He asked, "Do you see all of it" He said, "Not all of it but almost. When the black spots came closer he said, "They are great many birds. I can see that every bird has a pebble in his beak of the size thrown with a finger." ‘Abd al-Muttalib said, "By Allah, the Lord of ‘Abd al-Muttalib that the birds aim only those people." When the birds arrived over their heads they threw the pebble on their heads and every pebble fell on top of their scales and pierced its way down to their bottom end and left them dead. Only man was left alive who went with the news to the others. When he gave them the new a pebble fell on his head and killed him."

H , Ch. 111, h 26

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Rifa‘Abdallah from abu ‘Abdallah (a.s.) who has said the following. "At a certain place around the Ka‘ba ‘Abd al-Muttalib’s people would spread house furnishings for him only and for no one else. His sons would stand around him for protection. Once the Messenger of Allah, then a small child who had just began to walk came to ‘Abd al-Muttalib and sat in his lap. One of the people standing as a guard came to remove the child away but ‘Abd al-Muttalib said, "Leave my child alone. The angel has just come to him."

H , Ch. 111, h 27

Muhammad ibn Yahya has narrated from Sa‘d ibn ‘Abdallah from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn Mu‘alla from his brother, Muhammad from Durust ibn abu Mansur from Ali ibn abu Hamza from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "When the Holy Prophet (s.a) was born he remained for days without milk. Abu Talib himself breast fed him and Allah sent milk through his nipples. It continued for several days until abu Talib found Halima al-Sa‘diya and the child was given to her"

H , Ch. 111, h 28

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abdallah (a.s.) who has said the following. "The case of abu Talib islike the case of the people of the cave who hid their faith and expressed polytheism. Allah gave them twice as much reward."

H , Ch. 111, h 29

Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad al-Azdi from Ishaq ibn Ja‘far from his father (a.s.) who has said the following. "They think that abu Talib was an unbeliever. They speak lies, how could he be an unbeliever when he would say such worlds as herein below.

"Do they not know that we found Muhammad as a prophet like Musa (Moses) whose name is written in the ancient books."

In another hadith he has said, "How could abu Talib be an unbeliever when he would say, "They certainly know that our child is not a liar to us and the false words are not paid any

attention to. The (beautiful) white face that prays for rain from the clouds, is the helper of the orphans and the protector of the widows."

H , Ch. 111, h 30

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam from abu ‘Abdallah (a.s.) who has said the following. "Once when the Holy Prophet (s.a) in the sacred Mosque wearing new clothes the pagans threw the contents of the stomach of camel on him and his new clothes was messed up. Allah knows how hard it was for him. He went to abu Talib and asked, "How is mannerism and discipline among you?" He asked what is the matter, O son of my brother?" The Holy Prophet (s.a) informed him of the incident. Abu Talib called Hamza and pickup a sword. He asked Hamza to pick up the stomach of the camel and they came to the peole along with the Holy Prophet (s.a). They found people of Quraysh around the Ka‘ba. When the saw him they read trouble from his face. Abu Talib asked Hamza to level of the contents of camel stomach against everyone’s mustache and Hamza did so to the last person. Abu Talib then turned to the Holy Prophet (s.a) and said, "Son of my brother, this is how much we value your mannerism and discipline (face such great risk)."

H , Ch. 111, h 31

Ali has narrated from his father from ibn abu Nasr from Ibrahim ibn Muhammad al-Ash‘ari from ‘Ubayd ibn Zurara from abu ‘Abdallah (a.s.) who has said the following. "When abu Talib (a.s.) passed away, Jibril came to the Messenger of Allah and said, "O Muhammad, migrate from Makka. There is no one to help you. Qurash revolted against the Holy Prophet (s.a) and came out of Makka running away until he reach one of the mountains of Makka. Called al-Hajun. He went there."

H , Ch. 111, h 32

Ali ibn Muhammad ibn ‘Abdallah and Muhammad ibnyh have narrated from Muhammad ibn ‘Abdallah who in a in a marfu‘ manner has narrated it from abu ‘Abdallah (a.s.) who has said the following. "Abu Talib acknowledged Islam through the expression of (al-Jummal). (It is a system wherein each letter of the alphabet is given a certain numerical and instead of a letter its numeric value is used for secrecy or other reasons.)"

H , Ch. 111, h 33

Muhammad ibn Yahya has narrated from from Ahmad and ‘Abdallah sons of Muhammad ibn ‘Isa from their father from ‘Abdallah ibn ;a-Mughira from ’Isma‘il ibn abu Ziyad from abu ‘Abdallah (a.s.) who has said the following. "Abu Talib acknowledged Islam through the expression of al-Jummal. He formed number sixty three with his hands."

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn al-Faddal from al-Husayn ibn ‘Ulwan al-Kalbi from Ali ibn al-Hazawwar al-Ghanawi from Asbagh ibn Nubata al-Hanzali who has said the following. "I saw Amir al-Mu’minin Ali (a.s.) on the day of victory in Basra while he was riding the on the mule of the Messenger of Allah (then) he said, "O people do you want me to tell who the best of the creatures of Allah will be on the Day when He will bring all of them at one place?" Abu Ayyub al-Ansari stood up and said, "Yes, O Amir al-Mu’minin (a.s.) please explain to use. Your were present and we were absent." The Imam (a.s.) then said, "The best of the people on the day of resurrection when will bring all people together are seven people from the descendant of ‘Abd al-Muttalib whose distinction no one except an unbeliever would deny and no one would reject except a deviant." ‘Ammar ibn Yasir (may Allah grand him blessings) then stood up and said, "O Amir al-Mu’minin (a. s.) tell us their names so we can recognise them properly.." The Imam (a.s.) said, "The best in the creatures of Allah on the Day when He will bring all creature together are the messenger and the best of the messengers is Muhammad (s.a). The best after the prophet in his ’Umma (followers) is the executor of his will until the prophet would come. There is no doubt that the best among the executors of the wills of the prophets is the executor of the will of Prophet Muhammad (s.a). There is also no doubt that the best among the people after the executors of the will of the prophets are the martyrs and the best of the martyrs is Hamza ibn ‘Abd al-Muttalib and Ja‘far ibn abu Talib who were given two fresh wings with which they fly in Paradise. No one else besides him from this ’Umma. With this Allah honored and granted dignity t Muhammad (s.a). Also of the seven people are the two grand sons of the Holy Prophet (s.a) and al-Mahdi (a.s.). Whoever Allah would want will al-Mahdi from us *Ahl al-Bayt*. The he read this verse of the Holy Quran. "One who obeys God and the Messenger is the friend of the Prophets, saints, martyrs, and the righteous ones to whom God has granted His favors. They are the best friends that one can have (4:69). The favors of God are such, and He knows very well (how to reward you)." (4:70)"

H , Ch. 111, h 34

Muhammad ibn al-Husayn has narrated from Sahl ibn Ziyad from ibn al-Faddal from Ali ibn al-Nu‘man from abu Maryam al-Ansari who has said the following. "I asked abu Ja‘far (a.

s.),"How was the prayer for the dead body of the Holy Prophet (s.a)?" The Imam (a.s.) said, "When Amir al-Mu’minin Ali (a.s.) washed his body and he placed him in the shroud and covered his body then ten persons came in and they walked around him. Amir al-Mu’minin Ali (a.s.) then stood in the middle of them and said, "God showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, "Peace be with you." (33:56) The group also said what the Imam (a.s.) had said until the people of Madina and people of ‘Awali also said so."

H , Ch. 111, h 35

Muhammad ibn Yahya has narrated from from Salma ibn al-Khattab from Ali ibn Sayf from abu al-Maghra’ from ‘Uqba ibn Bashir from abu Ja‘far (a.s.) who has said the following. "The Holy Prophet (s.a) said to Ali (a.s.), O Ali, bury me in this place, raise the surface of my grave from the ground by the width of four fingers and sprinkle water on it."

H , Ch. 111, h 36

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabi from abu ‘Abdallah (a.s.) who has said the following. "Al-‘Abbass came to Amir al-Mu’minin Ali (a.s.) and said, "O Ali, people have come in a group to bury the Messenger of Allah in Baqi‘, the prayer place. Amir al-Mu’minin Ali (a.s.) them came out to the people and said, "O people, the Messenger of Allah is the Imam whether dead or living. He had said that he must be buried in the place where he died.. He then stood at the door and prayed for him. Then he commanded every ten people to come in and pray for him and come out"

H , Ch. 111, h 37

Muhammad ibn Yahya has narrated from from Salma ibn al-Khattab from Ali ibn Sayf from ‘Amr ibn Shimr from Jabir from abu Ja‘far (a.s.) who has said the following. "When the Holy Prophet (s.a) passed away, the angels, the immigrant Muslims (al-Muhajirun) and the helping Muslims (al-Ansar) prayed over his body group after group." The narrator has said that Amir al-Mu’minin Ali (a.s.) has said, "I heard the Messenger of Allah say in good health, "This verse is revealed to me about praying for after I Allah will take me away from this world. ""God showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, "Peace be with you." (33:56)

H , Ch. 111, h 38

Certain persons of our people have narrated from in a in a marfu‘ manner have narrated from Muhammad ibn Sinan from Dawud ibn Kathir al-Raqqi who has said that he asked abu ‘Abdallah (a.s.) the following. "What is the meaning of ‘peace be with the Messenger of Allah’?" The Imam (a.s.) said, "When Allah, the Most Holy, the Most High, created His Prophet, the executor of the will of His Prophet, the daughter of His Prophet, their two sons, all the Imams (a.s.) and their Shi‘a (followers) He made them to form a covenant to exercise patience, help to exercise patience, establish good relations and live piously before Allah. He promised them to give to them the blessed land and sacred sanctuary and to bring down to them the constructed house (al-Bayt al-Ma‘mur) and to manifest to the raised ceiling (alsaqf al-Marfu‘) and grant them relief against their enemies. Also He grant them the earth that He will change with peace and protect all that is therein for them without any quarrels therein against the enemies and there will exist all that they would love. The Messenger of Allah made all the Imams and their Shi‘a to form a covenant similarly. Offering of peace to him is to remind of that covenant and renew it before Allah. that pehaps He, the Most Majestic, the Most gracious, would allow that peace to take place soon for all of you with all that is therein."

H , Ch. 111, h 39

Ibn Mahbub has narrated from ‘Abdallah ibn Sinan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘O Lord, grant blessings up on Muhammad, Your chosen one, Your friend and Your selected one who manages Your affairs."

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Chapter 112

Climbing over the grave of the Holy Prophet (s.a) prohibited

H , Ch. 112, h 1

A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from Ja‘far ibn al-Muthanna al-Khatib who has said the following. "I was in Madina when the roof over the grave of the Holy Prophet (s.a) had crumbled down and the workers were climbing up and down (for repairs). We were a group and said to our people, "Who has an appointment with abu ‘Abdallah (a.s.)?" Mihran ibn abu Nasr said, "I have an appointment with the Imam (a. s.)." ’Isma‘il ibn ‘Ammar al-Sayrafi said, "I have an appointment with the Imam (a.s.)." I said to them, "Ask the Imam (a.s.) if it is permissible to climb up and look on to the grave of the Holy Prophet (s.a)." Next day we met them and we all came together. ’Isma‘il said, "We asked your question and he said this. "I do not like anyone to climb over him and I do not feel safe for anyone whose eye sight may go away because of catching sight of something that cause him such loss or see him standing in prayer or see him with anyone of his wives."

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Chapter 113

The birth of Amir al-Mu’minin Ali (a.s.)

Amir al-Mu’minin Ali (a.s.) was born thirty years after the year of elephant. He was martyred in month of Ramadan twenty first Sunday night in the year fortieth after Hijra (migration). He was sixty three years at that time. He lived for thirty years after the death of the Holy Prophet (s.a). His mother was Fatima daughter of Asad Ibrahimn Hashim ibn ‘Abd Manaf. He was the first person whose both parents belonged to Hashim.

H , Ch. 113, h 1

Al-Husayn ibn Muhammad has narrated from Muhammad ibn Yahya al-Farisiy from abu Hanifa Muhammad ibn Yahya from al-Walid ibn Aban from Muhammad ibn ‘Abdallah ibn Muskan from who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘Once Fatima, daughter of Asad came to abu Talib with the glad news of the birth of the Holy Prophet (s.a). Abu Talib said, "Wait for a *sabt* then I will give a similar glad news except prophet-hood." The Imam (a.s.) said, "A *sabt* is thirty years. Amir al-Mu’minin Ali (a.s.) was born thirty years after the birth of the Holy Prophet (s.a)."

H , Ch. 113, h 2

Ali ibn Muhammad ibn ‘Abdallah has narrated from al-Sayyariy from Muhammad ibn Jumhur from certain persons of our people from abu ‘Abdallah (a.s.) who has said the following. "Fatima, mother of Amir al-Mu’minin Ali (a.s.) was the first woman who has said the following. migrated to the Messenger of Allah from Makka to Madina on foot. She was the most kind person to the Messenger of Allah . She heard the Messenger of Allah say, "On the Day of Judgment people will be raised naked as they were born." She said, "My goodness, what a shame!" The Messenger of Allah then said, "I will pray to Allah to resurrect you all dressed up." She heard him speak of the constraint in the grave." She then said, " Alas! How pitiful is my weakness!" the Messenger of Allah said, "I will pray to Allah to make it easy for you."

H , Ch. 113, h 3

One day she said to the Messenger of Allah, "I want to set my female slave free." He said, "If you would do so, Allah will set free for every part of her a part of you from fire. When she died she made her will to the Messenger of Allah and ordered that her female slave be set free. At the time of death her tongue could not move. She would make (great deal of) gesture to the Messenger of Allah. The Messenger of Allah accepted her will. One day when he was sitting that Amir al-Mu’minin Ali (a.s.) came weeping. The Messenger of Allah asked him of the reason for his weeping he answered, "My mother Fatima has died." The Messenger of Allah (s.a) said, "By Allah, and my mother also." He went to her quickly and look at her and wept. He directed the ladies to wash her and said, "When you complete your task do not do anything else without informing me first. When the ladies informed him of the completion of their task he gave them one of his shirts that he would wear under all of his other clothes to be used as her shroud. He said to the Muslims, "If you would see me doing something that I have not done before you may ask me why I have done so." When the ladies completed the washing and shrouding he went to pick up her remains. He lifted up on his shoulder (one side of) the coffin and continued all the way to the grave-site. When her body was placed on ground near the grave he entered the grave and lied down in it. He then got up and (helped) with his hands to place the body in the grave. Then he bent over the body for a long time whispering certain words and say to her, "Your son, your son, (your son). He then came out and leveled the grave-site. Then he bent over the grave and said, "I testify that there is no lord besides Allah. O Lord, I entrust her to You." He then left the grave yard. The Muslims asked him, "We found you doing certain things that you had not done before this day." He said, "Today I lost the kindness of abu Talib. If she would ever anything good in her possession she would make it available to me before herself and her own children. Once I mentioned the Day of Judgment that everyone would be resurrected naked. She said, "My goodness, what a shame!" I said to her, "I will pray to Allah to resurrect you all dressed up." She heard me speak of the constraint in the grave." She then said, " Alas! How pitiful is my weakness!" I guaranteed her that Allah to make it easy for her." Thus, I gave my shirt to use for her shroud and lied down in her grave for this reason. I then bent myself over her body to dictate to her the answer to the questions that she would be asked. She was asked as to who her creator was. She gave the right answer. She was asked as to who was the messenger to her from Allah. She gave the right answer. She then was asked as to who her *Wali* and Imam (Leader and Guardian with Divine Authority) was. She stuttered. I said to her, "It is your son, it is your son, (it is your son)."

4 **H , Ch. , h**

Certain persons of our people have narrated from those he mentioned from ibn Mahbub from ‘Umar ibn Aban al-Kalbi from al-Mufaddal ibn ‘Umar who has said the following. "I heard

abu ‘Abdallah (a.s.) say, ‘When the Messenger of Allah was born the whiteness (houses) of the Persian kingdom and the palaces of Sham (Syria) was shown to Amina, his mother, openly (conquered). Fatima daughter of Asad, mother of Amir al-Mu’minin Ali (a.s.) came to abu Talib laughing with glad news and explained to him what Amina had said. Abu Talib said to her, "Has it surprised you so much? You will conceive a child who will be the executor of the will and the vizier of this new born."

H , Ch. 113, h 5

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Barqi from Ahmad ibn Zayd al-Naysaburi who has said that narrated to me ‘Umar ibn Ibrahim al-Hashimi from ‘Abd al-Malik ibn ‘Umar from ’Asid ibn Safwan the companion of the Messenger of Allah who has said the following. "On the day that Amir al-Mu’minin Ali (a.s.) passed away the place shock as people wept and cried and they were frightened like al-Thaqafi day the Holy Prophet (s.a) passed away. A man came weeping who seemed in a hurry and saying the words of the Holy Quran, "We are the servants of God and to Him we shall all return." (2:156) He continued, "Today the government as succession of that of the Holy Prophet (s.a) is discontinued." He stood at the door of the house in which Amir al-Mu’minin Ali (a.s.) was and said, "May Allah grant you blessing, O abu al-Hassan. You were the first in the nation who accepted Islam and were of the purest faith among them. You were of the most solid certainty and feared Allah the most among them. The degree of your hard work (for the cause of Allah) was the greatest and you were the most cautious in protecting the Messenger of Allah among them. You were the most trusted in the affairs of his companions and of the most distinguished in excellence, of the most honorable past credentials, of the highest degree of virtue and the closest as relatives to the Messenger of Allah among them. You were the most similar among them to him (the Messenger of Allah) in the matters of providing guidance, moral discipline, mannerism and deeds. You were the most precious to him (the Messenger of Allah) among them, in value and the most honorable to him among them. May Allah grant you good rewards on behalf of Islam, His Messenger and the Muslims. You exercised strength when his (the Messenger of Allah’s) companions became weak. You would come out (to face the enemy) when they showed humiliation, you rose up whenever showed laziness. You maintained steadfastness in adherence to the system of the Messenger of Allah whenever his companions attended othewise. You, indeed, were his undisputed successor and you did not cause strife 9in the community) despite the mischief of the hypocrites, of the anger of the unbelievers, the dislike of the jealous ones, and lowliness of the transgressors. You stood firm for the truth when they failed, spoke clearly when they became speechless, marched forwards in the light of Allah and they halted and if they followed you they found the right guidance. You were the softest in tone and of the highest degree of prayer among them, of the smallest amount of speech and of the most correct and valid statements. You were of the greatest ideas, of the bravest heart, of the most solid certainty, of the best of deeds and the most knowledgeable of the issues among them. You, by Allah, were the lead

figure in religion at first and at last. You were the first when people digressed in chaos and the last when they failed. Your as a kind father to the believers as they become dependent up on you and you bore such burdens that others felt much weak to carry. Your protected what they had lost and guarded what they had ignored. You tightened your belt when they accumulated (wealth with greed), you rose high when they despaired (in humiliation). You exercised patience when they rushed and you achieved what they had never dreamed to achieve and through you they gained what they had never expected to gain. You were as pouring calamity and disaster up on the unbelievers and the fortress and support for the believers. You were invented for the task of Leadership with Divine Authority with its blessing and you succeeded to achieve its awards, established its prerequisite and left with its distinctions. Your evidence in support your divine Authority never last its sharp edge and your heart never wavered, your intelligence never weakened, your soul did not falter or become frightened. You were like a mountain that strong winds could not move. It is just as the Holy Prophet (s.a) has said, "People lived secure in your company and their property well preserved in your hands." You were just as the Holy Prophet (s.a) has said, "Physically weak but very strong to support the cause of Allah, of a very humble soul, but very great in the sight of Allah, the chief on earth and majestic in the sight of the believers. No one could ever find faults with you or advance criticism. No one could ever involve you in corruption. You never showed anyone (corrupt) compliance. The weak and feeble to you were strong popular until you would restore their rights and the powerful and popular were weak and feeble to you until you would make to yield to others rights. People of close relation or otherwise were all equal to you in such cases. You aimed the truth, the true and kindness. Your words were law and final and your commands were based on forbearance and determination your view was knowledge and the final decision in what you would do. The system is established, the pitfalls are routed, the fires (of mischief) are extinguished, religious issues are balanced and through you Islam has become strong. The guidance of Allah has become manifest even though the unbelievers dislike. Islam, the through you, and the believers are strengthened. You have raced (for Divine excellence) a long race and cause a great deal of weariness to those behind you. Losing you can never be compensated with weeping and your death is a great issue in heavens and it has threatened the people (with emergence of chaos). "We are the servants of God and to Him we shall all return." (2:156) We accept the decision of Allah and submit to His commands. By Allah, the Muslims will never find any one like you. You were a fortress and the stronghold like a heavy mountain and the intense anger for the unbelievers. May Allah join you with His Holy Prophet (s.a). May Allah not deprive us of your rewards and keep us safe against mis-guidance after you. People remained silent until he finished his words. He wept and the companions of the Messenger of Allah wept. Thereafter, they searched for him but he was nowhere to be found."

H , Ch. 113, h 6

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam

from Safwan al-Jammal who has said the following. "Once I , ‘Amir and ‘Abdallah ibn Jiza‘Abdallah al-’Azdi were in the presence of abu ‘Abdallah (a.s.). The narrator has said that ‘Amir said to The Imam (a.s.), May Allah take my soul in service for your cause, people think that Amir al-Mu’minin Ali (a.s.) was buried in al-Rahba (and open space near the mosque of Kufa)." The Imam (a.s.) said, "No, he was not buried there." He then asked, "Where is he buried?" The Imam (a.s.) said, "When he dies al-Hassan (a.s.) carried him towards behind Kufa near al-Najaf, towards the right of al-Ghari and the left of al-Hira. He buried him among the small dunes of white sands." Later on I went to the place and I thought of one place as being it. I then returned and informed The Imam (a.s.) about it. The Imam (a.s.) said, "You found it three times. May grant you blessing."

H , Ch. 113, h 7

Ahmad ibn Muhammad has narrated from ibn abu ‘Umayr from al-Qasim ibn Muhammad from ‘Abdallah ibn Sinan who has said the following. "Once ‘Umar ibn yazid came to me and said, "Ride with us and rode with them and went until we came to the house of Hafs al-Kunasi. He took him also with us and we continued the journey until we arrived at al-Ghari and to the grave. He said, "dismount, this is the grave of Amir al-Mu’minin Ali (a.s.)." We asked him, "How did you find out?" He said, "I have come here several times with abu ‘Abdallah (a.s.) when he was in al-Hira and he told me that this is his (Amir al-Mu’minin Ali (a.s.) grave."

H , Ch. 113, h 8

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from ‘Abdallah ibn Muhammad from ‘Abdallah ibn al-Qasim from ‘Isa Shalqan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘Amir al-Mu’minin Ali (a.s.) has maternal uncles in tribe of descendant of Makhdhum and a young man from them came to him (Amir al-Mu’minin Ali (a.s.) and said, "Uncle, my brother has died and I am very sad because of his death." The narrator has said that he asked him, "Do you want to see him?" He said, "Yes, I want to see him." He said, "show me his grave." The narrator has said that he (Amir al-Mu’minin Ali (a.s.) came out with him with the gown of the Messenger of Allah on him and when he reach the grave he moved his lips and knocked his grave with hid foot and he came of his grave speaking in Persian language. Amir al-Mu’minin Ali (a.s.) asked, "Did you not die as a Arab man?" He said, " Yes, but we died in the tradition of so and so son of so and so then our language changed."

H , Ch. 113, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn mmd from Sahl ibn Ziyad all from kbn Mahbub from abu Hamza from abu Ja‘far (a.s.) who has said the following. "When Amir al-Mu’minin Ali (a.s.) passed away, al-Hassan ibn Ali stoop up in the Mosque if Kufa. He praises Allah and spoke of His Glory prayed to Allah to grant blessings up on the Holy Prophet (s.a) and then he said this. People tonight a man has passed away the like whom can not be found in previous and the coming generations. He was the standard bearer of the Messenger of Allah, with Jibril on his right micha’il on his left. He would not turn back until Allah would grant him victory. All that he has left of the worldly belongings is a seven hundred Dirham extra from his gifts with which he wanted to buy (hire) a servant for his household. By Allah, he died during a night in which the executor of the will of Musa (Moses) Yusha‘ ibn Nun had passed away, the night in which Jesus son of Mary was taken to heavens and the night in which the Holy Quran was revealed."

H , Ch. 113, h 10

Ali ibn Muhammad has narrated from in a marfu‘ manner from abu ‘Abdallah (a.s.) who has said the following. "When Amir al-Mu’minin Ali (a.s.) was washed for burial they called from the side of the house, "If you would lift up the front of the coffin you would not need to lift up the back of the coffin and if you would lift up the back side then you would not need to lift up the front side."

H , Ch. 113, h 11

‘Abdallah ibn Ja‘far and Sa‘d ibn ‘Abdallah together have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Hassan ibn Mahbub from Hisham ibn Salim from Habib al-Sajistani who has said the following. "I heard abu Ja‘far (a.s.) say, "Fatima, daughter of the Holy Prophet (s.a) was born five years after the proclaimed to be the Messenger of Allah and she passed away when she was eighteen years and seventy five days old."

H , Ch. 113, h 12

Sa‘d ibn ‘Abdallah has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali

ibn Faddal from ‘Abdallah ibn Bukaayr from certain persons of our people who has said the following. "He heard abu ‘Abdallah (a.s.) say, ‘ When Amir al-Mu’minin Ali (a.s.) died, al-Hassan and al-Husayn and two other man carried his body out until they went out of Kufa. They continued with Kufa on their right and then they moved forwards on the path of Jabana until they passed al-Ghari. They then buried him and leveelled his grave and then return (home)."

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Chapter 114

The birth of al-Zahra’, Fatima (a.s.)

Fatima (a.s.) was born five years after the Messenger of Allah declared his message. She died when she was eighteen years and seventy five days old. She lived for seventy five days after the death of her father (s.a)."

H , Ch. 114, h 1

Muhammad ibn Yahya has narrated from from Ahmad ibn Muhammad from ibn Mahbub from ibn al-Ri’ab from abu ‘Ubayda from abu ‘Abdallah (a.s.) who has said the following. "Fatima live for seventy five days of the death of the Messenger of Allah. She has become extremely sad for her father. Jibril would come to her for condolences because of the death of her father and to provide solace. He would inform her about her father about the where he was and about what would happen after her death to her descendants and Ali (a.s.) would down such information."

H , Ch. 114, h 2

Muhammad in Yahya has narrated from al-‘Amrakiy ibn Ali from Ali ibn Ja‘far from his brother from abu al-Hassan (a.s.) who has said the following. "Fatima is truthful and a martyr. The daughter of the prophet do not experience menses."

H , Ch. 114, h 3

Ahmad ibn Mihran, may Allah grant him blessing, has narrated from narrated in a in a marfu‘ manner and Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar al-Shaybani has said that narrated to me al-Qasim ibn Muhammad al-Razi who has said that narrated to him Ali ibn Muhammad al-Hurmuzi from abu ‘Abdallah al-Husayn ibn Ali (a.s.) who has said the following. "When Fatima (a.s.) passed away Amir al-Mu’minin Ali (a.s.) buried her secretly, camouflaged her grave site he then stood up facing the grave of the Messenger of

Allah said, "O the Messenger of Allah may He grant you blessings on behalf of me the on behalf of your daughter who is visiting you and will pass this night in the soil in your location whom Allah chose to make join you the fastest. O the Messenger of Allah of my patience has reached to the brims and I miss so much your chosen one (daughter) and my self-control is banished for the departure of the leader of the ladies of the worlds. The only solace for me is to follow your tradition and be mournful for your own departure from us. A little while ago I placed you in your grave and your spirit left your body between my own throat and chest. Yes, in the book of Allah (for me) there is the best form to express acceptance of Allah’s decision ""We are the servants of God and to Him we shall all return." (2:156) The trust is returned and the commit is recalled amd al-Zahra’ is taken away from us. How sad, O the Messenger of Allah, the green skies and the dusty earth seem to us. My sadness has become perpetual and my night have become sleepless. There is an anxiety that will not relieve my heart until Allah will chose for me the dwelling like that where you are. I have a heart bleeding sorrow and a restless anxiety. How quickly the separation took place? To Allah I raise my complains and your own daughter will explain to you how your ’Umma (followers) succeeded in committing injustice against her. You may ask her questions and find information about the case from her. How great was the sorrow that she will find a place and an ear to express to. She would say Allah will judge because he is the best judge. I offer my prayer to Allah to grant you blessings as a note of farewell but not because of disappointment and despaired. If I return it is not that I have become tired and if I will stand up it will not be because of pessimism in the promise of Allah to those who exercise patience. Indeed to exercise patience is more safe and fruitful. Had not been for the mischief of the enemies I would have turned the place a place of worship andd would have kept my worship continuous and would cried like the mothers for the death of their son for the great loss. In the sight of Allah your daughter is buried secretly, her rights are taken away unjustly, her inheritance is withheld for no valid reason. It all has happen just after you left and your memories are still fresh. To Allah O the Messenger of Allah we complain and from youu O the Messenger of Allah we seek condolences. May Allah grant blessings to you and to her. May the peace and happiness of Allah be with you."

H , Ch. 114, h 4

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from ‘Abd al-Rahman ibn Salim from al-Faddal who has said the following. "I asked abu ‘Abdallah (a.s.), "Who washed Fatima (for burial)?" he said, "Amir al-Mu’minin Ali (a.s.) did." My impression from his words seemed to be an extraordinary one. He said, "You seem to be constrained from what I said." The narrator has said that I replied, "Yes, May Allah take my soul in service for your cause, it is so." The narrator has said that the Imam (a.s.) then said, "Do not be constrained. She was the all truism person and no one has the authority to wash an all truism person but another all truism person. Did you not know that no one could wash Mary but Jesus."

H , Ch. 114, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ’Isma‘il fmSalih ibn ‘Aqaba from ‘Abdallah ibn Muhammad al-Ju‘fi from abu Ja‘far (a.s.) and abu ‘Abdallah (a.s.) who has said the following. "During the time of their doing (setting the door on fire) what they did Fatima held ‘Umar by his collar and pulled (down) saying, "By Allah, O son of al-Khattab, had I not disliked to inflicting calamity up on the innocent people, you would have learned how quickly my swearing up on Allah would have brought the swift response (with the wrath of Allah up on you)."

H , Ch. 114, h 6

Through the same chain of narrators it is narrated from Salih ibn ‘Aqaba from Yazid ibn ‘Abd al-Malik from abu Ja‘far (a.s.) who has said the following. "When Fatima (a.s.) was born Allah sent an angel to make the tongue of Muhammad (s.a) call her ‘Fatima’. Then he said, "I set you free (from ignorance) with knowledge and set you free from menses." Abu Ja‘far (a. s.) then said, "By Allah, He had set her free with knowledge (from ignorance) and from menses at the time universal covenant (al-Mithaq)."

H , Ch. 114, h 7

Through the same chain of narrators it is narrated from Salih ibn ‘Aqaba from ‘Amr ibn Shimr from Jabir from abu Ja‘far (a.s.) who has said the following. "Once the Holy Prophet (s. a) said to Fatima, "Rise and bring that tray." She went and took out the tray with fresh bread and steaming meat on it. The Holy Prophet (s.a), Ali, Fatima, al-Hassan and al-Husayn (a.s.) continued to have their meals from it for thirteen days. Then ’Umm Ayman saw al-Husayn with certain things with him. She asked, "Where from did you get it?" He replied, "We are having this for our meal for the past thirteen days." ’Umm Ayman came to Fatima and said, "O Fatima, "If ’Umm Ayman would have anything it is all for Fatima and her sons but if Fatima would have anything then there is nothing in it for ’Umm Ayman. She (Fatima) then took out from the tray food for her and ’Umm Ayman ate but the food from the tray banished. The Holy Prophet (s.a) said, "Had you not fed her (a non-infallible) from it you and your descendants would have had food from it up to the Day of Judgment." Abu Ja‘far (a.s.) then said, "The tray is with us and our Al-Qa’im (the one who will rise with Divine Authority) will take it out at his time."

H , Ch. 114, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn Ali from Ali ibn Ja‘far who has said the following. "I heard abu al-Hassan (a. s.) say, ‘Once when the Messenger of Allah was sitting an angel who had twenty four faces came to him. The Messenger of Allah said to him, "My friend Jibril, I had not seen you in this form before." The angel said, " Iam not Jibril, O Muhammad. Allah, the Most Majestic, the Most gracious, has sent me to join in marriage the light with the light." He then asked, "Who with who?" The angel said, "Fatima and Ali (a.s.)." The Imam (a.s.) said, "When the angel turned back on his shoulder it said, "Muhammad the Messenger of Allah, and Ali (a.s.) the executor of his will." The Messenger of Allah asked, "Since when this has been written on your shoulder?" The angel replied, "It was there twenty two thousand year before Allah created Adam."

H , Ch. 114, h 9

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who has said the following. "I asked al-Rida (a.s.) about the grave of Fatima (a.s.). He said, "She was buried in her own house. When the Amawids enlarged the Mosque it became part of the Mosque."

H , Ch. 114, h 10

A number of our people has narrated from Ahmad ibn Muhammad from al-Washsha’ from al-Khaybari from Yunus ibn Zabyan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘Had Allah not created Amir al-Mu’minin Ali (a.s.) for Fatima, there would been no match on earth for her from Adam to the end."

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Chapter 115

The Birth of al-Hassan ibn Ali (a.s.)

Al-Hassan ibn Ali (a.s.) was born in the month of Ramadan in the year that the battle of Badr took place, the second year after Hijra (AH) (migration of the Holy Prophet (s.a) from Makka to Madina). It is also narrated that he was born in the third year. He passed away in the end of the month of Safar in the year forty nine AH. He lived for forty seven years and a few months. His mother was Fatima, daughter of the Messenger of Allah.

H , Ch. 115, h 1

Muhammad ibn Yahya has narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abdallah ibn Sinan from the one who heard from abu Ja‘far (a.s.) who said, "When al-Hassan was about to die he wept. "He was asked, "O son of the Messenger of Allah, why would you weep, when you have such a position with the Messenger of Allah such as you have? And all the (good things) said about you. You have performed Hajj twenty times on foot and distributed all of your belongings among the needy three times exactly." He replied, "I weep for two reasons, It is the fear of resurrection and separation from the loved ones."

H , Ch. 115, h 2

Sa‘d ibn ‘Abdallah and ‘Abdallah ibn Ja‘far have narrated from Ibrahim ibn Mahziyar from his brother. Ali (ibn Mahziyar) from al-Hassan ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu basir from abu ‘Abdallah (a.s.) who has said the following. "Al-Hassan ibn Ali (a.s.) passed away at the age of forty seven up to the year fifty (AH). He lived forty years after the death of the Holy Prophet (s.a)."

H , Ch. 115, h 3

A number of our people has narrated has narrated from Ahmad ibn Muhammad from Ali ibn

al-Ni‘man from Sayf ibn ‘Amira from abu Bakr al-Hadrami has said that Jumhu‘ada daughter of ’Ash‘th ibn Qays al-Kidi poisoned al-Hassan ibn Ali (a.s.) and a female servant of the Imam (a.s.). The female servant, however, vomited the poison but in the case of al-Hassan (a. s.) the poison remained his digestive system and caused swelling that killed him."

H , Ch. 115, h 4

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from al-Qasim al-Nahdi from ’Isma‘il ibn Mihran from al-Kunasi from abu ‘Abdallah (a.s.) who has said the following. "Once al-Hassan (a.s.) went out side the town with a man from the children of al-Zubayr who believed al-Hassan to be the Imam. They stopped for rest on one of the oasis under a palm tree that had dried up because of lack of water. A furnishing was spread for Imam al-Hassan (a.s.) under that tree and for al-Zubayri the furnishings were arranged under a tree just next to it. The narrator has said that al-Zubayri looked up the tree and said, "It had fruits so we could eat from them." Al-Hassan (a.s.) asked, "Do you wish to have dates?" He said, "Yes, I do wish to have dates." He (al-Hassan (a.s.) raised his hands to the sky and spoke certain words that I did not understand. The tree turned green then it returned to its normal condition and its leaves grew and it became loaded with dates. The man from they had hired camels begun to say, "It by Allah, is magic." Al-Hassan (a.s.) said, woe is you. It is not magic but it is a prayer of the son of a prophet that is answered." They climbed the tree and picked the dates that were there and it provided enough for their needs."

H 1250, Ch. 115, h 5

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from ya‘qub ibn Yazid from ibn abu ‘Umayr from his people from abu ‘Abdallah (a. s.) who has said the following. "Al-Hassan (a.s.) has said, ‘Allah has two cities. One is in the east and the other is in the west. They have a boundary around them that is made of iron and each one has a million doors. Seven thousand different languages exist therein and know all those languages and all that is therein. There is no one who would possess Leadership with Divine Authority except me and my brother, al-Husayn (a.s.).’

H 1251, Ch. 115, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from Muhammad ibn Ali ibn al-Ni‘man from Sandal from abu ’Usama from abu

‘Abdallah (a.s.) who has said the following. "One year al-Hassan ibn Ali left for Makka on foot. On the journey his feet swell and his servants said, "If you would ride the swelling will go away." He said, "I will not do so up to the coming place for rest where you will a black person who has oil with him buy from oil without trying to reduce the price." The servant said, "May Allah take my soul and the souls of my parents in service for your cause, we have never up to a place of rest where anyone would sell such medicine." The Imam (a.s.) said to him, "Yes, there are such people right in front of you before reaching the place for rest." They walked for a mile and they met the black person. Al-Hassan (a.s.) said to his servant, "There is the man. Take the oil from him and pay him." The blck man asked the servant, "For who do you want this oil?" He replied, "I want it for al-Hassan ibn Ali (a.s.)." He said, "Take me to him." They came to the al-Hassan (a.s.) and the man said, May Allah take my soul and the souls of my parents in service for your cause. I did not know that you need this. If you would like tohave it you have it free of charges. I am only one your servants. Just pray for to Allah to grant me a healthy son who would love you, Ahl al-Bayt. When I left, my wife was about to give birth." The Imam (a.s.) said, "Go to your place. Allah has gifted you with a healthy son who is of our Shi‘a (followers)."

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Chapter 116

The Birth of al-Husayn ibn Ali (a.s.)

Al-Husayn ibn Ali (a.s.) was born in the third year AH. He left this word in the month of Muharram in the year sixty one AH. He lived for fifty seven years and few months. ‘Ubaydulla ibn Ziyad murdered him (may Allah condemn him) during the Caliphate of Yazid ibn Mu‘awiya (may Allah’s condemnation be up on him. He was the governor of Kufa. The horse men who murdered him were lead by ‘Umar ibn Sa‘d (may condemn him) in the plain of Karbala. It took place on Monday the tenth of the month of Muharram. His mother was Fatima, daughter of the Messenger of Allah .

H 1252, Ch. 116, h 1

Sa‘d and Ahmad ibn Muhammad together have narrated from Ibrahim ibn mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "Al-Husayn (a. s.) passed away on the day of ‘Ashura’ and he was fifty seven years old."

H 1253, Ch. 116, h 2

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Rahman al-‘Arzami from abu ‘Abdallah (a.s.) who has said the following. "The time between the birth of al-Hassan and the conception for al-Husayn was like one menstuaral cycle and the time between the birth of the two was six months and tendays."

H 1254, Ch. 116, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ and al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadija from abu ‘Abdallah (a.s.) who has said the following. "When Fatima (a.s.) conceived al-Husayn (a.s.) Jibril came to the Messenger of Allah and said, "Fatima will

soon give birth to a son. Your ’Umma (followers) will kill him after you will die." When Fatima had conceived al-Husayn she was unhappy and when she gave birth she was unhappy. Then The Imam (a.s.) said, "No mother has ever been seen in the word to bear a child that she would not like. However, she was unhappy because she knew that he will be killed." The Imam (a.s.) has said, "It is this case for which the following verse of the Holy Quran came. "We have advised the human being to be kind to his parents; his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. . . ." (46:15)."

H 1255, Ch. 116, h 4

Muhammad ibnyh has narrated from Ali ibn ’Isma‘il from Muhammad ibn ‘Amr al-Zayyat from a man from our people from abu ‘Abdallah (a.s.) who has said the following. "Once Jibril came to Muhammad (s.a) and said tohim, "O Muhammad, Allah gives you the glad news of the birth of a son from Fatima. Your ’Umma (followers0 will kill this child after you will die." He said, "O Jibril peace is from my Lord. I do not need a child from Fatima who will be killed by my ’Umma after I will die." Jibril ascended and then descended back and said to him the same thing. He said, "O Jibril peace is from my Lord. I do not need a child who will be killed by my ’Umma after I will die." Jibril ascended to the heavens and then descended back and said, "O Muhammad (s.a), your Lord sends you greetings and gives you the glad news of His placing Imamat (Leadership with Divine Authority), the guardianship and the executor-ship of the will in the descendants of this child." Then he said, "I agree and accept the deal." He then sent the message of the glad news of the birth of a child from her who will be killed by his ’Umma. She returned the answer that she would not need a child who will be killed by your ’Umma after you will die. He then sent the message to her that Allah will place Imamat (Leadership with Divine Authority), Guardian-ship and the executor-ship of the will in the descendants of this child. She then sent back with the answer that she has agreed to the deal. ". . . his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew-up to manhood and became forty years old, he then said, "Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make (people of) my offspring virtuous.. . ." (46:15). The Imam (a.s.) said, "Had he not said, ‘. . . Lord, make (people of) my offspring virtuous. . . ´(46:15) all of his offspring would have been Imams." Al-Husayn (a.s.) did not have any milk from Fatima (a.s.) nor from other females. They would bring him to the Holy Prophet (s.a) and he would place his thumb in his mouth and he would suck from it that much that would suffice him for three days. The flesh of al-Husayn (a.s.) grew from that of the Holy Prophet (s. a) and his blood from his blood. No one has ever been born after six months except Jesus son of Mary and al-Husayn ibn Ali (a.s.)."

In another hadith from abu al-Hassan al-Rida (a.s.) it is said that the Holy Prophet (s.a)

woulld come to al-Husayn and would place his tongue in his mouth and it would suffice him (as food) and that he did have any milk from any female.

H 1256, Ch. 116, h 5

Ali ibn Muhammad has narrated from in in a marfu‘ manner from abu ‘Abdallah (a.s.) who has said the following about the words of Allah, the Most Majestic, the Most gracious. ". . . Then he looked at the stars (37:88) and said, "I am sick!" (37:89). The Imam (a.s.) said, "He calculated and found what had t happen to al-Husayn (a.s.) then he said, "I am sick for what will happen to al-Husayn (a.s.)."

H 1257, Ch. 116, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa ibn ‘Ubayd from Ali ibn Asbat from Sayf ibn ‘Amira from Muhammad ibn humran who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘When all that happened to al-Husayn had happened, the angels wept and cried before Allah and said, "How such thing would happen to al-Husayn Your chosen one and the grand son of Your Prophet?" The Imam (a.s.) has said that Allah then showed to them the shadow of Al-Qa’im (the one who will rise with Divine Authority) and said, "Through him I will take My revenge."

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sayf ibn ‘Amira from ‘Abd al-Malik ibn ‘A‘yan from abu Ja‘far (a.s.) who has said the following. "When (Divine) support came to al-Husayn ibn Ali so much so that it filled from to heavens and then he was given the choice to have victory or meet Allah, he chose to meet Allah."

H 1258, Ch. 116, h 7

Al-Husayn ibn Muhammad has said that abu Kurayb and abu Sa‘id al-Ashja‘ narrated to him that ‘Abdallah ibn Idris narrated to themfm his father, Idris ibn ‘Abdallah al-’Awi who has said the following. "When al-Husayn (a.s.) was murdered the people wanted to make the horses run over his (al-Husayn’s) body. Fizzah then said to Zaynab, "My lady, there was a shipwreck and Safina came out on an Island face to face with a lion. He said to the loin, "O abu al-Harith, I am a the slave of the Messenger of Allah." The loin murmured in front of him and showed him the way. There lives a loin in this area allow me to go and inform him of

what the people intend to do to al-Husayn (a.s.) tomorrow." The narrator has said that she went to the loin and said, "O abu al-Harith, and the loin raised his head and she said, "Do you know what these people intend to do to abu ‘Abdallah (a.s.)? They intend to make the horses run over his body.. The narrator has said that the loin walked and placed both of his hands over the body of al-Husayn (a.s.). When the horse men came they found the lion in that condition and ‘Umar ibn Sa‘d (may Allah condemn him) told them, "It is is mischief. Do not bother and turn back and turned back.

H 1259, Ch. 116, h 8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Ahmad from al-Hassan ibn Ali from Yunus from Masqala al-Tahhan who has said the following. "I heard abu ‘Abdallah (a.s.) say, ‘When al-Husayn was murdered his wife who was from the tribe of al-Kalb began to organize a mourning gathering. She wept and the ladies and servants wept until their tears dried up. There was one female servant (slave) who would weep and her tears would not stop. She called her and said, "How is it that our tears have dried up and your tears have not?" She said, "When I suffer I drink Sawiq, (a kind of soup made of wheat and or barley)." She then ordered to prepare Sawiq and food. She drink and eat and give others to drink and eat and would say, "We find energy to weep for al-Husayn." The Imam (a.s.) said, "Certain birds were given to al-Kalbia lady to help her in her mourning for al-Husayn (a.s.). When she saw them she asked, "What are these?" They told her that they were a gift to help her in mourning for al-Husayn (a.s.)." She said, "We are not in a wedding. What do we do with them?" She told her servants to take them out of the house. When they were taken out of the house they just disappeared as if they did not exist or flew between the heavens and earth and afterwards no trace of them were found in the house."

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Chapter 117

The Birth of Ali ibn al-Husayn (a.s.)

Ali ibn al-Husayn was born in the year thirty eight AH. He passed away in the year ninety five at the age of fifty seven. His mother was Slama daughter of Yazdjurd ibn Sharyar ibn Shiruwayh ibn kisra ‘A Perwiz. Yazdjurd was the last Persian king.

H 1260, Ch. 117, h 1

al-Husayn ibn al-Hassan al-Hassani may grant him blessings and Ali ibn Muhammad ibn ‘Abdallah all of them from Ibrahim ibn Ishaq al-Ahmar from ‘Abd al-Rahman ibn ‘Abdallah al-Khuza’i from Nasr ibn Muzaham from ‘Amr ibn Shimr from Jabir from abu Ja‘far (a.s.) who has said the following. "When the daughter of Yazdjurd was brought to before ‘Umar the girls of Madina would love to see her. When entered the Mosque it become all delightful and bright. When ‘Umar looked at her she covered her face and said in her own language, "’Uff, bay ruj ba’ da Hurmuz (May, the life of Hurmuz turn black)." ‘Umar asked, "Is she abusing me and he turned to her. Amir al-Mu’minin Ali (a.s.) said, "That is not for you. Give her the chance to chose whoever of the Muslims she likes and then count as his share of the booty. He allowed her to choose and she came all the way to placed her hand on the head of al-Husayn (a.s.). Amir al-Mu’minin Ali (a.s.) asked her, "What is your name?" She said, "It is Jahan Shah." Amir al-Mu’minin Ali (a.s.) said, "In fact, it is Shahra Ba’nuwayh." He then said to al-Husayn (a.s.), "O abu ‘Abdallah, she will give birth to a son for you who will be the best of the inhabitants of earth. She gave birth to Ali ibn al-Husayn (a.s.). Ali ibn al-Husayn was called the son of the two best. The chosen from Arabs was the tribe of Hashim and from none Arab was Persains. It is narrated that abu al-Aswad al-Du’ili said about it. "A boy from Kisra and Hashim the most noble one on who sacred symbols are stitched for safety."

H 1261, Ch. 117, h 2

A number of our people has narrated from Ahmad ibn Muhammad from ibn al-Faddal from ibn Bukayr from Zurara who has said the following. "I heard abu Ja‘far (a.s.) say, ‘Ali ibn al-Husayn (a.s.) had a she camel. He had taken this camel twenty two times to Hajj (pilgrimage to Makka) and had not used the whip against not even once. The Imam (a.s.) has said that the

camel came after he passed away and we were not aware but we noticed only when one of the servants or slaves came and said, "The she camel has went out all the way to the grave of Ali ibn al-Husayn (a.s.) and sat on the grave. She rubs her neck against the grave and moans. I then asked them to quickly get to her before they would know about her or see her. The Imam (a.s.) has said, "She had never seen the grave before."

H 1262, Ch. 117, h 3

Ali ibn Ibrahim ibn Hashim has narrated from his fatherfm Muhammad ibn ‘Isa from Hafs ibn al-Bakhtari from the persom he mentioned from abu Ja‘far (a.s.) who has said the following. " When my father, Ali ibn al-Husayn (a.s.) passed away the she camel that belonged to him came from the pasture and placed her neck against his grave and role her body on the ground. I commanded to return her back to her pasture. My father would take her for the journey to Hajj and ‘Umra (pilgrimage to Makka) and had never used the whip against her."

Note: The last words of this hadith that read ‘Ibn Babu wayh’. The interpreters have assumed that it is the name of the well know narrator of hadith. These words indicate that the following hadith is recorded in the copy of this book that belonged to ibn Babuwayh and other’s copies do not have it. There is also the possibility of misprint. The difference of ‘Babu’ and ‘Banu’ is only a dot above or below without a change in the main body of the word. If the word is ‘Banu’ then it is part of the previous hadith and the whole phrase ‘Ibn Banu wayh’ would mean, "He was the son of the noble lady ‘Banu wayh, (daughter of the King of Persia),’ after all. There is not wonder why he was so kind to the she camel."

H 1263, Ch. 117, h 4

al-Husayn ibn Muhammad ibn ‘Amir has narrated from Ahmad ibn Ishaq ibn Sa‘d from Su‘dan ibn Muslim from abu ‘Imara from a man from abu ‘Abdallah (a.s.) who has said the following. "When it was the night wherein Ali ibnhy (a.s.) would pass away he asked his Muhammad (a.s.), his son, "Son bring me water for Wudu (cleaning for prayer). Muhammad has said, "I then brought water for him." He said, "I do not like this water. There is something dead in it." I then brought the water in the light and found a dead mouse in it. I then brought him other water. He said, "Son this is the night in which I am promise to be taken out of this world. He explained his recommendations about his she camel and that a stable be prepared for her and that she is fed properly and I personally did so. Very shortly there after she came out of the stable and reached the grave, placed her neck on it, rolled her bodyon the ground and her eyes had become full of tears. Muhammad ibn Ali (a.s.) was informed that the she camel had gone. He came to her and said, "Control your emotion and get up, may Allah grant

you good fortune. She would not do so. The Imam (a.s.) has said, "When he would take the camel to Makka, he would hang the whip from the luggage and would not use it until he would return to Madina." The Imam (a.s.) has said, "Ali ibn al-Husayn (a.s.) would come out in the dark night with a sack containing Darahim and Dananir (units of money) and would go door to door, knock them and gave a certain amount to the person that would come. When Ali ibn al-Husayn died these people would see the person with money and then they realized that Ali ibn al-Husayn (a.s.) must have been the distributor of money among them."

H 1264, Ch. 117, h 5

Muhammad ibn Ahmad has narrated from his uncle, ‘Abdallah ibn al-Salt from al-Hassan ibn Ali ibn bint al-Yahya’s who has said the following. "I hear abu al-Hassan (a.s.) say, ‘When Ali ibn al-Husayn (a.s.) was about ‘Uthman pass away he passed out then he opened his eyes and recited chapters 48 and 56 from the Holy Quran and said, "All praise belongs to Allah Who has fulfilled His promise to us and made us to inherit the earth passed out and chose from Paradise whatever we would like and thus, is the reward for those who work. Within the hour he passed away and did not say any thing."

H 1265, Ch. 117, h 6

Sa‘d ibn ‘Abdallah and ‘Abdallah ibn Ja‘far al-Himyari have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu ‘Abdallah (a.s.) who has said the following. "Ali ibn al-Husayn (a.s.) passed away at the age of fifty seven in the year ninety five. He lived for thirty five years after al-Husayn (a.s.)."

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Chapter 118

The Birth of Ja‘far, Muhammad ibn Ali (a.s.)

Abu Ja‘far (a.s.) was born in the year seventy five AH. He passed away in the year one hundred fourteen at the age of fifty seven. He was buried in al-Baqi’ cemetery in Madina near the gave of his father, Ali ibn al-Husayn (a.s.). His mother was ’Umm ‘Abdallah daughter of al-Hassan ibn Ali ibn abu Talib, may Allah grant him and his rightly guided offspring blessings.

H 1266, Ch. 118, h 1

Muhammad ibn Yahya has narrated from from Muhammad ibn Ahmad from ‘Abdallah ibn Ahmad from Salih ibn Mazid from ‘Abdallah ibn al-Mughira from abu al-Sabbah from abu Ja‘far (a.s.) who has said the following. "Once my mother was sitting next to a wall. The wall began to break and we heard a intense crumbling noise. She pointed out with her hands saying, "No, for the sake of al-Mustfa (one of the titles of the Messenger of Allah) Allah has not granted you permission to fall." The wall remained hanging in the air until she passed that spot. My father gave one hundred Dinars as charity in appreciation and an expression of gratitude for Allah’s favor." Abu al-Sabbah has said, "Once abu ‘Abdallah (a.s.) mentioned his grandmother and said, ‘She was a truthful person. No woman was ever found in the descendants of al-Hassan (a.s.) like her (in excellence)."

Muhammad ibn al-Hassan has narrated from ‘Abdallah ibn Ahmad has narrated a similar hadith.

H 1267, Ch. 118, h 2

A number of our people has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following. "Jabir ibn‘Abdallah al-Ansari was last surviving of the companions of the Messenger of Allah. He was a devoted follower of us, Ahl al-Bayt. He would sit in the Mosque of the Messenger of Allah, wearing a black turban. He would call, "O Baqir al-‘Ilm, O Baqir al-‘Ilm, (a person of deep knowledge)" The people of Madina would say, "Jabir is hallucinating." He would say,

"No, by Allah, I do not hallucinate, but I heard the Messenger of Allah say, "You will soon meet a man from me whose name will be as my name and his manners would be as my manners. He will dig very deep in knowledge"’ This is what maakes me say what I say." The Imam (a.s.) has said, "Jabir would still come and go and one day in one of the roads of Madina when passing he found a few of the school children among who Muhammad ibn Ali (a.s.) was also present (for a reason other than schooling. Imams are not heard of as attending schools). He looked at him and called him (Muhammad ibn Ali) to himself. The boy came to him and then he said, "Go back." The boy went back. Then he said, "I swear by the One in Whose hand is my life, (that I see) manners as the manners of the Messenger of Allah. O boy, What is your name?" He replied, "My name is Muhammad ibn Ali ibn al-Husayn (a.s.). Jabir came forwards and began to kiss his head and say, "May Allah take my soul and the souls of my parents in service for your cause, your great-great grandfather told me to convey his greetings and Salam to you and would say all of that. The Imam (a.s.) has said, "Muhammad ibn Ali ibn al-Husayn came to his father and he was anxious. He explained to him about Jabir. His father asked, "Did Jabir really do this?" He replied, "Yes, he did so." The Imam (a.s.) said, "My son, stay home (and do not expose yourself to the enemy because Jabir will maintain secrecy)." Jabir thereafter would come to him mornings and evenings and the people of Madina would say, "It is so strange that Jabir, the only surving companion of the Messenger of Allah would come to a boy on both ends of the day everyday." Very shortly Ali ibn al-Husayn (a.s.) passed away Muhammad ibn Ali (a.s.) would go to visit Jabir out of respect for his being a companion of the Messenger of Allah and would speak to people from Allah, the Most Holy, the Most High. The people of madina would say, "We have not seen anyone as bold as he is." On hearing this from them he began to speak to them from the Messenger of Allah. The people of Madina began to say, "We have not seen a greater liar as he is because he speaks from one whom he has never seen." On hearing this from them he began to narrate to them from Jabir. The Imam (a.s.) has said, "They would accept what he would narrate from Jabir ibn ‘Abdallah. However, Jabir would come to him and would from him (Muhammad ibn ali ibn al-Husayn (a.s.))."

H 1268, Ch. 118, h 3

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Muthanna al-Hannat from abu Basir who has said the following. "Once I went to see abu Ja‘far (a.s.) and asked him, "Are you the heirs of the Messenger of Allah?" He said, "Yes, we are his heirs." I then asked, "Was the Messenger of Allah the heir of the prophets and knew all that they knew?" He said to me, "Yes, it is true." I then asked, "Do you have the power to bring the dead back to life and cure the lepers, and the blind?" He said, "Yes, we do have such powers by the permission of Allah." The he said to me, "Come closer to me, O abu Muhammad." I went closer to him and he rubbed my face and my eyes and saw the sun, the skies, the earth, the houses and all things in the town. Then he said to me, "Do you like to live this way and will have what others have and be responsible for whatever they will be held

responsible on the Day of Judgment or like to live as before and will have paradise purely?" I said, "I would like to live as I lived before." He rubbed my eyes and I found myself as before." The narrator has said that he told it to ibn abu ‘Umayr who said, "I testify that this is true just as the day is true."

H 1269, Ch. 118, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from Muhammad ibn Ali from ‘Asim ibn Hamid from Muhammad ibn Muslim who has said the following. "One day I was in the presence of abu Ja‘far (a.s.) that a pair of turtledove came and sat on the wall and exchanged voices as they usually do. Abu Ja‘far (a.s.) then also exchanged voices with them for a while. They then flew away and on the other wall the male sounded to the fame for a while and then both of them flew away. I then asked The Imam (a.s.), "May Allah take my soul in service for your cause, "What were these birds?" The Imam (a.s.) said, "O ibn Muslim, all that Allah has created, such as birds, animals or other things that have life they obey us better than people. The male dove was suspicious about the female and she denied it on oath which the male did not accept. Then she asked if he would abide by the decision of Muhammad ibn Ali? He agreed and told him that he had wronged his pair then he believed her."

H 1270, Ch. 118, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Salih ibn Hamza from his father from abu Bakr al-Hadrami who has said the following. "When abu Ja‘far (a.s.) was taken to al-Sham (Damascus) to the court of hisham ibn ‘Abd al-Malik. When arrived at his door he (Hisham) instructed his people from the Amawids, "When I will finish exasperating Muhammad ibn Ali (a.s.) and stop then each of you one after the other should reprimand and level blames on him." He then ordered to allow Muhammad ibn Ali to come to his presence. When abu Ja‘far (a.s.) arrived he made a gesture with his hand to all of them and offered a general greeting. He then sat down. This increased the disappointment of Hisham because he did not he did not address him as the caliph and sat down without his permission. Hisham then began to reprimand and scold him and said to him among other things, "O Muhammad ibn Ali, why is it that one or the other from cause disunity among the Muslims and call people to follow him thinking that he is the Imam because of his ignorance and foolishness. He scolded him as much as he wanted. When he became quite others one after the other began to annoy and nag him. When they all became quite, he rose and stood up and said, "O people, what is that you want and where are you headed? Through us, Allah granted you guidance to the first one of you and through us the

last of you can receive guidance. If you have a temporary power to us belongs the future power and there will be no power after our power because to us belong the consequences as Allah, the Most Majestic, the Most gracious, has said, "The final victory is for the pious ones." (7:128)." He ordered to imprison him. In the prison to whoever that he spoke he would sympathize with him. The guard came to Hisham and said, "O Amir al-Mu’minin, I am afraid for from the people al-Sham (Damascus). They may remove you from this position. He gave him the full report. Hisham then ordered to escort the Imam (a.s.) and his people to Madina. He ordered his people not to allow the Imam and his people to go to marketplaces. They were denied food and water. They traveled three days without food and water until they arrived at Madyan. They were left behind the locked doors therein. People of the Imam complained to him for hanger and thirst. The Imam (a.s.) has said the he then climbed a hill above them and said loudly, "O people of Madyan, the town of unjust people. I am Baqiyat Allah (the power that Allah has kept in reserve) as He has said, "If you are true believers then know that the profit (the reserved power) which God has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds." (11:86) The Imam (a.s.) has said that among them there was an old man who went to them (people of the town) and said, "By Allah, this is the call of Shu‘ayb the Prophet of Allah. If you would not go to this man in the marketplaces, you will be seized from the above and below. Believe me and obey me this time but you may reject me next time. I am giving you a good advise." The Imam (a. s.) has said, ‘They came out quickly to Muhammad ibn Ali (a.s.) and his people in the marketplace. The news reached Hisham ibn ‘Abd al-Malik who summoned the old man and he was taken to the court but it is not known what did he do to him."

H 1271, Ch. 118, h 6

Sa‘d. ibn ‘Abdallah and al-Himyari all have narrated from Ibrahim ibn Mahziyar from his brother, ali ibn Mhaziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu ‘Abdallah who has said the following. "Muhammad ibn Ali al-Baqir passed away at the age of fifty seven, in the year one hundred fourteen AH. He lived for nineteen years and two months after Ali ibn al-Husayn (a.s.)."

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Chapter 119

The Birth of abu ‘Abdallah Ja‘far ibn Muhammad (a.s.)

Abu ‘Abdallah (a.s.) was born in the year eighty three AH. He passed away in the month of Shawwal in the year one hundred forty eight at the age of sixty five. He was buried in al-Baqi‘ cemetery in Madina in the grave yard where his father and grandfather and al-Hassan ibn Ali were buried. His mother was ’Umm Farwa daughter of al-Qasim ibn Muhammad ibn abu Bakr and her mother was ’Asma’ daughter of ‘Abd al-Rahman ibn abu Bakr.

H 1272, Ch. 119, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Abdallah ibn Ahmad from Ibrahim ibn al-Hassan who has said that Wahab ibn Hafs narrated to me from Ishaq ibn Jarir who has said the following. "Abu ‘Abdallah (a.s.) has said, ‘Sa‘id ibn al-Musayyib, al-Qasim ibn md ibn abu Bakr and abu al-Khalid al-Kabuli were of the trusted and reliable companions of Ali ibn al-Husayn (a.s.)." The Imam (a.s.) has said, "My mother was a true beliver, pious and a person of good deeds. Allah loves the people of ggod deeds." He has said, "My mother has said that my father said, "O ’Umm Farwa, I pray to Allah to forgive the sins of the sinners of our Shi‘a (followers) a thousand times a day because we exercise patience knowing well the facts of reward but they exercise patience in that of which they have no knowledge."

H 1273, Ch. 119, h 2

Certain persons of our people have narrated from ibn Jumhur from his father from Sulayman ibn Sama‘a from ‘Abdallah ibn al-Qasim from al-Mufaddal ibn ‘Umar who has said the following. "Once abu Ja‘far al-Mansur ordered his governor of Makka and Madina, al-Hassan ibn al-Zayd, to set fire to the house of Ja‘far ibn Muhammad (a.s.) to burn him to death. The house of abu ‘Abdallah (a.s.) was set on fire and it burned the door and the corridor. Abu ‘Abdallah (a.s.) came out walking in the fire and stepping on it and would say, ‘I am the son of ’A‘raq al-Thara (’Isma‘il), I am the son of Ibrahim, (Abraham) the beloved friend of Allah."

H 1274, Ch. 119, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Barqi from his father from those he mentioned from Rufayd, slve of Yazid ibn ‘Amr ibn Hubayra who has said the following. ":Once Hubayra became angery with me and swore to kill me. I ran away from him in fear and sought refuge with abu ‘Abdallah (a.s.). I informed him of my story and he said, "Go back and convey my greetings to him and say to him, on my behalf, "I haven given refuge and protection against you to your slave, Rufayd. Do not harm him with your anger." I said to him, May Allah take my soul in service for your cause, he is a Shami, (from Damascus) and his filthy opinions." He said, "Go to him and say what I have told you to say." I them returned back and on the way in the wilderness I met an Arab man who asked me, "Where are you going? I see the face of man to be killed." He then said, "show me your hand." I showed him my hand. He said, "The hand of a person to be murdered." He then said, "Show me you foot." I showed him my foot. He said, "The foot of a person to be murdered." He then said, "show me your tongue." I showed him my tongue. He said, "Go on. Nothing will happen to you. On your tongue there is a message that if you would take to the tall mountains they will obey you." The narrator has said, "I then went on until I was at the door of ibn Hubayra and I asked permission to see him and then I went in his presence." He said, "The traitor has come on his one legs. "O slave, get the leather rope and the sword." He shouted. He ordered to tie up my hands and head. The sword man stood over my head to cut off my head. I said, "O commander, you have not capture me just like that. I came to you from a living person. There is a certain matter that I want to mention to you thereafter it would be up to you to do whatever you may chose." He said, "Say it." I said, "First, you must allow me to speak to you in private." He ordered everyone go out of the room and they went out. I said, "Ja‘far ibn Muhammad (a.s.) asked me to convey his greetings to you. He also said, "I have given protection against to your slave, Rufayd. Do not harm him with your words." He thensai, "I swear you to Allah, did Ja‘far (ibn Muhammad), really say these words and conveyed greetings to me?" I then swore before him and he asked Allah to grant Ja‘far ibn Muhammad peace. He did so three times. Then he opened my hands and then said, "This does not convince me until you do to me what I just did to you." I said, "My hands will not move for such things and my conscience will not accept it." He said, "By Allah, my conscience will not agree unless you do what I asked." I then did what he done to me and then released him. He then gave me his own seal and said, "All of my affairs will be in your hands to manage as you would like."

H 1275, Ch. 119, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from al-Khaybari from Yunus ibn Zabyan and al-Mufaddal ibn ‘Umar and abu

Salama al-Sarraj and al-Husayn ibn Thuwayr ibn abu Fakhita who have said the following. "Once we were in the presence of abu ‘Abdallah (a.s.) and he said, "We have the key to the treassures of the earth. If I would say to one of my foot to say to the earth, ‘Let out whatever all the gold that is there in you, it will do so." The narrator has said that he then said to one of his feet and made aline withit on earth, the earth rapped open then said to his hand that took out a brick of gold that was of the size of a hand." He then said, "Watch carefully." We then looked again and saw many such pieces of gold one over the other shining. A certain one of us said, May Allah take my soul in service for your cause, "You have been granted whatever there is but your Shi‘a are needy." The narrator has said that the Imam (a.s.) then said, "Allah will soon grant us and our Shi‘a the bounties of both this and the next life. He will admit them in Paradise and its blessings. There will be hell for our enemies."

H 1276, Ch. 119, h 5

Al-Husayn ibn me has narrated from Mu‘alla ibn Muhammad from certain persons of his people from abu Basir who has said the following. "I had a neighbor who followed the Sultan and he gains certain properties. He would arrange parties and invite female singers. They would drink wine and would disturb me. I complained to the man several times but he would not pay any attention. When I insisted he said, "O man, "I am an addicted man and you are sober. I wish you take me to your master and hope Allah will save me through him. His words impressed me a great deal. When I went to see abu ‘Abdallah (a.s.) and mentioned the condition of the man to him. The Imam (a.s.) said, "When you will go back to Kufa he may come to you, say to him, "Ja‘far ibn Muhammad (a.s.) said to you, "Stay away from what are involved in I guarantee that Allah will admit you in Paradise." When returned to Kufa he came to me. I kept him with me until just two of us were let alone. I then said to him, "O man, I mentioned you to abu ‘Abdallah, Ja‘far ibn Muhammad al-Sadiq (a.s.) and he said to me, "When you will return to al-Kufa, the man will soon come to you. Say to him, ‘Ja‘far ibn Muhammad said to you, "Stay away from what you are involved in and I will guarantee that Allah will admit you in Paradise.’" The narrator has said that the man then wept and said to me, "I swear you to Allah, did abu ‘Abdallah (a.s.) really say this to you?" The narrator has said that swore before him that abu ‘Abdallah (a.s.) did really said so." He said, "This is enough for you and he left. After few days he called me while he was behind his house naked and said to me, "O abu Basir, by Allah, there is nothing left in my house. I gave all of them away and I am left as you see". The narrator has said, "I then went to our people and collected for him to clothe him. Shortly afterwards he sent someone to me that he was ill and that I must see him. Thereafter I would come and go to him and provide him treatment until he was about to die. I was sitting near to him and was experiencing the agony of dieath. He fainted and then regained conscience and said to me, "O abu Basir, your master has fulfilled his promise to me." He then passed away. May Allah grant him blessings. When I went for Hajj I went to see abu ‘Abdallah (a.s.) and asked permission for a meeting. As I was about to enter to his presence, one step in the corridor and one inside, the Imam (a.s.) before I would say

anything, said from the inside, "O abu Basir, we fulfilled our promise to your friend."

H 1277, Ch. 119, h 6

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ja‘far ibn Muhammad ibn al-’Ash‘ath who said to me following. "Do you know the reason that we came in this matter (became Shi‘a) and recognized it even though there was no mention of it among us and we had no knowledge of what other people (Shi‘a) had?" The narrator has said that I asked him, "What then is the reason for it?" He said, "Abu Ja‘far, abu Dawaniq once said to abu Muhammad ibn al-‘Ash‘ath, ‘O Muhammad, I want a person of reason who has said the following. can represent me." My father said, "I have found one for you. He is so and so ibn Muhajir, my maternal uncle." He said, "bring him to me." He has said that he brought him to abu Dawaniq. Abu Ja‘far, abu Dawaniq said, "O son of Muhajir, take this property to Madina and gave it to ‘Abdallah ibn al-Hassan ibn al-Hassan and a number of the people of his family among who is Ja‘far ibn Muhammad and say to them, "I am from Khrasan and an stranger in this area. One of your Shi‘a (followers) from Khurasan gave me this property to deliver to you. Then gave to each of them from the property with such and such conditions. When they take the property than ask them for a receipt our people has narrated who for the amount and kind of the property you have received." He then took the property and went to Madina and came back to abu Dawaniq when Muhammad ibn al-’Ash‘th was also present. Abu Daqwaniq asked, "What did you leave behind?" He said, "I met the people and this is the receipt in their hand writings for what they received accept Ja‘far ibn Muhammad. I went to see him when he was praying in the Mosque of the Messenger of Allah. I sat behind him t wait until he would finish and then I would give him the message as I had done with the others. He hurried up and finished and then turned to me and said, "O you, have fear of Allah and do not deceive Ahl al-Bayt (family members) of Muhammad (s.a). They have just experienced the government of the sons of Marwan and they all are needy." I then asked, "What are you talking about, may Allah grand you well beeing?" He said, "Then he brought his head closer to me and told me about all that had passed between me and you as if he has the third person with us." He has said that abu Ja‘far, al-Dawaniq said, "O ibn Muhajir take notice and pay attention that there has never been the family of a prophet without a Muhaddath (a person to whom angels would speak) among them. Today the Muhaddath among us is Ja‘far ibn Muhammad." This was the reason for our receiving guidance and acceptance of this matter and faith."

H 1278, Ch. 119, h 7

Sa‘d ibn ‘Abdallah and ‘Abdallah ibn Ja‘far all have narrated from Ibrahim ibn Mahziyar

from his brother Ali Mahziyar from al-Husayn ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following. "Abu 'Abdallah, Ja'far ibn Muhammad (a.s.) passed away at the age of fifty bsix in the year one hundred forty eight AH. He lived after abu Ja'far (a.s.), his father for forty three years."

H 1279, Ch. 119, h 8

Sa'd ibn 'Abdallah has narrated from abu Ja'far ibn 'Umar ibn Sa'id from Yunus ibn ya'qub from abu al-Hassan, the first (a.s.) who has said the following. "I shrouded my father with two pieces of winter clothes that he had used as the clothe for Ihram (special clothes used during performing Hajj). Also a shirt of his shirts and the 'Amama (turban) that belonged to Ali ibn al-Husayn (a.s.) and a gown that he had bought for forty Dinars were used."

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Chapter 120

The Birth of abu al-Hassan Musa ibn Ja‘far (a.s.)

Abu al-Hassan Musa (a.s.) was born in Abwa’ in the year one hundred twenty eight AH. Certain historians have said that it to be the year one hundred twenty six. He passed away on the sixth of the month of Rajab in the year one hundred eighty six at the age of fifty four of fifty five in Baghdad in the prison of al-Sindi ibn Shahik. Haarun has summoned him from Madina on twentieth of the month of Shawwal in the year one hundred seventy nine. Harun went to Madina on his way back from ‘Umra (pilgrimage to Makka) in the month of Ramadan. Thereafter Harum went for hHajj and took abu al-Hassan Musa ibn Ja‘far (a.s.) with him to Baghdad. He then imprisoned him in the control of al-Sindi ibn Shahik and in his prison he (a.s.) died. He was buried in Baghdad ingrave yard of Quraysh. His mother was ’Umm walad, called Hamida."

H 1220, Ch. 120, h 1

al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ali ibn al-Sindi al-Qummi who has said that narrated to us ‘Isa ibn ‘Abd al-Rahman from his father the following. "Once ibn al-‘Ukkasha ibn Muhsin al-Asadi went to see abu Ja‘far and abu ‘Abdallah (a.s.) was present with him. Grapes were offered to him. The Imam (a.s.) said, "The old man and the small boy eat grasps one piece at a time and one who is anxious for filling himself up eats several pieces at a time but you should take two pieces at a time because it is mustahab (preferable) to do so." He then asked abu Ja‘far (a.s.), "Why do you not arrange a marriage for abu ‘Abdallah (a.s.) who has grown up already?" He has said that before abu Ja‘far (a.s.) there was a bag filled with money and he said, "Very soon traders will come from Barbar and find accommodation in the house of Maymun and with the money in this bag we will buy for him a slave girl." The narrator has said that time went by and one day we went to see abu Ja‘far (a.s.) and he said, "Do you want me to tell you about the traders of whom I spoke to you a few days ago? He has just arrived. Go and with the money in this bag buy a slave girl from him." The narrator has said, "We went to the trader but he had sold all of his slave girls accept two of them who were ill and one of them was more beautiful than the other. We said that we would like to see them. Then we saw them and asked as to for how much he would sell the more beautiful one." He said, "Seventy Dinars is the price." We asked him to reduce the price but he said that he will not accept anything less than seventy Dinars. We then said, "We will give all the money that is in the bag but we do not know how much is in it." There was a man with gray hair and beard who, said, "Open the bag and weigh it." The

trader said, "Do not open because if it would be less then seventy Dinars I will not accept." The old man said, "Come close and we went closer and opened the bag and weighed the Dinars in it and there were exactly seventy Dinars no more and no less. We brought the slave girl to abu Ja‘far (a.s.) and Ja‘far (a.s.) was also there. We informed abu Ja‘far (a.s.) of the whole story and he offered thanks to Allah and praised Him and then he asked the girl, "What is your name?" She said, "My name is Humayda." He said, "You are Humayda in this world and a praised one in the next life. Tell me more, "Are you virgin or not virgin?" She said, "I am virgin." He said, "How can that be true? The traders corrupt whatever may come in their hands." She said, "He would come to me and would sit next to me just as man and woman would do but Allah would make a man with gray hairs and beard would appear and would slap him until he would go away from me. This happened several times on his part and on the part of the man with gray hairs and beard." The Imam (a.s.) said, "O Ja‘far (a.s.) take her for yourself." She then give birth to the best person on earth who was Musa ibn Ja‘far (a.s.)."

H 1221, Ch. 120, h 2

Muhammad ibn Yahya has narrated from from Muhammad ibn Ahmad from ‘Abdallah ibn Ahmad from Ali ibn al-Husayn from ibn Sinan from Sabiq ibn al-Walid from al-Mu‘alla ibn Khunays who has said the following. "Abu ‘Abdallah (a.s.) said, "Humayda is clean of uncleanliness like purified gold. The angels continuously guarded her until she reach me due to Allah’s regards for me and the possessor of Leadership with Divine Authority after me."

H 1222, Ch. 120, h 3

A number of our people has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father all from abu Qatada al-Qummi from Ali ibn Khalid al-Zabali who has said the following "When abu al-Hassan Musa (a.s.) was brought before al-Mahdi the first time he was accommodated in Zabala and I talked to him. He found me depressed and asked, "O abu Khalid, why is it that I see you are depressed?" I said, "How can I be not depressed when you are being take to this transgressor and I do not know wha will happen to you." He said, "I will be alright. In so and so month and day come to me on one mile’s distance." I then had no worries but count the months and days pass by until that particular day. I then went up to a mile’s distance and spent the day there until it was almost sun set. Suddenly, Satan caused temptations to my heart and I was afraid to doubt in what he had said. At this point I saw figures coming from the direction of Iraq. I went to meet them and abu al-Hassan (a.s.) was in front of them on a mule. He said, "Is it you O abu Khalid" I said, "Yes, grand son of the Messenger of Allah." He said, " Do not doubt; Satan loved that you had doubts." I then said, "Thanks to Allah Who saved you from them." He said, "I will have a return to them in which

I will not find any safety."

H 1223, Ch. 120, h 4

Ahmad ibn Mihran and Ali ibn Ibrahim all have narrated from Muhammad ibn Ali from al-Hassan ibn Rashid from Ya'qub ibn Ja‘far who has said the following "I was in the presence of abu al-Hassan Musa (a.s.) that a Christian man came to see him. At this time we were with him in al-‘Urayd. The Christian man said, "I have come to you from a far away place after a difficult journey. I have been praying to my Lord for thirty years to guide me to the best of the religions and to the best of the servants (of Allah) and the most knowledgeable among them. I saw a person in my dream who described to me a man who lived in ‘Ulya’ (upper) of Damascus. I went to see that man and I talked to him. He said , "I am the most knowledgeable one among the people who follow my religion but other than me is more knowledgeable than me I then asked him to guide me to the one who is more knowledgeable than him because I like traveling and I can endure difficulties. I have read the whole Gospel, the Psalms of David and the four parts of Torah. I have read the apparent text of the whole Quran. The scholar then said to me, " If you would like Christianity I am the most knowledgeable person in it among the Arab and none Arab people. If you would like the knowledge of Judaism then Bati ibn Shurahbil al-Samari is the most knowledgeable person in that religion today. However, you may like to learn the knowledge of Islam, the knowledge of Torah, the knowledge of the Gospel, the knowledge of Psalms, the book of Hud and all that is revealed to any of the prophets in your time or in the times of the others. You may like to learn all that has come from the heavens in the form of information. People may have learned or not learned such information. In such information there is the explanation for everything, the cure for the worlds, the spirit for those who wish to have comfort, understanding in what Allah has willed to be for their good and seek intimacy with the truth. I can guide you to a person who can teach you all such things). Go to him even if you would have to walk to him on foot. If would not be able to walk then you must crawl to him on your knees. If you would be able to do that also then you must drag yourself on your hips. If you would be able to reach him that way you must move to him on your face." I then said, " No, none of these is necessary. I can walk to him. Physically I am capable and financially I am capable." He then said, "Go on to him without any delay until you will reach Yathrib." I said, "I do not know where Yathrib is?" He said, "Go until you reach Madina of the Holy Prophet (s.a.) who was raised among the Arabs. He was a prophet from the Arabs, from the tribe of al-Hashim. When you will arrive there ask for banu Ghanam ibn Malik ibn al-Najjar who is near the door of the Mosque in that city. Show your self to him in the Christian dress because their governor is strict on them and the caliph is even stricter on them. Thereafter ask for the tribe of banu ‘Amr ibn Mabdhul that is in the area of al-Zubayr. Then ask for Musa ibn Ja‘far and his house and that where he himself is that is he on a journey or at home. If he would be on a journey then you must reach him because his destination is shorter than the distance you have to travel. When you will meet him say that the chief monk of al-Ghuta, Ghuta of Damascus guided me to you. That he

asked me to convey his great deal greetings of peace to you and has said to you the following. "I pray to my Lord very often to make my Islam take form in your hands."

The Christian man told this story of his dream while he was standing and supporting himself with his staff. Then he said, my master, if you would grant me permission I would like to fold my hands before you and sit down." He said, "I you have my permission to sit down but I will not give permission to fold your hands before me" He sat down and removed his hat and said, "May Allah take my soul in service for your cause, will you grant me permission to speak?" The Imam (a.s.) said, "Yes, you have come just for it." The Christian man said, "Return the greetings to my friend. Do you not return the greetings of peace?" Abu al-Hassan (a.s.) said, "The answer to your friend is that he must accept Islam. The greeting of peace will be returned when he will accept our religion." The Christian man then said, "I like to ask you questions, may Allah grant you well being." The Imam (a.s.) said, "Ask your questions." He said, "Tell me about the book that Allah, the Most Holy, the Most High, has revealed to Muhammad that he read to people and introduced it to them the way he did. And said, "Ha. Mim (44:1).

I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind (44:3). On this night, every absolute command coming from Us becomes distinguishable." (44:4) What is its intrinsic interpretation and meaning?" The Imam (a.s.) said, "Ha Mim stands for Muhammad (s.a.) who is mentioned in the book of Hud which was revealed to him and its letters are shortened. The ‘illustrious book’ stands for Amir al-Mu’minin Ali (a.s.) The blessed night stands for Fatima (a.s.).". . . absolute command coming from Us becomes distinguishable." (44:4) It means that in that night there comes a great deal of good. There is the man of wisdom, the man of wisdom and the man of wisdom. (a reference to the first three Imams from the descendants of Fatima (a.s.)" The man then said, "Describe to me the first and last of these men." The Imam (a.s.) said, "Qualities are similar. However I will describe the third of these people and his descendants and he is mentioned in your books revealed to you. If you have not altered and changed and reject them as you have been doing so for a long time." The Christian man said, "I will not hide from you what I know and will not lie to you and you already know what I will say is true and what is false. By Allah, He has granted you through His grace so much distinction and has given the opportunity through His bounties so much that people can not even think how much they are? No one can hide them and falsify them even those who reject (the truth). My words in the matter are true as I mentioned and it is as such that I said." Abu Ibrahim then said to him, "I can tell you a news that only very few people who read books know." Tell me what was the name of the mother of Mary and when the spirit was blown in Mary and in which hour of the day? What was the date when Jesus was born and during which hour of the day?" The Christian man said, "I do not know." Abu Ibrahim then said, "The name of the mother of Mary was Martha and ‘Wahayba’ in Arabic. The day Mary conceived with Jesus was a Friday at noontime. It was the day in which the trusted spirit descended and among the Muslims there is no holiday of greater preference than this. Allah, the Most Holy, the Most High, has advanced it with greatness and Muhammad (s.a) has venerated it with greatness. He

commanded it to be observed as a holiday, thus, it is the day of congregation. The day in which Mary was born was a Tuesday four and a half hour before noon. Do you know the river on the side of which Mary gave birth to Jesus?" The Christian man said, "No, I do not know it." The Imam (a.s.) said, "It was Euphrates that has palm trees and vineyards on its banks. No other place is like Euphrates for vineyards and palm trees. Have you noticed the day in which her tongue was curtained in speaking and Qaydus (the king of Israel) called his sons and subjects for support to take the family of ‘Imran out and look at Mary? They said to her, "What has Allah told you in His book and against us in His book?" The Christian man said, "Yes, I have read about the day of suffering." The Imam (a.s.) then said, "Therefore, you will not rise from this meeting before Allah will grant you the right guidance." The Christian man asked, "What was the name of my mother in Asyrian language and in Arabic." The Imam (a. s.) said, "In Asyrian it was ‘Anqalia. ‘Unqura was the name of your grandmother from your father’s side. The name of your mother in Arabic was Mayyata. The name of your father was ‘Abd al-Masih and it is ‘Abdallah in Arabic. Al-Masih (Messiah) did not have any servant." The Christian man said, "You have spoken the truth and did a good deed. Would you tell me what the name of my grandfather was?" The Imam (a.s.) said, "The name of your grandfather was Gibrael and I call him ‘Abd al-Rahman in this our meeting." The Christian man asked, "Was he a Muslim?" Abu Ibrahim (a.s.) said, "Yes, he was a Muslim and he was martyred. Soldiers attacked him and murdered him in his home senselessly and the soldiers were from the people of Damascus." The Christian man asked, "What was my name before my Kunya (such as ‘abu’ so and so or ‘ibn’ so and so)?" The Imam (a.s.) said, "It was ‘Abd al-Salib." The Christian man asked, "What name would you like to give me?" The Imam (a.s.) said, "I will call you ‘Abdallah." The Christian man said, "I then declare my faith in Allah the great and testify that there is no lord besides Allah Who is One and no one is His partner. He is One, Self-sufficient. He is not like what the Christians describe Him. He is not like what the Jews describe Him. He is not a genus of the categories of polytheism. I testify that Muhammad is His servant and His Messenger. He has sent him with all truth. He has manifested the truth to the people of truth and has turned the people of falsehood blind. That Muhammad is the Messenger of Allah to all mankind, red and black all alike. Thus, those who have understanding have understood and those who sought guidance have received guidance. The people of falsehood have turned blind and have lost what they were calling. I testify that His representative His Wali (the Leader with Divine Authority) have spoken with His wisdom. That all the prophets before him had spoken with pure wisdom, supported each other in obedience to Allah and stayed away from falsehood and the people of falsehood and filth and the people of filth. That they kept aloof from error and that Allah supported them through obedience to Him and kept them infallible and sinless. Thus, they were the Awliya’ of Allah, possessing Divine Authority and the protectors of religion. They encouraged others to do good and commanded them to do so. I declare my faith in the small ones among them and greater ones among them, those of them whom I have mentioned as well as those that I have not mentioned. I declare my faith in Allah, the Most Holy, the Most High, the Lord of the worlds"

He then cut off his necktie and the cross that was made of gold and hanged from his neck. He

then said, "Command me as you would wish as to who must I pay charities due on me.' The Imam (a.s.) said, "There is one of your brethren in religion and he is of your own people, from Qays ibn al-Tha'laba and is doing well financially like your self. You must cooperate with each other and be lenient to each other and I will not allow that your rights in Islam be ignored." He then said, "By Allah,-may Allah grant you well being- I am doing very well financially. In my town I have three hundred horses male and female and a thousand camels. Your rights in them is more than mine." The Imam (a.s.) said, "You are the slave of Allah and His Messenger and your lineage is natural." He improved himself in Islam and married a lady from the tribe of Fihr. Abu Ibrahim (a.s.) paid her dowry (marriage gift) which was fifty Dinars from the charities of Ali ibn abu Talib (a.s.). He hired for him a servant and provided him accommodation until abu Ibrahim (a.s.) was taken (to Baghdad). Thereafter he died only after twenty eight days."

H 1224, Ch. 120, h 5

Ali ibn Ibrahim and Ahmad ibn Mihran all have narrated from Muhammad ibn Ali from al-Hassan ibn Rashid from ya'qub ibn Ja'far who has said the following. "Once I was in the presence of abu Ibrahim (a.s.) that a monk and a nun from the people of Najran, Yemen came to see him. al-Fadl ibn Sawwar sought permission for them and the Imam (a.s.) said, "Tomorrow bring them to the well of 'Umm Khaayr." The narrator has said that on the next day we went to see him and we found the people also there. The Imam (a.s.) ordered to spread a mat that was made of palm tree fibers. He then sat down on it and the people sat down on The Imam (a.s.).The nun began asking questions. She asked may questions. The Imam (a.s.) answered them all. Abu Ibrahim (a.s.) asked her certain questions but she could not answer. She then accepted Islam.

The monk then began to ask questions and the Imam (a.s.) would answer whatever he would ask. The monk then said, "I was very strong in my religion and no one of the Christians was as knowledgeable as I am. I heard of man from India who could go for pilgrimage to the Holy House in one day and one night and then go back to India to his home. I asked as to where did he live? I was told that he lived in Sibdhan. The one who informed me about him said that he knew the knowledge with which Asaf, the companion of Solomon brought the throne of Sheba before Solomon. He is the one whom Allah has mentioned in your book and in the books of the followers of the Bible." Abu Ibrahim (a.s.) then said, "How many are the names of Allah that if invoke would not leave one without the desired result?" The monk said, "They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven." Abu al-Hassan (a.s.) asked him, "Tell of whichever that you know." The monk said, "By Allah, who has sent the Torah to Moses and has made Jesus to be a lesson for the worlds and a trial for the thankfulness of the people of reason, Who has made Muhammad (s.a.) to be a blessing and mercy and has made Ali (a.s.) a lesson and the source of understanding, Who has made the executors of his will from his descendants and the

descendants of Muhammad (s.a.) that I do not know." Had I known them you would not have to ask me, I would not have come to you and would have asked you questions." Abu Ibrahim (a.s.) then said, "Tell me more about the man from India." The monk said, "I have heard certain names but I do not know their meanings and interpretations. I do not know what they are and how they are and how they are read? I journeyed until I reached Sidhan in India. I asked about the man and I was told that he has built a monastery in the mountain and can only be seen twice a yea. The people of India believe that Allah has made a stream flow through his monastery. They think that a different kincheloe, MI 49784 of farming is done for him therein and that all is done for him without normal labor. I then went to his door and waaited for three days without knocking and trying to open the door. On the fourth day Allah opened the door. A cow loaded wth fire wood came. Her breast was so heavily filled with milk that it would almost touch the ground and the milk would almost to come out. The cow pushed the door open and I followed her. I found the man in a standing position looking towards the sky and would weep. Then he would look to the earth and weep. He would look at the mountains and would weep. I said, "Glory belongs to Allah. How few are the people like you in our times." He said, "By Allah, I am only one good of the deeds of the one whom you have left behind you." I then said, "I am told that you know certain names of the name s of Allah through which you can reach every day and night the Holy house that is in al-Sham (Syria). Is it true?"He asked me, "Do you recognize the Holy House?" I replied, "I do not know any other Holy House besides that in al-Sham." He said, "Not Bayt al-Maqdis (the mosque in Jerusalem). The Holy House that is the House of the family of Muhammad (s.a.)." I then said, "What I have heard up to this day is the Holy House that I just mentioned." He said, "That is the place where the prophets worshipped Allah. It had been called the center of the places of worship until the period between the time of Jesus and the coming of Muhammad (s.a.) in which the calamities approached the pagans and misfortune entered the houses of Satan. They moved, changed and transferred those names as Allah has said in His words whose intrinsic meaning stand for the family of Muhammad and apparently stand as a proverb, "These are only names given by yourselves and your fathers. God has not given them any authority. . . ."(53:23). I then said, to him, "I have come to your from a far away land. On the way I crossed , oceans, sadness, anxieties and fear. I have passed days and night in despair for falling to reach my goal." He said to me, "I do not see that your mother conceived with you at any time without a noble angel with her. I never found your father without formal purification whenever he would go to bed with your mother. He went to bed with her in purified condition. I do not think there was any other reason except his reading the fourth part of the Torah during his nightly vigil, thus, arrived with him to the good end. Go back jus as you came. Leave until you reach Madina of Muhammad (s.a.) which also called the pure and clean. In the age of darkness of ignorance they called it Yathrib. Then go a place therein called al-Barqi'. Then ask for a house called the house of Marwan. Logde there for three days. Then ask for a black old man who works with the fibers of the palm tree (to make mats and other such things) that they call al-Khasf. Be kind to him and tell him, "I am sent to you by your guest who would stay with you in the corner of the house wherein there are the four pieces of woods. Then ask him about so and so son of so and so. Ask him where he forms his gathering and what time he passes thereby. He will show him to you or will give full

description and dyou recognize him through the description and I also describe him for you." . I said, "After meeting him what would I do?" He said, "Ask him of whatever happened and whatever will happen. Ask him about religious guidance of those past and those yet to come." The narrator has said that abu Ibrahim (a.s.) said to him, "Your friend who you met has given you very good advise." The monk then asked the Imam (a.s.), "What is his name, may Allah take my soul in service for your cause,?" The Imam (a.s.) said, "His name is Mutammim ibn Firuz from the people of Persia. He established faith in Allah Who is only One and has no partners and worshipped Him sincerely with certainty and devotion. He ran away from his people when was afraid of them. His Lord granted him authority and guided him to the way of right guidance and progress. He made him to be of the pious ones and granted him the knowledge of who the His sincere servants are. Every year he he visits Makka for Hajj and performs ‘Umra at the beginning of every month once. He comes from his place in India to Makka because of the distinction that Allah ahs granted to him and His support and thus Allah rewards those who give thanks."

The monk then asked him many questions. The Imam (a.s.) answered them all. He asked the monk certain questions which he could not answer but the Imam (a.s.) himself answered them..

The monk then said, "Tell me of the eight letters that were revealed out of which four were manifested on earth and the other four remained in space. To who the four were sent thhe fpur that remained in space? Who will interpret them?" The Imam (a.s.) said, "He will be our al-Qa’im (the one who will rise with Divine authority). Allah will sent them to him and he will interpret them. He will sent to him what has not even been sent to the truthful ones, the messengers and the rightly guided ones." Then the monk said, "Tell me about the of the four that were sent to earth. What are they?" The Imam (a.s.) said, "I will tell you about all four. The first one was ‘there is no lord except Allah Who is One and has no partners that He is eternal ’. The second was, ‘Muhammad is the Messenger of Allah purely’. The third one was we the Ahl al-Bayt (infallible members of the family of Muhammad (s.a.). the fourth one was our Shi‘a (followers) who are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah through means." The monk then said, "I testify that there is no lord except Allah and that Muhammad is the Messenger of Allah and that whatever he brought from Allah is true and that your, Ahl al-Bayt (the infallible members of the family of Muhammad (s.a.) are the chosen of Allah from His creatures and that you Shi‘a are pure who are the replacement (of those who oppose you). They will have the good end. All thanks are due to Allah, Lord of the worlds." Abu Ibrahim (a.s.) called to bring for him a gown, a shirt made in Gha’in Khurasan, a scarf, a shoe and a hat. He gave them to him and prayed the noon time prayer and asked him to circumcise. He said, " It had been done when he was seven years old."

H 1225, Ch. 120, h 6

om Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abdallah ibn al-Mughira who has said the following. "The pious servant of Allah passed in Mina by a woman who was weeping and her children around her also were weeping because her cow was dead. He went close to her and asked, "What has caused you t weep O slave of Allah ?" Sshe said, "O servant of Allah, we have orphan children. Our cow that was them means for our living has died and we are left without any means of living." He said, "Will you be happy if will b;ring your cow back to kife?" She was just inspired to say, "Yes, O servant of Allah I will be very happy.." He stepped aside and said two Rak‘at prayers. He then raised his hands gently has said the following and moved his lips. He then stood up and called the cow to get up. He pushed the cow with his foot or a staff and she was up straight and standing. When the woman looked at the cow she cried and said, "Jesus, son of Mary, I swear by the Lord of the Ka‘ba. Many people gathered around and he disappeared among them and went."

H 1226, Ch. 120, h 6

Ahmad ibn Mahziyar, may Allah grant him blessings, has narrated from mmmd ibn ali from Sayf ibn ‘Umayra from Ishaq ibn ‘Ammar who has said the following. "Once I heard the pious servant of Allah giving the news of his own death to a man. I thought that he might or might not know when a person from his Shi‘a (followers) would die. He turned to me as if angry and said, "O Ishaq, if Rashid al-Hajri possessed the knowledge of deaths and suffering, the necessity for such knowledge for the Imam is much greater." Then he said, "O Ishaq, do whatever you may like. Your life is destroyed and you will die within two years. Your brothers and family will very soon after you will scatter in disunity turn as traitors against each other so much so that even their enemies would scold them. Was this in your mind?" I said, "I seek refuge to Allah for what went in my center (heart or chest)." After that meeting Ishaq, did live for very long time.and he died. And very soon after banu (children of) ‘Ammar began to live on loans and they became very poor and destitute."

H 1227, Ch. 120, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Musa ibn al-Qasim al-Bajali from Ali ibn Ja‘far who has said the following. "Muhammad ibn ’Isma‘il came to me when we were still in Makka after completing our ‘Umra in the month of Rajab. He said, "Uncle, I intend to go to Baghdad but I want to say farewell to my uncle, abu al-Hassan Musa ibn Ja‘far (a.s.) aand I would like that you also come with me." I came with him to my brother and he was in his house in al-Hawba It was just after sun set. I knocked the door and my brother answered the door asking, "Who is it?" I replied, "It is Ali." He said, "I am just coming." He

would do his Wudu very slowly. I said, "Be quick please." He said, "I will be quick." He came out wearing dyed clothe that he secured around his neck and sat down just below the door steps. I, Ali ibn Ja‘far leaned over him and kissed his head and said, "I have come for a matter to find out if you would agree then Allah may grant him success, if you would not agree then it is one of those mistake that we make." He asked, "what is it?" I said, "This is the son of your brother. He wants to say farewell to you because he wants to go to Baghdad." He said to me, "Call him." I called him and he had kept some distance. He came close to him and kissed his head and said, "May Allah take my soul in service for your cause, please advise me." The Imam (a.s.) said, "I advise you to be pious before Allah and spare my life." He in answer said, "Whoever would have bad intentions towards you, may Allah have the same for him." He continued to pray against those who would have bad intentions towards the Imam (a. s.). He them kiss the head of the Imam (a.s.) again and said, "Please advise me." The Imam (a. s.) said, "I advise you to be pious before Allah and spare my life." may or not." He in answer said, "Whoever would have bad intentions towards you, may Allah have the same for him." He kissed the head of the Imam (a.s.) and said, "Please advise me." The Imam (a.s.) said, "I advise you to be pious before Allah and spare my life." He prayed against those who would have bad intentions towards the Imam (a.s.) and moved away and I left along with him. My brother called me and said, "O Ali, wait where you are." I waited and he went inside and then called me inside. I went inside and he gave me a bag with a hundred Dinars in it and said, "Tell your cousin to use it during his journey." The narrator has said, "I secured the money in my dress and he gave me another hundred Dinar to give to him also and then he give me one more bag to give to him. I said, "May Allah take my soul in service for your cause, "When you are afraid of him so much then why do you give him all this money and why do you support him to against your own self?." He said, "When I would maintain good relations with him and would cut off such relationships Allah will cut his life short." Then he gave to me a pillow with three hundred pure Dirhams (units of money) in it and asked to give him also." The narrator has said, "I then left and gave him the first one hundred and he became extremely happy and prayed for his uncle. I then gave him the other money and he became so happy that I thought he might not go to Baghdad any more. I then gave him all the Dirhams and he left for Baghdad. He greeted Harun as the Caliph and said, "I did not think that there can be two caliphs on earth at the same time. I also saw my uncle Musa ibn Ja‘far being greeted as the Caliph." Harun sent him one hundred thousand Dirhams. He fell sich with Diphtheria or scrofulous and died before seeing or touching any of those money."

Sa‘dibn ‘Abdallah and ‘Abdallah ibn Ja‘far all have narrated from Ibrahim ibn Mahziyar from his brother Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following. "Musa ibn Ja‘far (a.s.) died at the age of fifty five in the year one hundred eighty three. He lived for thirty five years after Ja‘far ibn Muhammad (a.s.)."

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Chapter 121

The birth of abu al-Hassan al-Rida (a.s.)

Abu al-Hassan al-Rida (a.s.) was born in the year the one hundred forty eight AH. He passed away in the month of Safar in the year two hundred and three at the age of fifty-five. All the views about this date are not the same but it is more accurate, if Allah would so will. He died in Tus in the town called Sanabad, that is within the reach of human voice from Nawqan. He was buried there. Al-Ma'mun had summoned him from Madina to Marw via Basra to Persia. When al-Ma'mun left for Baghdad he took The Imam (a.s.) he passed away in this town. His mother was 'Umm Walad called 'Umm al-Banin.

H 1228, Ch. 121, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Ahmar who has said the following.

"Once abu al-Hassan, the second asked me, "Do you know if anyone from Morocco (or the west) has arrived?" I replied, "No, no one has come." He said, "Yes, a man has come. Come with us." He rode and also rode and went until we reached the man. He was a man from Madina who had a few slaves with him for sale. I asked him to show the slaves for sale and he showed me seven slave-girls. Abu al-Hassan (a.s.) said, "I do not need any of these." Then he asked, "Show us more." The man said, "There is no more except one who is ill." The Imam (a. s.) said, "Why do you not show her to us?" The man refused and the Imam (a.s.) returned. The next day he sent me and said to ask him for how much is the girl who is ill and if he said for so and so amount say, "I pay." I went to him and he said, "I will not accept less than so and so amount for her." I said, "I take her." He said, "She is yours but tell me who was the man with you yesterday?" I said, "A man from the clan of banu Hashim." He asked from which family is he?" I said, "That is all I have." He said, "I like to tell you about this girl. I bought her in the far corner of the west (or Morocco). A woman from the followers of the Bible came and said, "What is she doing with you?" I said, "I have purchased her for my self." She said, "This girl should not be with one like you. This girl should be with the best of the people on earth. With such a one she will not live very long before giving birth to a boy whose like will not be born in the west or east of the earth." The narrator has said, "I brought her to the Imam (a.s.) and shortly afterwards she became the mother of Imam al-Rida (a.s.)."

H 1229, Ch. 121, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those he mentioned from Safwan ibnyh who has said the following.

"when abu Ibrahim (a.s.) passed away abu al-Hassan (al-Rida) (a.s.) spoke (about his Imamat) and we became afraid for him because of it. It was said to him, "You have declared a very great issue and we are afraid for you from this rebel." The Imam (a.s.) said, "Let him strive his best but he will find way against me."

H 1230, Ch. 121, h 3

Ahmad ibn Mihran, Allah grant him blessings, from Muhammad ibn Ali from al-Hassan ibn al-Mansur from his brother who has said the following.

"Once I went to see al-Rida (a.s.) in a house inside his house in the middle of the night. He raised his hand and it was as if there were ten lamps inside the house and a man asked permission for a meeting. He lowered his hand and then gave him permission."

H 1231, Ch. 121, h 4

Ali ibn Muhammad has narrated from ibn Jumhur from Ibrahim ibn ‘Abdallah from Ahmad ibn ‘Abdallah from al-Ghifari who has said the following.

"I owed money to a man from the family of abu Rafi‘, slave of the Holy Prophet (s.a), called Tays. He demanded payment and pressed me hard and people also assisted him. When I found myself in such condition I prayed the morning prayer in the Mosque of the Messenger of Allah and then headed to al-Rida (a.s.) who was in al-‘Arid those days. When I almost reached his door he appeared on his donkey wearing a shirt and a gown. When I looked at him I felt shy. When he approached me he looked at me and I offered him the greeting of peace. It was the month of Ramadan. I said, "May Allah take my soul in service for your cause, I owe money to your slave, Tays and he has defamed me. I thought he will order him to stop pressuring me and by Allah, I did not tell him how much I owed nor I mentioned any amount. He ordered me to sit until he will return. I remained there until said my sun set prayer and I was fasting. I became depressed and I thought of returning home. At that time he appeared before me with people around him. He was surrounded by the beggars and would

give them charity. He passed by and entered his house. Then he came out and called me inside. We both sat down and I began to speak to him about ibn al-Musayyib, the governor of Madina as I would speak to him about the governor often. When I finished he said, "I do not think you had any break fast yet. I said, "No, I did not break fast yet." He asked for food and ordered the boy to join me at the table. I and the boy had our meal and when we finished he said to me, "Lift up the furnishing and pick up whatever is underneath." I lifted it up and found Dinars therein. I picked them up and place in my pocket. He ordered four of his slaves to escort me to my house. I said, "May Allah take my soul in service for your cause, the spies of ibn al-Musayyib check around all the time and I do not like them to see me with your slaves. He said, "You are right, may Allah keep you rightly guided." He ordered them to return whenever I wanted them to do so." When almost reached my house and felt safe I asked them to go back I went home and asked for a lamp. I looked at the Dinars and there were forty-eight of them, I owed twenty eight to the man. Among them one Dinar caught my sight and picked it up and brought near the lamp. I found a clear mark on it that said, "Payment to the man twenty-eight Dinars and the rest for your self." By Allah, I did not know how much I owed him. All praise belong to Allah Who has granted honor to those who He has give authority."

H 1232, Ch. 121, h 5

Ali ibn Ibrahim has narrated from his father from certain person of our people who has said the following. " Abu al-Hassan al-Rida came out of Madina in the year that Harun wanted to performed Hajj. When he arrived near the mountain called Fari‘ on the left going to Makka, abu al-Hassan looked at it and then said, "The builder at Fari‘ and he who would demolish will be cut in pieces." We had no idea what it meant. When he returned Harun arrived and camped at that place. Ja‘far ibn Yahya climbed the mountain and ordered to build a resting place for him. When he returned from Makka he climbed there and ordered to demolish what was built there. When he returned to Iraq he was cut in pieces."

H 1233, Ch. 121, h 6

Ahmad ibn Muhammad has narrated from from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa from Muhammad ibn Hamza ibn al-Qasim from Ibrahim ibn Musa who has said the following.

"I would urge abu al-Hassan al-Rida in a matter that I would demand from him and he would ask to give him time. One day he went out to receive the governor of Madina and I was with him. He came near the castle of so and so and stopped for rest among a few trees. Just the two

of us and not a third was there. I said, "May Allah take my soul in service for your cause, this holy is upon us, by Allah, all I have is one Dirham only and nothing else." He scratched the earth with his whip firmly and with his hand picked up a mold of gold and said, "Use it and keep secret what you just saw."

H 1234, Ch. 121, h 7

Ali ibn Ibrahim has narrated from from Yasir al-Khadim and al-Rayyan ibn al-Salt all have said the following.

"When the matter of the deposed Caliph (Amin) ended and it was established for al-Ma'mun he wrote to al-Rida asking to come to Khurasan. Abu al-Hassan (a.s.) in reply presented certain reason to justify his disagreement to the proposal but al-Ma'mun continued writing until The Imam (a.s.) found it out to be unavoidable and that will not leave him alone. He (a. s.) then left for Khurasan when abu Ja'far was only seven years old. Al-Ma'mun wrote to him, "do not travel through the mountains and Qum. Take the road through Basra, al-Ahwaz and Persia. The Imam (a.s.) arrived at Marw. Al-Ma'mun offered him to command and lead the task of Khilafat (Leadership) but abu al-Hassan (a.s.) declined. He then offered the Imam (a.s.) to accept the post of the crown prince . The Imam (a.s.) said that he may accept it under certain conditions. Al-Ma'mun said, "Say whatever conditions you like." The Imam (a.s.) wrote, "I will assume this post with the conditions that I will nor issue any order or prohibitions nor issue any fatwa or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me in all such matters. Al-Ma'mun agreed to all such conditions. The narrator has said that Yasir narrated to me saying, "When it was 'Id (the holiday) al-Ma'mun asked al-Rida to attend the program, lead the prayer and deliver the sermon. Al-Rida (a.s.) replied him saying, "You know the conditions between us. They did not consist of any such matters. Al-Ma'mun sent the message, "I only want there by to build confidence in the people and they would know your distinction." He continued insisting until the Imam (a.s.) said, "O Amir al-Mu'minin, I would appreciate much if you would excuse me from such task and if you would still insist then I will out for this task in the manner that the Messenger of Allah and Amir al-Mu'minin Ali (a.s.) would do." Al-Ma'mun then said, "You may do as you would chose. Al-Ma'mun ordered the servants guides to lead a procession to the door of abu al-Hassan (a.s.) saying 'Allahu Akbar' Allah is great.

The narrator has said that Yasir al-Khadim narrated to me this. "People lined up waiting for the Imam (a.s.) on the roads and roof tops, men women and children. The guides and people from the army gathered at the door of abu al-Hassan (a.s.). At sun rise the Imam (a.s.) took a shower, wore a white turban made of cotton. He let one end of the turban hang over his chest and the other end between his shoulder on his back. He tied his belt and asked his followers, "Do as I have done." He picked up an arrow shaped staff and came out and we were along

with him. He was bare foot and his gown was raised half way between his feet and knees and so were his other (long) clothes. When he walked and we walked along with him he raised his head towards the sky and Allahu Akbar (Allah is great) four times. It seemed to us as if the sky and the walls responded to him. the guides and the people at the door were ready and armed and decorated with the best dresses. When we appeared before them in such fashion and al-Rida (a.s.) appeared to them he stood at the door shortly and then said, "Allahu Akbar (Allah is great). Allahu Akbar (Allah is great). Allahu Akbar (Allah is great). Allahu Akbar (Allah is great) for guidance that He has granted us. Allahu Akbar (Allah is great) that has granted us the cattle. All praise belongs to Allah that He has granted us blessings. We all would raise our voices. Yasir al-Khadim has said that the whole Maw shock with the weeping, cries and shouts when they looked at abu al-Hassan (a.s.). Many of the guides fell from their horses who would kick and throw their boots when they saw abu al-Hassan barefoot. He would walk about ten steps and pause and say Allahu Akbar three times. Yasir al-Khadim has said that to us it seemed as if the sky, earth and mountains would respond to him. The whole Marw had become one voice loud and tearful. Information of this was reported to al-Ma'mun and Sahl ibn al-Fadl, who had two official posts, said to him, "Amir al-Mu'minin, if al-Rida would reach the place of prayer in this manner people will into his devotees. Ask him to return home." Al-Ma'mun sent his people to ask abu al-Hassan to return home. He asked to bring his shoes and wore them and rode back home."

H 1235, Ch. 121, h 8

Ali ibn Ibrahim has narrated from Yasir al-Khadim who has said the following.

"When al-Ma'mun left Khurasan for Baghdad along with him came Fadl, Dhu al-Al-Ri'asatayn and we came out with abu al-Hassan (a.s.)

Fax l ibn Sahl had received a letter from his brother Z assan, while we were on our journey. Hassan had said in the letter, "I studied the Zodiac changes this year according to the astrological calculations. I found out in the month of so and so on a Wednesday you will feel the test of iron and fire. I urged you to go to a Turkish bath with Ma'm7 n and Imam •••2 (a.s) and perform phlebotomies and stain your hands with blood which, will help remove this misfortune from you.

Fax l ibn Sahl wrote about it to al-Ma'mun requesting him to request His Holiness Imam Ali ibn •7 •2 al-•••2 (a.s) to also join them on the appointed day. Al-Ma'm7 n informed the Holy Imam of the contents of that letter and demanded the consent of His Holiness. In reply to the caliph's letter Imam al-•••• (a.s) wrote, "I will not go to the Turkish bath tomorrow. You and Fadl also must not go there tomorrow." He sent that letter to the Imam (a.s.) twice. Abu al-Hassan (a.s.) wrote to him, "O Amir al-Mu'minin, "I will not go to the Turkish bath. I have

seen in a dream the Holy Prophet (a.s) enjoining me not to go to that Turkish bath. You and Fadl also must not go to the Turkish bath." Al-Ma’mun replied the letter saying, "You have spoken the truth and so has the Messenger of Allah. I will not go to the Turkish bath tomorrow and Fadl knows best." The narrator has said that Yasir said, "When the night fell al-Rida (a.s.) told us to say, "We seek refuge in Allah against the misfortune in this night. We continued saying the expression. When al-Rida (a.s.) prayed the Morning Prayer he asked me to climb at the roof and to listen if there is anything. When I climbed I heard a great deal of commotion and crying and it was increasing. We saw al-Ma’mun enter from the door that opened to his quarter from the quarter of abu al-Hassan (a.s.) and he said, "My master, abu al-Hassan, may Allah grant you good reward for the death of Fadl. He refused to cancel his decision for the bath and he went to the Turkish bath. A group of people attacked him with swords and killed him. Three of the attackers were arrested and one of them was the son of his maternal uncle, the son of Dhul al-Qalamayn. He then said that the police and the guides and the people of Fadl present at the door of al-Ma’mun said, "He has murdered him." They killed him. They meant al-Ma’mun thereby." "We revenge him." They set the door on fire." Al-Ma’mun said to abu al-Hassan (a.s.), "My master, please come out to them to calm them down and ask them to disperse."

The narrator has said that Yasir said, "Abu al-Hassan (a.s.) rode and asked me to ride also. When we were out of the door of the house he looked at the people who were crowded. He made hand gestures to asked them to disperse." Yasir has said, "People began to fall one on the other and to whoever, that he would make a hand gesture he would run and pass by."

H 1236, Ch. 121, h 9

al-Husayn ibnmmd has narrated from Mu‘alla ibnmd from Musafir and from al-Washsha’ from Musafir who has said the following.

"When Harun ibn al-Musayyib decided to fight Muhammad ibn Ja‘far, abu al-Hassan (a.s.) told me to go to him and say, "Do not go our tomorrow. If would do so you will be defeated and your people will be killed." If he would ask, "How do youknow that?" Say, "I saw it in my dream." The narrator has said that he went to him and said, "May Allah make of service to you, do not go out tomorrow to fight. If would do so you will be defeated and your people will be killed." He asked, "How do you know this?" I said, "I saw it in my dream." He said, "A slave goes to sleep (to dream) and his behind is not even washed." He went out to fight. He was defeated and his people were killed." The narrator has said that Musafir narrated, "I was in the presenceof al-Rida (a.s.) in Mina, Makka that Yahya ibn Khalid passed by and he covered his head from the dust. The Imam (a.s.) said, "Poor people do not know what will happen to them this year." I, by Allah, could not understand themeaning of his statement until we buried him (Yahya ibn Khalid)."

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H 1237, Ch. 121, h 10

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibnmd al-Qasani who has said the following.

"A Certain person of our people has said that he wanted to deliver an amount of propertyto al-Rida (a.s.). It was a large amount. When he saw it he did not become happy. I became depressed and said to myself, "I delivered this property to him but he did not become happy." The Imam (a.s.) called, "O boy, bring water and the receptacle." The narrator has said that the Imam thensat on the chair and made a hand gesture to the boy to pure water on his hand." The narrator has said that from his hand gold began to fall in the receptacle. He then turned to me and said, "One who would be as this he does not become happy for what you would deliver to him."

H 1238, Ch. 121, h 11

Sa‘d ibn ‘Abdallah and ‘Abdallah ibn Ja‘far all have narrated from Ibrahim ibn Mahziyar from his brother Ali ibn Mahziyar from al-Hassan al-Husayn ibn Sa‘idfm Muhammad ibn Sinan who has said the following.

"Ali ibn Musa (a.s.) died at the age of forty nine and few months in the year two hundred and two AH. He lived for nineteen years and two or three month after the death of Musa ibn Ja‘far (a.s.)."

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Chapter 122

The Birth ofabu Ja‘far, Muhammad ibn Ali, the Second (a.s.)

Abu Ja‘far, Muhammad ibn Ali (a.s.) was born in the month of Ramadan in the year one hundred ninety five and passed away in the year two hundred twenty at the end of the month of Dhu al-Al-Qa‘da at the age of twenty five and two months and eighteen days. He was buried in Baghdad in the grave yard of Quraysh near the grave of his grandfather, Musa ibn Ja‘far (a.s.). Al-Mu‘tasam had summoned him to Baghdad at the beginning of the year in which he left this world. His mother was ’Umm Walad, called, Sabika Nuwbiyya. It is also said that her name was Khizuran. It also is narrated that she was from the family of Maria, mother of Ibrahim, son of the Messenger of Allah."

H 1239, Ch. 122, h 1

Ahmad ibn Idris has narrated from Muhammad ibn Hassa’n from ali ibn Khalid who has said the following.

"Muhammad who belonged to Zaydi sect said to me this. "I was in the army camp and I was told that there was a prisoner brought from the area of al-Sham (Syria) tied up and that he has proclaimed himself a prophet." Ali ibn Khalid has said, "I went to him and found my way through the guards until I reached him. I found him to be a man of understanding. I asked him, "O you, what is your story and your case?" He said, "I am a man from al-Sham, worshipping Allah at a place called the ‘place of the head of al-Husayn’. During my worshipping a man came to me and said, "Come with me." I went with him and I found myself in theMosque of al-Kufa. He asked me, "Do you recognize this Mosque?" I replied, "Yes, I recognize it." He said, "He prayed and I prayed with him. Then I found us in the Mosque of the Messenger of Allah in Madina. He offered greeting of peace to the Messenger of Allah and I did the same. He prayed and I prayed with him. He offered the special prayer for the Messenger of Allah. I was with him and found us in Makka. I continued to find myself with him until we finished all the acts to be perform there. Then I found myself with him at the place that I would worship in al-Sham. The man left. The next year I was with him again and we did as in the year before. When we finished all of the forms of worship and returned me back to my place of worship in al-Sham and was about to leave I asked him this. "I swear you the one who has given all these capabilities, tell me who are you?" He said, "I am Muhammad ibn Ali ibn Musa (a.s.)." The news spread and it reached Muhammad ibn ‘Abd al-

Malik al-Zayyat. He sent his people who arrested me and tied me up in chains and transferred me to Iraq." The narrator has said, "I asked him to send a petition to Muhammad ibn ‘Abd al-Malik. He did so explaining the whole story but the answer to his petition bearing the signature of Muhammad ibn ‘Abd al-Malik said, "He should ask the one who took him from al-Sham to al-Kufa, then to al-Madina then to al-Makka then back to al-Sham to release him from prison also."

I felt very sad for him with a great deal of sympathy. I tried to cheer him up and asked him to exercise patience. Next early morning when went to see him I found people from the army, the chief of the security men and the prison guard and the crowd of people around and in the area. I asked, "What is thematter?" They said, "The prisoner from al-Sham who had proclaimed himself as a prophet has disappeared and no one knows if the earth has swallowed him or the birds have snatched him away."

H 1240, Ch. 122, h 2

Al-Husayn ibn Muhammad al-Ash‘ari has said that a shaykh from our people called ‘Abdallah ibn Razyn narrated to me the following. "I lived in al-Madina of the Messenger of Allah. Abu Ja‘far (a.s.) would come every day to the mosque at noon time. He would enter the compound and would turn to the shrine of the Messenger of Allah and offer his greeting of peace. He would then turn to the house of Fatima (a.s.), take off his shoes, stand up and pray. Satan induced temptation in my heart and said, "when he (the Imam (a.s.) would come go and pick up from the dust on which he has just stepped." I waited that day for that purpose. When it was noontime he came on his donkey but he did not dismount at the place that he would do so before. He came and dismounted on the rock in front the door of the Mosque. He then entered the Mosque, turned to the Shrine of the Messenger of Allah and offered his greeting of peace to the Messenger of Allah. his disembark." The narrator has said that then he then turned to the place where he would pray. He did the exact thing for several days. I then said to myself, "When will come this time and will remove his shoes I will go and pick up from the gravel on which he has jus stepped.." When he came next day at noontime he dismounted on the rock then entered the Mosque, turned to the Shrine of the Messenger of Allah and offered his greeing of peace then came to the place where he would pray but prayed without removing his shoes and did the same thing for several days. I then said to my self, "I could not succeed this way but now I must find which public bathhouse he uses to take a shower. I must wait at the door of the place and when he would come to enter the public bathhouse I will pick up the dust from the spot on which he has just stepped. I asked about such public bathhoue and found out that it is such a place in al-Baqi‘ that belongs to man from the family of al-Talha. I found out about the day that he would go this bathhouse. I then on that day went to the place and met the man from the family of al-Talha and began to talk to him while waiting for him (the Imam (a.s.) to come. The owner of the place said to me, "If you want to use the bathhouse you must do now because latter on it will not be available." I

asked, "Why is that?" He said, "Ibn al-Rida will come to use it." I then asked, "Who is ibn al-Rida ?" He said, "A man from the family of Muhammad (s.a.). He is very pious and well discilpined." I then asked, "Is it unlawful to use the public bathhouse at the time that he is there?" He said, "We just vacate the place and leave it just for him." The narrator has said that at that time he came with a few of his slaves. In front of him there was a slave who carried a piece of mat and brought it in all the way to the dressing-room where he spread it down. He (the Imam) also came in offered his greeting of peace and entered the dressing-room while stile riding on the donkey. He then dismounted on the mat. I then said to the man from the family of al-Talha, "Is this the one whom you mentioned with all the superlatives?" He said, "O you, by Allah, he had never done this before. It only has happened today." I said to my self, "This is because of what I have committed against my own soul." I then said to myself, "I will wait until he comes out perhaps I will succeed in my plan." When he came out he asked his people to bring the donkey. The donkey was brought in the dressing-room and he rode on the donkey from the top of the mat. And left. I said to my self, "By Allah, this is enough I have troubled him so much and I will not do any such thing again and will not even thing about doing such things." My decision was complete and solid. When it became noontime of that day he came to the Mosque while riding on his donkey and dismounted on the spot in the compound of the Mosque where he had usually been doing. Then he turned to Shrine of the Messenger of Allah and offered his greeting of peace and went to the place where he prayed in the house of Fatima (a.s.). He took off his shoes and stood for prayer."

H 1241, Ch. 122, h 3

al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat who has said the following "He (abu Ja‘far Muhammad ibn Ali al-Rida (a.s.) came out to me and I looked at his head and legs so I would be able to describe him physically to our people in Egypt. I kept looking until he sat down and said, " O Ali, Allah’s presentation of proofs in support of Imam’s Imamat (Leadership with Divine Authority) is the same as those in support of the prophet-hood of a prophet. Allah has said, ". . . We gave knowledge and wisdom to John during his childhood (19:12). ". . . When he attained maturity, God gave him strength, wisdom and knowledge. Thus, do We reward those who do good. (12:22) ". . . When he grew-up to manhood and became forty years old,. . ."(46:15). Allah may give authority to a child and He may do so when he is a fortyb years old man."

H 1242, Ch. 122, h 4

Ali ibn Muhammad has narrated from certain persons of our people from Muhammad ibn al-Rayyan who has said the following "Al-Ma’mun did all he could to prove that abu Ja‘far,

Muhammad ibn Ali al-Rida (a.s.) was only a young man of worldly desires. However Al-Ma’mun could not succeed. When he became frustrated he gave his daughter in marriage to abu Ja‘far, Muhammad ibn Ali al-Rida (a.s.). For the ceremony he sent two hundred most beautiful entertaining girls each with a bowl in her hand with a precious pearl in it to well come abu Ja‘far, Muhammad ibn Ali al-Rida (a.s.) when he would sit on the special seat prepared for him. They, however, were not of any attraction to the Imam (a.s.) to disturb him. There was a man called Mukhariq who had a voice, musical skills, a guitar and a tall beard. Al-Ma’mun called him and he said, "O Amir al-Mu’minin, if he is a worldly man I will prove myself as dealing him deadly blows on your behalf." He sat in front of abu Ja‘far, Muhammad ibn Ali al-Rida (a.s.) and began to bray a hee-haw that made all the people of the house gather around him. He began to play his guitar and sing. He did it for an hour but abu Ja‘far (a.s.) did not pay any attention to the right or left. Then he (a.s.) raised his head and said, "O you, tall bearded one, be pious before Allah." The narrator has said that the musical instrument and guitar fell off his hand and he could not use his hands thereafter until he died. When Al-Ma’mun asked him about his condition he said, "When abu Ja‘far (a.s.) expressed his disappointment at me it struck me with a huge degree of fear from which I have not been able to relieve myself ever since."

H 1243, Ch. 122, h 5

Ali ibn Muhammad has narrated from Sahl ibn zd from Dawud ibn al-Qasim al-Ja‘fari who has said the following "Once I went to see abu Ja‘far (a.s.) and I had a few questions on three pieces of materials with proper markings and they were mixed as such that I could not distinguish. I felt sad. He picked one and said, "This is the letter of Ziyad ibn Shabib." Then he picked up the other one and said, ".This is the letter of so and so." I became awe struck. He looked at me and smiled." The narrator has said that the Imam (a.s.) then gave me three hundred Dinars and asked me to deliver them to the certain persons of the sons of his uncle and said, "He will ask you to show him a professional person who would help him to buy goods, help show him one." The narrator has said that I then went to him and gave him the Dinars and asked me, "O abu Hashim, can you show me a professional person who would help me to buy goods." I said, "Yes, I can do so."

The narrator has said that a camel man asked me to speak on his behalf to abu Ja‘far (a.s.) to take part in certain matters of his affairs. I went to see him (abu Ja‘far (a.s.) to speak to him but he was having meal with a group of people and I did not get a chance to speak to him. He (abu Ja‘far (a.s.) said, "O abu Hashim, eat. He placed food before me. Then he said, initiating and without any question from me, "O slave, take good care of the camel-man that abu Hashim has brought for us. Keep him with you." The narrator has said that one day I entered a garden along with him and said, "May Allah take my soul in service for your cause, I am addicted to eating fig. Pray to Allah for me." He was quite and then after three day on his own initiation he said, "O abu Hashim, "Allah has removed your addiction." Ever since it is the

thing that I hate most."

H 1244, Ch. 122, h 6

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from Muhammad ibn Ali from Muhammad ibn Hamza al-Hashimi from Ali ibn Muhammad or Muhammad ibn Ali al-Hashimi who has said the following " I went tot see abu Ja‘far (a.s.) in the morning of his marriage to the daughter of al-Ma’al-Ma’mun. The night before I had taken medicine and I was the first to meet him that morning. I was thirsty but did not like to ask for water. Abu Ja‘far (a.s.) looked at me and said, "I think you are thirsty." I said, "Yes, I am thirsty." He called, "O Ghulam (male slave or servant) or Jariya (female slave orservant) bring us water." I said to myself, "They may poison the water. For this reason I became depressed. The servant then came with water. He (abu Ja‘far (a.s.) looked at me with a smile and, "O Ghulam, give the water." He drank from it and gave the rest to me and I drank. I became thirsty again and did not like to ask for water. He then did as he had done before. When the Ghulam (servant) came with the bowl of water I thought as I thought before. He then took the bowl, drank from it and gave the rest to me with a smile." Muhammad ibn Hamza has said that this Hashimi told me, "I think what they (Shi‘a) say (that Imams possess Divine Authority) about him is true."

H 1245, Ch. 122, h 7

Ali ibn Ibrahim has narrated from his father who has said the following. "Once a group of Shi‘a from the suburbs asked permission to meet abu Ja‘far (a.s.). He granted them permission and they came in his presence. In one meeting they asked him thirty thousand questions. He answered them all and at that time he was ten years old."

H 1246, Ch. 122, h 8

Ali ibn Muhammad has narrated from Salj ibn Ziyad from Ali ibn al-Hakam who has said the following. "Di‘bil ibn Ali once went to see abu al-Hassan al-Rida (a.s.) and he ordered his people to give him a certain gift but he did thank Allah." The narrator has said that the Imam (a.s.) said to him, "Why did you not thank Allah?" The narrator has said that then I went to see abu Ja‘far (a.s.) and ordered his people to give a gift and I said, "All praise belongs to Allah." The Imam (a.s.) said, "You just demonstrated your discipline."

H 1247, Ch. 122, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Muhammad ibn Sinan who has said the following. "Once I went to see abu al-Hassan (a.s.). He said, "O Muhammad, has something happened to the family of al-Faraj (the governor of al-Madina)?" I said, "Yes, ‘Umar (a member of al-Faraj family) has died." The Imam (a.s.) said, "All thanks and praise belongs to Allah." He said it twenty four times. I then said, "My master, had known it would make you this happy I would have come to running and bare foot with the news (to congratulate you)." The Imam (a.s.) said, "Do you not know what he –may Allah condemn him- once had said to Muhammad ibn Ali, my father?" The narrator has said that I said, "No, I do not know it." The Imam (a.s.) said, "He spoke to my father about an issue and then said to him, "I think you are drunk." My father then had said, "O Lord, if you know that I have been fasting this day, then make him test the taste of al-A ‘war, and the humiliation of captivity." By Allah, in just a few days his belongings were looted and he was captured and know he is dead-may Allah deprive him of His mercy. Allah, the Most Majestic, the Most gracious, has exacted revenge from him and He continues to exact revenge for His friends from His enemies.

H 1248, Ch. 122, h 10

Ahmad ibn Idris has narrated from from Muhammad ibn Hassa’n from abu Hashim Ali-Ja‘fari who has said the following. "Once I prayed with abu Ja‘far (a.s.) in the Mosque of Ali-Musayyib. He lead the prayer with us and as to the direction of Makka he stood up facing straight. He also has said that a berry tree that was in the Mosque had dried up and had no leaves. The Imam (a.s.) asked for water and prepared himself under that tree for prayer. The berry tree came alive with leaves and fruits in that year."

H 1249, Ch. 122, h 11

A number of our people has narrated from Ahmad ibn Muhammad from Ali-Hajjal and ‘Amr ibn ‘Uthman from a man of the people of al-Madina from Ali-Mutrifiy who has said the following. "Abu al-Hassan al-Rida (a.s.) passed away and owed my four thousand dirhams. I said to myself, "My money is lost." Abu Ja‘far (a.s.) sent me a message to come to him the next day and bring with me a balance and weighing stones." I went to see hiom and he said, "Abu al-Hassan has passed away. Did he owe you four thousand Dirhams?" I said, "Yes, he did." He then lifted up his prayer rug on which was sitting and there were Dinars and he give

them to me."

H 1250, Ch. 122, h 12

Sa‘d ibn ‘Abdallah and Ali-Himyari all have narrated fom Ibrahim ibn Mahziyar from his brother Ali from al-Husayn ibn Sa‘id from Muhammad ibn Sinan who has said the following. "Muhammad ibn Ali (a.s.) passed away at the age of twenty five years, three months and twelve days. He died on a Tuesday on the sixth of Dhil Hajj in the year two hundred twenty AH. He lived nineteen years less twenty five days."

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Chapter 123

The Birth of abu al-Hassan Ali ibn Muhammad (a.s.)

He was born on Dhil Hajj fifteen in the year two hundred twelve. It is said that he was born in the month of Rajab in the year two hundred and fourteen AH. He passed away on twenty sixth of Jamadi al-Akhir in the year two hundred fifty two. It is narrated that he passed away in the month of Rajab in the year two hundred fifty four AH. He lived for forty one years and six months. According to the previously mentioned date he lived for forty years. Ali-Mutawakkil had summond him from al-Madina with Yahya ibn Harthama ibn ’Ayan to Surra man Ra‘Abdallah. He left this world therefrom and he was buried in his house. His mother was ’Umm Walad, called Samana.

1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Khayrana Ali-Asbati who has said the following. "Once I went to al-Madina to see abu al-Hassan (a.s.). He asked me, "What is the news from Ali-Wathiq (Abbassid ruler)?" I said, may Allah take my soul in service for your cause, I left him in good health and I am of all people the latest who met him. I met him just ten days ago." The narrator has said that the Imam (a.s.) then said, "People of al-Madina say that he has died." When he said, "people say’ I understood that it is he himself. He then said, "What has Ja‘far (Mutawakkil Abbassid) done?" I said, "I left him in the worst condition of all people. He was in prison." The narrator has said that he then said, "He has become the ruler. What has ibn Ali-Zayyat (the vizir of Wathiq) has done?" I said, may Allah take my soul in service for your cause, people are with him and whatever he says it goes." The narrator has said that he then said, "His progress has proved to become a misfortune for him." The narrator has said that he then paused for a while and said to me, "The measures of Allah, the Most High and His decrees must go on. O Khayaran, al-Wathiq has died and Ali-Mutawakkil , Ja‘far has replaced him and ibn al-Zayyat is killed." I then asked, "May Allah take my soul in service for your cause, when this has happened?" He said, "After six days from the time you left."

2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Muhammad ibn Yahya from Salih ibn Sa‘id who has said the following. "Once I went to see abu al-Hassan (a.s.) and I said, "May Allah take my soul in service for your cause, in all matters they wanted to extinguish your light and be unjust

towards you. So much so that they have lodged you in this disgraceful place for the homeless." He said, "O ibn Sa‘id, here. He pointed out with his hand and said, "Look there." When looked I saw gardens. I saw very delightful gardens. There lived lovely boys and girls as if they well protected and secure pearls. There lived birds and beautiful deer. It have fountains and rivers that pur out and gush forth. My sight bewildered and my eyes turned dull. He then said, "Wherever we may live these are for us. We are in the lodging for the homeless."

3

Al-Husayn ibn Muhammad has narrated from from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Ali ibn Muhammad from Ishaq al-Jallab who has said the following. "Once I bought a large number of sheeps for abu al-Hassan (a.s.). He called and admitted me into the barn area of his house into a vast location that I could not recognize. He ordered me to distribute the sheep among certain people and of such people were abu Ja‘far and his mother and others. Thereafter I requested permission to leave for Baghdad to see my father. It was the day of Tarwiya (eighth of the month of Dhi al-Hajj). He wrote to me, "Stay with us tomorrow thereafter leave." I stayed that day and then it was the day of ‘Arafa (ninth of Dhi al-Hajj but I stayed with them that day as well as the tenth night in the balcony of his house. At dawn he came to me and said, "O Ishaq, wake up." I then got up." The narrator has said that I then opened my eyes and found myself at my own door in Baghdad. I went inside and met my father and I was among my people and I told them I spent the day of ‘Arafa (ninth of Dhi al-Hajj) in the army camp (Samarra) and for ‘Id (tenth of Dhi al-Hajj) I am in Baghdad."

4

Ali ibn Muhammad has narrated from Ibrahim ibn Muhammad al-Tahiri who has said the following. " Al-Mutawakkil became ill because of a boil so seriously that he was about to die and no one would have the courage to touch to operate him. His mother vowed to sent a large sum of money to abu al-Hassan (a.s.) from her own property if her son would recover. Fath ibn Khaqan had advised him to ask him (the Imam (a.s.) about it. He might know something that would help relieve you. He sent the message to him and explained his illness. The messenger returned with a message that said, "Warm up oil from sheep mixed with water and place it on the boil." When the messenger explained it to them they laughed at his words. However, al-Fath said, "He, by Allah, knows best about what he has said." They brought the oil and prepared it as explained and placed it on the boil. The patience soon after was fast asleep and his acting pain had calmed down. Afterwards it opened up and the substance in it was discharged and his mother was given the glad news of his recovery. She sent ten thousand Dinars to him (abu al-Hassan (a.s.) marked with her own seal. He had fully recovered from his illness, al-Batha’i al-‘Alawi acting as a spy said to him, "Large sums of money and weapons are delivered to him (abu al-Hassan (a.s.)." He (Al-Mutawakkil) ordered Sa‘id the police chief to search his house during the night and confiscate whatever money and

weapons you would find therein and bring hem to him (Al-Mutawakkil)." Ibrahim ibn Muhammad has said, "Sa‘id, the chief of police told me that when I went to his house during the night and I had a ladder to climb over the wall and when I climbed on the roof and then climbed down few steps in the dark I did not know how to reach the house. He (abu al-Hassan (a.s.) called me, "O Sa‘id, hold on until they bring you candles. In a little while they brought me a candle and I climbed down and found him with woolen gown on him and woolen cap and before him there was prayer rug with a mat on it. I then had no doubt that he was praying. He said to me, "There are the rooms." I then searched them and did not find anything there but I found the bag of money in his house that was sealed with the seal of the mother of Al-Mutawakkil on it and another sealed bag of money. He said to me, "There is the prayer rug." I lifted it up and there was a sword underneath in a sheath. I took them to Al-Mutawakkil. When saw the seal of his mother on it he called her for inquiry and she came to him. Private servants informed me that she said to him, "When you were very ill, I had vowed out of frustration that if you would recover I will pay him ten thousand Dinars from my own properties. I paid him and this is my own seal. He opened the other bag and there was a four hundred Dinars in it. He added an other bag of money to it and asked me to deliver them to him (abu al-Hassan (a.s.) I returned the sword and the bags of money to him saying, "My master, (I wish you knew) how much this assignment has depressed me." He said, "The unjust ones will find out very soon to what kind of destination they will end up."

5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abdallah from Ali ibn Muhammad al-Nawfali who has said the following. "Muhammad ibn al-Faraj told me that abu al-Hassan (a.s.) has written to him this. "O Muhammad, organize you affairs and be careful." He said that he began to organize his affairs and did not know what the Imam (a.s.) meant thereby until police came to me and took me out of Egypt as a captive. All of my belongings were confiscated and I remained in prison for eight years. In the prison I received a letter from him that said, "O Muhammad, do not reside in the western location." I read the letter and said to my self, "He writes me this and I am in prison. This is strange." Shortly afterwards, I was released, thanks to Allah. The narrator has said that Muhammad ibn al-Faraj wrote to him about his properties. The Imam (a.s.) wrote to him in response, "Your properties will soon be returned to you and even if they are not returned to you it will not harm you." When Muhammad al-Faraj left to the army camp (Samarra) an order was issued to release his properties but he died before receiving them. The narrator has said that Ahmad ibn al-Khadib wrote to Muhammad ibn al-Faraj asking him to come to the army camp. He wrote to the Imam (a.s.) for his advise in the matter and the response was this. " Go out. In it there will be happiness and relief for you, by the will of Allah, the Most High.." He left for the journey but very shortly afterwards he died."

6

Al-Husayn ibn Muhammad has narrated from a man from Ahmad ibn Muhammad who has

said the following. "Abu ya‘qub informed me saying, ‘ I saw him (Muhammad) before his death in the army camp in an evening. Abu al-Hassan received him and looked at him and he became ill the next day. After several days I went to visit him during his illness and his illness was worsening. He informed me that he (abu al-Hassan (a.s.) has sent him cloths which he had folded to use as a pillow. The narrator has said that he was shrouded in that cloth." Ahmad has said that abu ya‘qub said, "I saw abu al-Hassan (a.s.) with ibn al-Khadib who said to him, "May Allah take my soul in service for your cause, go ahead." The Imam (a.s.) said, "You go first." Only after four days he was put in shackles and the news of his death was given out. The narrator has said that it is narrated that when ibn al-Khadib insisted in his demand from him the house he sent him this messages. "I will ask Allah, the Most Majestic, the Most gracious, to place as such that not even your traces would be found." Allah, the Most Majestic, the Most gracious, took him away in those days."

7

Muhammad ibn Yahya has narrated from a number of our people the following. "I took a copy of the letter of Al-Mutawakkil to abu al-Hassan (a.s.), the third from Yahya ibn Harthama in the year two hundred forty three that read as follows. "In the name of Allah, the Beneficent, the Merciful. Thereafter, Amir al-Mu’minin acknowledges your positions, takes good care of you as a relative, deems it obligatory to observe your rights. He pays attentions towards your well fare and the well being of your family through the means with which Allah will grant well being to you and to them and establish your honor and honor to them, grant blessing and security to you and to them. He seeks thereby the pleasure of his Lord and to fulfill his obligations towards you and to them. Amir al-Mu’minin, believes that it is best to remove ‘Abdallah ibn Muhammad as commander of the army and prayer leader in al-Madina of the Messenger of Allah since you have mentioned his ignorance and his disregard of your rights. That he has not respected you properly. Also it is because of his accusing you of matters that Amir al-Mu’minin has learned is unfounded and he acquits of such charges. It is because of your sincere intentions in not leading a attempt to achieve what you consider yourself unfit for. Amir al-Mu’minin has replace him (‘Abdallah ibn Muhammad) with Muhammad ibn al-Fadl and has ordered him to honor and revere you and abide by your orders and opinions. He must seek nearness to Allah and to Amir al-Mu’minin in this way. Amir al-Mu’minin looks forwards to see you and loves to see you soon to look at you. If you would like to visit him and stay with him as long as you would like along with whoever of the members of your family and friends and servants you may do so whenever convenient for you and desirable. You may start your journey whenever you would like, stop on the way whenever and wherever you would like. If you would like, Yahya ibn Harthama, the slave of Amir al-Mu’minin and the elements of the army will escort you. They will travel as you would like them to do so. All the matters will be up to you to decide until you would arrive at Amir al-Mu’minin’s place. No one of his brothers, sons, family members and persons special to him would be deserving more kindness, respected position, more praise worthy and preferable to him than you do. He will not be more caring, compassionate and helpful to them and more happy with any of them than he will be with you. If Allah would so will. May peace

be with you and the kindness and blessings of Allah.

Written by Ibrahim ibn al-‘Abbass. May Allah grant blessing up on Muhammad and his family.

8

al-Husayn ibn al-Hassan al-Hassani has said that narrated to me abu al-Tayb al-Muthanna ya‘qub ibn Yasir the following. "Al-Mutawakkil would say, "Woe is you, the ibn (the son of) al-Rida, (Ali al-Hadi (a.s.)) has frustrated me. He refuses to share a drink (liquor) with me and associate with me and I never get a chance in it." They (his associates) told him, "If he does not give you a chance his brother, Musa plays music, sings, eats, drinks and seeks carnal love." He asked them to call him so that we may confuse people with ibn al-Rida (Musa considered as Ali al-Hadi) has become an associate of Al-Mutawakkil. He wrote to Musa and invited him with honorably. All the people from the clan of Hashim present, the officials and people received him with the condition that on his arrival a piece of land will be given to him on which proper accommodations will be build for him. People who love to drink liquor and the singers will come to meet him there. He (Al-Mutawakkil) maintained good relations with him, cared for him and prepared a gorgeous lodging for him where he would visit him therein. When Musa arrived abu al-Hassan (a.s.) met him at al-Qantra Wasif, the place where the visitors were being received. He met him, offered him the greeting of peace and observed his rights. Then he said to him, "This mman has invited you to insult and humiliate you. Do not confess to him that you have ever drank any liquor." Musa said, "If he has invited me for this purpose then what should I do?" The Imam (a.s.) said, "Do not humiliate yourself and do not drink any liquor because he wants to insult you." He (Musa) refused and he (abu al-Hassan (a.s.)) repeated his advise. When he found out that he (Musa) does not agree he said, "Remember, this is a place where you will never be able to meet him (Al-Mutawakkil)." He (Musa) lived there for three years. Everyday he would wake up and his people would tell that Al-Mutawakkil is busy today you can meet him next time. He would go and they would tell him that he (Al-Mutawakkil) is drunk. He would go again and they would say he (Al-Mutawakkil) has just had medicine. It continued this way for three years until Al-Mutawakkil was killed and Musa had never had a chance to meet him."

9

Certain persons of our people have narrated from Muhammad ibn Ali who has said the following. "Zayd ibn Ali ibn al-Husayn ibn Zayd narrated to me as follows. "I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days. I could not find the medicine that night. The physician was still there that Nasr came in with a bottle that contained the medicine that the physician had prescribed for me and said, "Abu al-Hassan (a.s.) sends you the greeting of peace and has asked you to take this medicine for so and so many days." I took the medicine and recovered from my illness."

Muhammad ibn Ali has said that Zayd ibn ail told me, "The critics would refuse to accept this hadith saying, "Wherefrom the extremist have brought this hadith?"

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Chapter 124

The Birth of abu Muhammad al-Hassan ibn Ali (a.s.)

Abu Muhammad al-Hassan ibn Ali (a.s.) was born in the month of Ramadan (in an other copy it is in ‘the month of Rabi‘ al-Awwal) in the year two hundred thirty two. He died on a Friday on the eighth of the month of Rabi‘ al-Awwal in the year two hundred sixty at the age of twenty eight. He was buried in the house where his father was buried in the city of Surra man Ra‘a (Samarra).her was ’Umm Walad, called Hudayth (or Sawsan).

1

Al-Husayn ibn Muhammad al-Asha‘ari and Muhammad ibn Yahya and others have narrated the following. "Ahmad ibn ‘Ubayd Allah ibn Khaqan was in charge of collecting property and other taxes in the city of Qumm. One day in his presence the ‘Alawids and their beliefs were mentioned. He was a staunch Nasibi (abusive of ‘Alawids). He said, "In the city of Surra man Ra‘a a man from the ‘Alawids like al-Hassan ibn Ali ibn Muhammad ibn al-Rida in guidance, calmness, piety, nobility and generosity to his family and among banu Hashim. They all as well as the official, the ministers and all common people all would give preference to him over their elders and the noble ones. One day I was standing next to my father (as a assistant or guard) and it was the day of his meeting people. His guards came and said, "Abu Muhammad ibn al-Rida is at the door." He said loudly, "Allow him to come in." I was surprised at their mentioning so boldly someone with his Kunya (i.e. father of so and so) before my father while only a Caliph, a crown Caliph or one who by the command of the Sultan would have to be addressed that way could have been treated as such. A man with a fair complexion came in. His hieght was good and his face looked handsome, physically very good and young. He looked majestiic and awesome. When my father looked at him he stood up and walked towards him several steps. I had not seen him doing this to a person from the clan of banu Hashim and the officers. When he approached him he embraced him kissed his face and cchest and holding his hand lead him to sit on his own place for prayer and himself sat nest to him turning his face towards him. He would talk to him and would say often, "May Allah take my soul in service for your cause." I was surprised at what I would see. At this time the servant came and said, "Al-Muwaffaq (brother and commander in chief of the Caliph) has come." When he (Al-Muwaffaq) would come to my father he would receive preference over the officers and other personalities. They stood up in the presence of my father between the door and the seat of my father until he would come in and leave. My father was still paying attention to abu Muhammad and was talking to him until he looked at his special servants and said, "May Allah take my soul in service for your cause, now you may if you would so wish." ". He then said to his guards to lead him to through the backside so that

he (Al-Muwaffaq) would not see him. He stood up and my father also stood up and embraced him and he left. I asked the guards of my father and his servants, "Woe is you, who was the man whom you addressed by his Kunya before my father and my father treated him as he ddid?" They said, "This ‘Alawid man is called al-Hassan ibn Ali, know as ibn al-Rida ." This surprised me even more. The whole day I thought anxiously about his affairs and the behaviors of my father and I did not see him until it was night. He would usually say his ‘Isha (late evening) prayer and would study the things that he would need of the issue to present before the Sultan. When prayed and began to study I went and sat before him while he was alone. He asked, "Oahmad, do you need something?" I said, "Yes, my father. If you would allow me I would like to ask." He said, "You have permission, my son, say whatever you would like." I said, "Father, who was the man you met this morning and behaved with him the way you did towards him with so much glorification, greatness and reverence with such expressions as, ‘May Allah take my soul in service for your cause’?" He said, "My son, he was the Imam ((Leadership with Divine Authority) of the al-Rafida (those who refuse to accept the leadership people other than (Ali and his infallible descendants). He is al-Hassan ibn Ali, known as ibn al-Rida. He remained quite for a while and then said, "My son if the Imamat leadership would be removed from the Abbassid Caliphs no one from the clan of banu Hashim would deserve to become the Imam except this man. He deserves it because of his distinctions, piety, guidance, safety (from mistakes), his chastity, his worship, his beautiful moral characteristics and perfection. Had you had a chance to see his father you would have seen a man of great intelligence, nobility and excellence." This increased my anxiety, thinking and anger towards my father and I thought his dealing and behavior towards him and his words for him were excessive

Thereafter, there was nothing more important to me than to ask more about him and investigate his affairs. Whoever of the members of Hashite clan or the guards, the clerks, the judges, the scholars of the law (Fuqha’) and other people that I would ask I would find him being glorified, mentioned with greatness and high position. I would hear very beautiful words about him and see him given preference over all members of Hashimite clan, their elders. The feeling of greatness for him increased in my heart because I would not find anyone of his friends or foe that would not speak good of him and praise him." A certain person from the al-Asha‘ari beliefs present asked him, "What is the news about his brother, Ja‘far, O abu Bakr?"

He said, "Who is Ja‘far that you would ask about him or compare him with al-Hassan (a.s.). Ja‘far was an evil doer in public, polluted with sins, an addict drukered, the lowest of all man and the most humiliating of his own self among men. He was worthless and little to his own self. What happened durinng the time of the death of al-Hassan ibn Ali to the Sultan and his people astonished me and I did not think such thing can happen. When became ill. My father was informed that ibn al-Rida has become ill. He immediately rode to reach the capital of the Caliphate. He came back in hurry with five people of the servants of the Amir al-Mu’minin. They all were of his confidants and trustworthy ones among whom one was Nihriyr. He (my father) commanded them to stay close to the house of al-Hassan (a.s.) to learn about him and

his conditions. He called a few physicians and commanded them to maintain contact with him and be around him mornings and evenings. After two or three days he was informed that he (the patient) is weakening. He commanded the physicians to remain around his house and sent for the chief judge who came in his presence. He then commanded the him (judge) to select ten persons from his most trust worthy in the matters of their religion, trust and restraint. They were called in his presence and he sent them to house of al-Hassan (a.s.). He commanded them to be there day and night and they were there until he (a.s.) passed away. The city of Surra man Ra‘a turned into one huge voice of weeping and lamentation. The Sultan sent people to search his house and search all the rooms therein and seal the contents thereof.. They searched for his son and called certain women with knowledge to deal with pregnancy. They examined his ladies. A certain woman had said that one of the ladies is pregnant. She was accommodated in a certain quarter and Nihrir, al-Khadim and his people and the women with him were ordered to stay guard around her. Thereafter they began to prepare for the burial. The markets were to remain closed. Members of the clan al-Hashim, the guards, my father and other people formed the burial procession. The city of Surra man Ra’a on that day had turned into a day similar to the Day of resurrection. When the body was readied for burial the Sultan sent message to abu ‘Isa ibn al-Mutawakkil and commanded him to lead the prayer. When the body was placed at the prayer area abu ‘Isa went close and uncovered his face. He then asked all members of al-Hashim clan of the ‘Aliwid and ‘Abbassid branch, the guards, the clerks, the judges and juries to bear witness that al-Hassan ibn Ali ibn Muhammad ibn al-Rida (a.s.) his died a natural death in his own bed. That this has taken place in the presence of the servants of Amir al-Mu’minin, his confidants, so and so persons of the judges and so and persons of the physicians. He (abu ‘Isa) then covered his face and ordered to pick up the body. The body was then picked up from the central area of the house and was buried in the room where his father was buried.

After his burial the Sultan and people began to search for his son. The search was carried out extensively. All the houses and rooms were searched. The distribution of his legacy was suspended. The people appointed to guard one the ladies who was thought of as pregnant continued their task until it was found out that such thought was invalid. When pregnancy was proved invalid they distributed his legacy between his mother and brother, Ja‘far. His mother claimed to be the executor of his will and her claim was confirmed before the judge. The Sultan, even after searching so much for his son continued his search to find traces of his son.

Thereafter, Ja‘far came to my father and asked, "Assign the position of my brother to me. I will pay you twenty thousand Dinars every year." My father treated him harshly and rebuked him saying, "You are a fool. The Sultan puts to the sword whoever he just thinks is a Shi‘a, follower and supporter of your father and brother to stop them from holding such belief but he fails to achieve such goal. Had you been considered an Imam among the Shi‘a of your father and brother you would not need any help from the Sultan or others to give you such position as that of your father and brother. If you are not considered an Imam among the Shi‘a of your father and brother you will not have such position from us." My father belittled him

considered him weak and ordered his people to keep him away from his office. My father did not give him permission for a meeting as long as he lived. We left and he remained in the same condition. The Sultan still would search for the traces of the son of al-Hassan ibn Ali (a. s.)."

2

Ali ibn Muhammad has narrated from Muhammad ibn ’Isma‘il ibn Ibrahim ibn Musa ibn Ja‘far (a.s.) who has said the following.

"Once abu Muhammad (a.s.) wrote to abu al-Qasim Ishaq ibn Ja‘far al-Zubayri before the death of al-Mu‘tazz by about twenty days as herein below. ‘Stay home until what is to happen will happen.’ When Burayha was killed he wrote to him, "A happening has happened. What would you command me to do?" He wrote back, "This is not the happening. It is another happening." Then there was the case of al-Mu‘tazz the way it was."

It is narrated from the same narrator that the Imam (a.s.) wrote to another person. "Muhammad ibn Dawud ibn ‘Abdallah will be killed." It was ten days before his murder. On the tenth day he was killed."

3

Ali ibn Muhammad has narrated from Muhammad ibn Ibrahim, known as ibn al-Kurdiy, from Muhammad ibn Ali ibn Ibrahim ibn Musa ibn Ja‘far (a.s.) who has said the following.

"We were under pressure and constraint. My father said, "Let us go to abu Muhammad (a.s.). People describe him as very generous and considerate." I asked, "Do you know him?" He said, "No, I do not know him and I have not seen him before." We decided to go and meet him. My father said on the way, "I wish he would grant us five hundred Dirhams. Two hundred for clothes, two hundred for to pay the debts and two hundred for expenses. We need this much very badly." I then said to myself, "I wish he will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes to go to the mountains." The narrator has said that when we arrived at the door a slave came out and said, "Ali ibn Ibrahim and his son Muhammad come inside." When we were in his (the Imam’s (a.s.) presence we offered the greeting of peace and said to my father. "O Ali, what held you back from coming to us until now?" He said, "My master, I felt shy to come to you in this condition." When we left him his slave came to us and gave a bag of money to my father saying, "This is five hundred Dirhams, two hundred for clothes, two hundred to pay debts and two hundred for expenses." He gave me a bag and said, "This is three hundred Dirhams, one hundred for the donkey, one hundred for clothes and one hundred for expenses. Do not go to the mountains. Go to Sawra’. He then went to Sawra’ and marriage a woman and now his income from properties is a thousand Dinar despite this he belongs to the waqifi

sect in matters of beliefs. Muhammad ibn Ibrahim has said that I said to him, "Woe is you! What more clear proof do you want to believe in him as your Imam?" He said, "This (belief in Waqifi sect) is habit that has been with us (and it ddoes not go away)."

4

Ali ibn Muhammad has narrated from abu Ali Muhammad ibn Ali ibn Ibrahim who has said that narrated to me Ahmad ibn al-Harith al-Qazwini who has said the following.

"I was with my father in the city of Surra man Ra‘a. My father was a veterinarian at the animal farm of abu Muhammad (a.s.). Al-Musta‘in had a mule the like of which in beauty and size has not been seen. No one could touch that mule to ride, saddle or harness. He had called all the trainers and they had faild to ready the mule for riding. Certain people close to him had said, "O Amir al-Mu’minin, "Why do you not ask al-Hassan, ibn al-Rida who would either ready it for riding or get killed in which case it will be a great relief for you?" The narrator has said that he sent for abu Muhammad, al-Hassan (a.s.) and my father went with him (a.s.) My father has said, "When abu Muhammad entered the room I was with him. Abu Muhammad looked at the mule that was standing in the compound of the facility. He went towards the mule and placed his hand over the rear of the mule. The narrator has said that I saw the mule perspire so much that it began to flow. Then he went to al-Musta‘in. He offered him greeting of peace and he well come him and asked him to sit just next to him and said, "O abu Muhammad, harness mule (that has become obstinate)." Abu Muhammad (a.s.) said to my father, "Young man harness the mule." Al-Musta‘in said, "You must harness the mule. The Imam (a.s.) took off his gown and harnessed the mule and returned back to his place. Al-Musta‘in asked him to saddle the mule but he said to my father, "Young man, saddle the mule." Al-Musta‘in asked him to himself saddle the mule. He stood again, saddled the mule and returned back to his place and said do you want that I ride it also?" He said, "Yes, please do so." He rode the mule without any resistance. The mule ran in the facility and then he took the mule for a amble which the mule performed in the best way that can be. He came back and dismounted. Al-Musta‘in said to him, "O abu Muhammad, how was the mule?" he said, "O Amir al-Mu’minin, I had not seen like it before in beauty and skill. Only Amir al-Mu’minin deserves to have such a mule." The narrator has said that Al-Musta‘in then said, "O abu Muhammad, Amir al-Mu’minin wants you to ride it" Abu Muhammad (a.s.) then said to my father, "O young man take the mule with you and he lead the mule away."

5

Ali has narrated from abu Ahmad ibn Rashid from abu Hashim al-Ja‘fari who has said the following.

"I requested abu Muhammad for something that I needed. He scratched the earth with his whip. The narrator has said that I think he then covered it with a handkerchief and then took

out five hundred Dinars. He then said, "O abu Hashim take it and grants us pardon."

6

Ali ibn Muhammad has narrated from abu ‘Abdallah ibn Salih from his father from abu Ali al-Mutahhar the following.

"He wrote to him (abu Muhammad (a.s.) in the year of Qadisiyya, the year of draught that forced people to returned home without performing Hajj for fear of thirst. He wrote back in reply, "continue your journey and you will have no fear by the will of Allah." They continued their journey to Hajj safely and thanks to Allah."

7

Ali ibn Muhammad has narrated from Ali ibn al-Hassan ibn al-Fadl al-Yamani who has said the following.

" Al-Ja‘fari from the family of Ja‘far was attacked by such a large number of people that seemed impossible for them to defend themselves. He wrote to abu Muhammad (a.s.) about his dangerous condition. He wrote back to him in reply, "You will be adequately defended by the will of Allah, the Most High. He came out with just a few people to defend themselves against the attackers who were in excess of twenty thousand while on his side there were fewer than a thousand but the attackers were all vanished."

8

Ali ibn Muhammad has narrated from Muhammad ibn ’Isma‘il al-‘Alawi who has said the following.

"Abu Muhammad (a.s.) was imprisoned under the supervision of Ali ibn Narmasha who was extremely hostile towards the descendants of abu Talib. He was told to treat him (abu Muhammad (a.s.) as he (the guard) wished. He stayed with him only for day and the guard who was hostile towards him became so submissive before him that he would not even dare to look up into his face out of glorification and reverence. He (abu Muhammad (a.s.) came out from his prison and he (the guard) had turned into having the highest degree of understanding of him and would speak the best words about him."

9

Ali ibn Muhammad and Muhammad ibn abu ‘Abdallah have narrated from Ishaq ibn Muhammad al-Nakha‘i who has said that narrated to me Sufyan ibn Muhammad al-Duba‘i who has said the following.

"I wrote to abu Muhammad and asked him about the meaning of the word *al-Walija* (relied) in the words of Allah, the Most High. "Do you think that God will not make any distinction between those of you who have fought for His cause and have relied on no one other than God, His Messenger, and the faithful ones, and other people?. ." . (9:16) I said to myself, not in the letter, "To who does the believers refer in this verse "? The answer came as this. The *Walija* refers to a person who would be appointed in place of the Leader with Divine Authority. You have said to yourself "To who the believers refers in this verse"? They are the Imams who ask Allah to grant security to the people and He grants their request."

10

Ishaq has said that abu Hashim al-Ja‘fari has said the following.

"I complained to abu Muhammad (a.s.) about the constraining cell of the prison and the weight of the shackles on me. He wrote back in reply to me. "Today you will pray your noontime prayer in your own home." I then was released that day and prayed the noontime prayer in my own home as he had said." I was under financial constrains and I decided to ask him for a certain amount of Dinars in writing but I felt shy. When was going to my home he sent me a hundred Dinars and had written to me this. "If you need anything do not feel shy or embarrassed. Ask and you will find it as you wanted, by the will of Allah."

11

Ishaq has narrated from Ahmad ibn Muhammad al-Aqra‘ who has said that narrated to me abuhz Nasir al-Khadim the following.

"I had heard many times that abu Muhammad (a.s.) to each of his Roman, Turkish and Saqaliba slaves in their own languages. It was astonishing to me and I would think that he is born in al-Madina and has not exposed to anyone until abu al-Hassan passed away and no one saw him. How is this that he speaks such languages? I talking to myself that he came to me and said, "Allah, the Most High, the Most Holy, grants distinction to Leader with Divine Authority over the other creatures in all matters. He give them distinction in the matters of languages, knowledge of the genealogical issues, of the duration of lives and events. Without such distinctions there will be no difference between Leader with Divine Authority and others."

12

Ishaq has narrated from al-Aqra‘ who has said the following.

"I wrote to abu Muhammad (a.s.) asking him if Imams experience wet dreams? I said to myself after the letter had gone, "Wet dream is something Satanic, and Allah, the Most Holy, the Most High, has protected those whom He has given authority against such things." The answer came. "The conditions of the Imams when asleep is the same as when they are awake. Sleep does not change anything in them. Allah has given protection to those whom He has given authority from Satanic encounters as you spoke to yourself."

13

Ishaq has said that al-Hassan ibn al-Zarif narrated to me the following.

"Two issues would poke in my chest which made me to write to abu Muhammad (a.s.). I wrote about Al-Qa’im (the one who will rise with Divine Authority). "When he rise by what means he will judge among the people and where will be his court house?" I also wanted to ask him about alternating fever but I had missed to mention it in writing. The answer came. "You had asked about Al-Qa’im. When he will rise he judge among people through his own knowledge just the way David would judge. He would not call any witness to testify. You also wanted to ask about alternating fever but you forgot to do so. Write this on a sheet (of material) "We said to the fire, ‘Be cool and peaceful (with Abraham)’" (21:69).The narrator has said that we did just as he had said and the suffering person was relieved."

14

Ishaq has said that narrated to him ’Isma‘il ibn Muhammad ibn Ali ibn ’Isma‘il ibn Ali ibn ‘Abdallah ibn ‘Abbass ibn ‘Abd al-Muttalib who has said the following.

"Once I sat on the side of the road waiting for abu Muhammad (a.s.) to pass by so that I can present before him my complain against a need. When he was passing by I presented my complain before him and swore that I did not have even a Dirham, nothing for lunch or dinner." The narrator has said that the Imam (a.s.) said, "You falsely swore by Allah. You have buried two hundred Dinars. These my words are not to deny you any grants. Young man, give him whatever is with you. His servant, give me one hundred Dinars. He then turned to me and said, "You will be deprived of it in your worst days." He meant those Dinars that I

had buried for a difficult day. What he said was true. I had buried two hundred Dinars thinking that they would only be used in a very difficult day. When I faced such a difficult day and all the ways to find a living was closed I went to take out the two hundred Dinars but soon I found that there was not even a single Dinar. In fact, my son had learned about where the Dinars were buried and he had taken them and had ran away. I could not benefit from any of those Dinars."

15

Ishaq has said that narrated to me Ali ibn Zayd ibn Ali ibn al-Husayn ibn Ali (a.s.) the following.

"I had a horse that I liked very much and I would admire it often in gatherings. One day I went to see abu Muhammad (a.s.) and he said, "What has your horse done?" I said, "I still have it and it is in front of your. I just dismounted it." He said, "Change it before this evening if you can if you would find a buyer and do not delay." Someone came in and our conversation discontinued. I then left anxiously for home and informed my brother about it and he said, "I do not know what to say about it." I felt covetous about it procrastinated in offering for sale until it was evening we had just prayed the late evening prayer that the horse trainer came in saying, "My master your horse has died." I became sad and realized that this was abu Muhammad (a.s.) meant. After several day I went to see abu Muhammad (a.s.) and I was saying to myself, "I wish he would replace my horse with another one. It was his words that made me so sad." When I sat down he said, "Yes, we will replace your horse. Young man, give to him my dark brown nag which better than your horse to ride and will live longer."

16

Ishaq has said that Muhammad ibn al-Hassan Shammun has said that Ahmad ibn Muhammad narrated to me the following.

"I wrote to abu Muhammad (a.s.) when al-Muhtadi had began to kill the Turkish *Mawali* (slave or supporters). My master, we thank Allah for diverting his (al-Muhtadi’s) attention from us. I have heard that he had threatened you and has said, By Allah, I will wipe them out from the face of the earth." Abu Muhammad (a.s.) sent in response with his own signature. "This will be much shortening to his life. Count five days from today. On the sixth day he will be killed with humiliation and insults that he will go through." It then happned exactly as he had said."

17

Ishaq has said that Muhammad ibn al-Hassan Shammun narrated to me the following.

"I wrote to abu Muhammad (a.s.) requesting him to pray for because of the pain that I suffered in my eyes. One of my eye had gone and the other was about to go. He wrote back to me in reply, "Allah has kept your eye for you." My painful eye then recovered. He had signed at the end with these words, "May Allah, grant you good rewards and best recompense." I became sad and I did not know anyone just passed away from my family. After a few days I received information of the death of my son, Tayyib. I then realized what for his condolences to me were."

18

Ishaq has said that narrated to me ‘Umar ibn Muslim the following.

"We were in the city of Surra man Ra’a that a man, called Sayf ibn al-Layth, from Egypt came with a complain to al-Muhtadi against Shafi‘ al-Khadim who had usurped his property and expelled him from the city. We gave a hint to write to abu Muhammad (a.s.) and request him to facilitate this affairs. Abu Muhammad (a.s.) wrote back to him, "You will be all right. Your property will given back to you. Do not forward your complains to Sultan. Go and meet the agent (of Shafi‘ al-Khadim) who has your property and frighten him with the power of the Greatest Sultan, Allah, Lord of the worlds." He met the agent. The agent who had the property with him said, "It was written to me at the time of your leaving Egypt to find you and return your property to you. He returned the property by the order of the judge, ibn abu al-Shawwarib in the presence of witnesses and he did not have to present his complains to al-Muhtadi. He procured his property and nothing was heard about him thereafter. The narrator has said that this is Layth who has said the following also.

"When left Egypt one of my sons was ill and my elder son was the executor of my will and the supervisor over my family in case I would die. I wrote to abu Muhammad (a.s.) requesting him to pray my son who was ill. He wrote back to me in reply, "Your son has recovered but your elder son, the executor of your will and the supervisor over your family has died. Pay thanks to Allah, do not be impatient lest your rewards will be withheld." The news came to me that my son who was ill has recovered and my elder son died on the day I received the reply letter from abu Muhammad (a.s.)."

19

Ishaq has said that narrated to me Yahya ibn al-Qushayri from the town called Qir the following.

"Abu Muhammad (a.s.) had an agent who lived in a room in the house with white servant of the Imam (a.s.). the agent invited the servant to have evil activities with him and the servant refused to do so unless he brought him wine. The agent managed to find wine and take it to him. There were three closed doors between them and the quarters of the Imam (a.s.). The narrator has said that the agent narrated to me that was awake and I saw the doors open until I saw the Imam (a.s.) in person standing at the door. He then said, "O you have fear of Allah and be pious before Him. In the morning he ordered to sell the servant and discharge me from the job."

20

Ishaq has said that narrated to me Muhammad ibn al-Rabi‘ al-Sa’i has said the following.

"I debated a man who believed in dualism in Ahwaz them went to Surra man Ra‘a. However, his words were stuck to my heart. I was sitting in front of the door of Ahmad al-Khadib that I saw abu Muhammad (a.s.) coming from the house for public gathering. It was the house wherein on a certain day the Sultan would allow the common people to visit him. The Imam (a.s.) looked at me and made a gesture with his forefinger say One, single and only One. I fainted and fell on my face."

21

Ishaq has narrated from abu Hashim al-Ja‘fari who has said the following.

"One day I went to see abu Muhammad (a.s.) and I wanted him to give me a certain amount of silver so I can make a ring out of it and keep for blessing. I sat down but forgot to ask what I had come for. When was leaving and said farewell to him he threw a ring to me and said, "You wanted silver and we gave you and profited the gems and the cost of the goldsmith works. May Allah grant you blessings O abu Hashim." I then said, "I testify that you are the *Wali* of Allah, (one who possesses Divine Authority) and my Imam through my obedience whom I follow the religion of Allah." He then said, "May Allah grant you forgiveness, O abu

Hashim."

22

Ishaq has said that narrated to Muhammad ibn al-Qasim abu al-‘Ayna’ al-Hashimi, the slave of ‘Abd al-Samad ibn Ali ‘Ataqa the following.

"Often time I would go to see abu Muhammad (a.s.). When in his presence I would feel thirsty but I would feel shy, out of respect for him, to ask for water but he would call the people of his household to bring water for me. Often times I would think to myself of leaving and he would say, "Young man, bring his horse."

23

Ali ibn Muhammad has narrated from Muhammad ibn ’Isma‘il ibn Ibrahim ibn Musa ibn Ja‘far ibn Muhammad (a.s.) from Ali ibn ‘Abd al-Ghaffar who has said the following.

"When abu Muhammad (a.s.) was imprisoned, the ‘Abbassids, Salih ibn Wasif, Salih ibn Ali and others who were not Shi‘as all came to Salih ibn Wasif asking him to exert more pressure on abu Muhammad (a.s.).Salih told them, "What should I do? I managed to find two people who were of the harshest manners and appointed them to guard him they both turned into most assiduous worshippers in prayers and fasting. When I asked them about their behaviors they replied, "What would you say about a man who fasts every day, worships the whole night and does not speak or busy himself with anything? When we look at him a feeling of trembling and shivering over takes us and we lose control over our own selves." When they heard this they returned in despair."

24

Ali ibn Muhammad has narrated from al-Hassan ibn al-Husayn who both have said that narrated to us Muhammad ibn al-Hassan al-Makfuf that Certain persons of our people have narrated from a Christian cupping expert who served in the army the following.

"One day at noontime abu Muhammad (a.s.) sent for me at the time of noon prayer and told me to perform cupping on this vein. He showed me a vein that was not know to me as one of the veins used for cupping. I thought to myself, "I have not seen anything more strange than

this. To perform cupping at noon time which is not the time for it and on a vein that I do not know." He then told me, "Wait in the house. When it was evening he called me and said, "Open the vein." I opened the vein. He said, "Hold it" I held the vein and stopped the blood." He then told me to remain in the house. At might night he called me and said to open the vein. He has said that it increased my astonishment, but I did not like to ask him. I opened the vein and white blood like salt came out. He has said that he told me to stop it and I stopped it. He has said that he told me to remain in the house. In the morning he ordered his clerk to pay me three Dinars. I took the Dinars and left. I then went to see Bakhtishu‘ who was a Christian and told him the whole story. The narrator has said that he said, "By Allah, I do not understand what you say and I do not know anything about medicine. I have not read any such thing in the books. I do not know anyone more knowledgeable in Christianity than so and so, a Persian man. Go to him" He has said that I then hire a boat and went to Basra then to Ahwaz and to Persia to the man I was looking for. I explained to him the story. He has said that he asked me to give him time. I waited for few days and then went to him for an answer. He said, "What you say this man did is something that Jesus had done only once in his life."

25

Ali ibn Muhammad has narrated from certain persons of our people who have narrated the following.

"mmd ibn al-Hujr once wrote to abu Muhammad (a.s.) complaining against ‘Abd al-‘Aziz ibn Dulf and Yazid ibn ‘Abdallah. He wrote back in reply, "As far as ‘Abd al-‘Aziz is concerned I have relieved you from his troubles. As far as Yazid is concerned for each of you there is position before Allah." ‘Abd al-‘Aziz died and Yazid killed Muhammad ibn Hujr."

26

Ail Muhammad has narrated from certain persons of our people saying as follows.

"Abu Muhammad (a.s.) was placed under the supervision of a zoo-keeper who would cause constraints suffering to him. He has said that his wife told him, "woe is you, be pious before Allah. Do you not know who is in your house?" She then explained to him the good manners of the Imam (a.s.) and said, "I am afraid for you from him." He then said, "I can throw him to the beasts." He inf act, did so and the Imam (a.s.) was seeing standing among them for prayer and the beast circled around him."

Muhammad ibn Yahya has narrated from Ahmad ibn Ishaq who has said the following.

"Once I went to see abu Muhammad (a.s.) and asked him to write for me few lines so that whenever I would see his hand writing I would recognize it. The Imam (a.s.) said, "Yes, and then said, "O Ahmad the writing with a fine pen and with thick pen will look different to you. Do not have doubts He then asked for a pen and ink pot and began writing. He would make the pen to have ink from the bottom of the ink pot. I thought to myself when he was writing, "I will request him to gift me the pen with which he is writing." When he finished writing he turned to me and began speaking while he was wiping the pen with the handkerchief of the ink pot for a while and then said, "Here, O Ahmad it is for you." He gave it to me. I then said, may Allah take my soul in service for your cause, I am sad about something that is in my soul. I wanted to ask your father about it but I did not have the chance. He asked, "What is it, O Ahmad?" I said, "My master, it is narrated to us from your holy ancestors that the prophet sleep on their backs, the true believers sleep on their right side, the hypocrites sleep on their left side and Satans sleep on their belly." He (a.s.) said, "That is how it is." I then said, "My master I struggle to sleep on my right side abut I can not do so and I do not go to sleep on my right side." He remained quite for a while and then said, "O Ahmad, come close to me." I went close to him and he said, "put your hand hand under your clothes." I did so. He then took his hand from under his clothes and place under my clothes. He wiped with his right hand my left side and with his left hand my right side three times. Ahmad has said that ever since I have not been able to sleep on my left side and can not go to sleep on my left side."

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Chapter 125

The Birth of the Possessor (of Divine Authority) (a.s.)

He was born on fifteenth of the month of Sha‘ban in the year two hundred fifty five AH.

1

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad who has said the following.

"When al-Zabayri was killed this letter came from abu Muhammad (a.s.). ‘Such as this is the retribution for those who lie against Allah in the matters of those who possess authority from Him. He thought that he will kill me and I will leave no children behind. How then he has experienced the power of Allah? " A child was born to him -that he named M.H.M.D- in the year two hundred fifty six AH."

2

Ali ibn Muhammad has said that narrated to me Muhammad and al-Hassan sons of Ali ibn Ibrahim in the year two hundred seventy nine saying that narrated to them Muhammad ibn Ali ibn ‘Abd al-Rahman al-‘Abdi of ‘Abd Qays from Daw’ ibn Ali al-‘Ijli from a man from Persia, whose name he mentioned, who has said the following.

"I went to the city of Surra man Ra‘a and kept myself at the door of abu Muhammad (a.s.). He called me inside without any request from me. When I went inside and offered greeting of peace he said to me, "How are you, O father of so and so?" Then he told me, "Sit down O so and so." He then asked me about a group of men and ladies from my family. He then said to me, "What brings you here?" I said, "The desire to serve you." The narrator has said that he said, "All right, be around the house." I then remained in the house with the servants. Then I would do the purchases for them from the market. I would go in his presence without first requesting permission when he would haven been present in the man’s quarters One day I went to him when he was in the men’s quarters. I heard the sound of movement in the house and he said, "Do not move from your place." I could not dare to go out or inside. Then a

female servant came out to me who had something with her which was covered. He then called me inside and I went inside. He called the female servant and she came back. He told her to uncover what she had with her. She uncovered the very good looking face of a white baby boy. And she uncovered his chest. A line of hairs had grown from his neck down to his bellybutton which seemed to be greenish color and not totally black. He said, "This is your Leader with Divine Authority." He then ordered her to take the baby inside and ever since I could not see him until abu Muhammad (a.s.) passed away." Daw' ibn Ali has said, "I asked the man from Persia, 'How old do you think he was?" He said, "Two years old." Al-'Abdi has said, "I asked Daw', "How old do you think he was?" He said, "Fourteen years old." Abu Ali and abu 'Abdallah have said that we think he is twenty one years old."

3

Ali ibn Muhammad has narrated from more then one person of our people of Qumm from Muhammad ibn Muhammad al-'Amiri from abu Sa'id Ghanim al-Hindi who has said the following.

"I lived in interior Kashmir, India. My friends would sit on chairs on the right and left of the King. They were forty people and all of them would read the four books, Torah, Gospel, Psalms and the books of Abraham. We would judge among the people and provide them understanding of their religion and issue fatwas for them in the lawful and unlawful matters. All people would seek assistance from us including their King. Once we discussed about the Messenger of Allah and said that this prophet who is mentioned in the books has remained obscure to us. We must investigate about him and lead a fact finding task in his affairs. We agreed that I should go out and lead the fact finding task. I then left out with large amount of money and journeyed for twelve months until I reach near Kabul. Turkish bandits rubbed wounded me seriously. They pushed me to Kabul where their King saved me when he learned about me he sent me to Balkh which was under the control of Dawud ibn al-'Abbass ibn abu al-Aswad. Information about me had reached him that I have come out of India in search for religion and that I have learned Persian and have debated the scholars of law and theology. Dawud ibn al-'Abbass sent for me and summoned me to his presence. He gathered the scholars of law against me. They debated me. I then informed them that I have come to find about the prophet about whom we have learned in the books" He asked, "Who is he and what is his name?" I said, "His name is Muhammad." They said, "He is our prophet that you search for." I asked them about his laws and they informed me about them. I said, "I know that Muhammad is the prophet but I do not know the one you describe to me is he or not. You should show where he is so I can go and find out whether the signs that I have about him is found in him or not. If he would the one I am looking for I will accept his religion." They said, "He has passed away." I asked them, "Who is the executor of his will and his successor?" They said, "Abu Bakr is his successor." I asked them, "Tell me about his name. Is this (Abu Bakr) his Kunya?" They said, "It is 'Abdallah ibn 'Uthman." They ascribed him to Quraysh." I then asked them to tell me about the genealogy of Muhammad. They informed me of his genealogy. I said this is not the person I am looking for. The one I am searching for

is the one whose successor is his brother in religion and his cousin genealogically, the husband of his daughter and the father of his sons. This prophet will have no children on earth except the sons of this man who is his successor." He has said that they attacked me and said, "O commander, this man has come out polytheism and has entered disbelief. It is lawful to spill his blood." I said to them, "O people I already have a religion and I strongly believe in it. I do not want to give it up until I can find a religion stronger than this. I have found the description of this man in the books that Allah has revealed to His prophets. I came out of my country, India leaving behind all the honor and respect that I had only to find him. When examined your prophet the way you described him to me I found out that his description as you presented does not match the description of the prophet mentioned in the books. So leave me alone." The agent sent for a man called al-Husayn ibn Eshkib and said to him, "Debate this Indian man." He said, "May Allah grant you well being. There are the scholars of the law and the other scholars. They know better how to debate him." He said to him, "Debate him as I say, and you can meet privately and be kind to him." Al-Husayn ibn Eshkib said to me after our consultations, "The prophet that you are looking for is the one these people have described for you but their description of his successor is not the way they have described. This prophet is Muhammad ibn‘Abdallah ibn ‘Abd al-Muttalib. His successor is Ali ibn abu Talib (a.s.) ibn ‘Abd al-Muttalib. He is the husband of Fatema, daughter of Muhammad (s.a) and the father of al-Hassan and al-Husayn, the grandsons of Muhammad (s.a)."

Ghanim abu Sa‘id has said, "I then said, "Allahu Akbar." (Allah is great). This is the one I have been looking for." I then returned to Dawud ibn al-‘Abbass and said to him, "O commander, I have found what I was searching for. I testify that there is no lord besides Allah and I testify that Muhammad is the Messenger of Allah." The narrator has said that he treated and helped me with kindness and asked al-Husayn to look after me." The narrator has said that thereafter I went to him until we were acquainted properly and he taught me understanding of the law of the matters that I needed such as prayer, fasting and the obligations." The narrator has said that I said to him, "We read in our books that Muhammad (s.a) is the last of the prophets and there will be no other prophets after him. The task of leadership after him will be with the executor of his will, his successors and heirs and thereafter it will be with the executor of the will of the previous one and so on in their descendants until the end of the world. Who is the executor of the will of the executor of the will of Muhammad (s.a) ?" He said, "They are al-Hassan then al-Husayn the grandsons of Muhammad (s.a)." He then continued speaking of the executors of the will of the Holy Prophet (s.a) until the Sahib al-Zaman (the one who possesses Divine Authority today). Then he explained to me what had happened (with the Imams). Thereafter I hand no other goal but to search for the holy location. He (‘Amiri) has said that he came to us in Qumm. He sat with our people in the year two hundred sixty four AH. He then left with them and arrived in Baghdad with his friend from al-Sind who had accompanied him in religion. ‘Amiri has said that Ghanim said to me, "I disliked certain things about my companion and I departed him and went out to al-‘Abbassia and prepared my self for prayer. I began the prayer but I was anxious and thoughtful about my goal. At this time someone came to me and called me with my Indian name. I replied, "Yes, it is I." He said, "Your master is calling you." I went with

him and he would walk from this to that street until he came to house and a garden and I saw him (a.s.) sitting." He said, "Well come, O so and so, in Inddian language. How are you? How was so and so until he mentioned all the forty people. He then asked me about every and each of them. Then he told all that had happened among us all in Indian language. Then he asked, "Did you want to perform Hajj with people of Qumm?" I said, "Yes, my master." He then said, "Do not go to Hajj with them this year. Go back and perform Hajj in future." He then gave me a bag of money that was in front of him and said to me, "Spend it for your needs and do not go to Baghdad to so and so." He mentioned his name and said, "Do not tell him anything."

‘Amiri has said that he came to us at Qumm. He then informed us of the triumph and that our people had returned from al-‘Aqaba. Ghanim went ‘Uthman Khurasan. Next year he went for Hajj and sent us souvenirs from Khurasan. He lived there for sometimes and then he died. May Allah grant him blessings."

4

Ali ibn Muhammad has narrated from Sa‘id ibn ‘Abdallah who has said the following.

"Al-Hassan ibn al-Nadr and abu Sidam and a group of people, after abu Muhammad (a.s.) had passed away would discuss about the property (of religious dues) in their possession and how to find out (as to who should they give it). Al-Hassan ibn al-Nadr came to abu Sidam and said, "I want to go for Hajj this year." Abu Sidam said, "Postpone it this year." Al-Hassan ibn al-Nadr said, "I experience nightmare in my sleep. I must go this year for Hajj." He prepared his will and appointed Ahmad ibn Ya‘li ibn Hammad as the executor of his will. He said in his to pay a certain amount of money to the holy location with his own hand into his (the Imam’s) own hand after he would appear in public. The narrator has said that al-Hassan has said, "When I arrived in Baghdad I rented a house and certain persons of the representatives came to me with cloths and Dinars and left them with me. I asked them, "What is it?" He said, "It is as you know what it is." Others also came to me with such properties until the house was filled up. Then Ahmad ibn Ishaq came with all that was with him. I was astonished and remained thinking. A letter came to me from the man (a.s.) that said, "When it will be come such and such hours of the day then take all (money/ property) is with you." I then left with that was with me and on the way there was a robber that looted the travelers with his sixty men thieves. I passed him safely by the help of Allah. I arrived at the army camp and stopped there. A letter came that told me to take everything along with me. I loaded every thing in the carriages of the porters and when I reach the corridor a black man standing there. He asked, "Are you al-Hassan ibn al-Nadr?" I said, "Yes, I am he." He then said, "Enter." I then entered the house and then a room and unloaded the goods from the carriages of the porters therein. In a corner of the room there was a large quantity of bread. He gave two loaves to each of the porters and told them to leave. Then I found out that there was a room behind the curtain and someone called me therefrom. "O al-Hassan ibn al-Nadr, thank Allah for the favor that He has done to you and do not complain. Satan loves that you would doubt. He gave me two pieces

of cloths and said, "Take these because you will soon need them." I took them and left."

Sa‘d has said, "Al-Hassan ibn Nadr came back, died in the month of Ramadan and was shrouded in the pieces of cloths."

5

Ali ibn Muhammad has narrated from Muhammad ibn Hamawayh al-Suwaydawiy from Muhammad ibn Ibrahim ibn Mahziyar who has said the following.

"At the time abu Muhammad (a.s.) passed away I had doubts. Large quantities of commodities (of religious dues) were accumulated with my father. He loaded them in a boat and himself also embarked. I was with him to say farewell to him. He began to feel severe fever and asked me to take him back home because he said, "It is death." He then said to me, "Be pious before Allah about these commodities." In his will he appointed me over see the commodities. He then died. I then said to my self, "My father was not such a person to make a will for an incorrect cause. I must take these commodities to Iraq and rent an accommodation on the bank of the river and I will not tell anyone of anything with me. If the matter will become clear to me as it was at the time of abu Muhammad (a.s.) I will deal accordingly otherwise throw them into the river." I then went to Iraq, rented a place on the bank of the river and stayed there for a several days. Then I received a letter with a messenger. The letter said, "O Muhammad, there is so and so thing inside so and so thing with you. It explained to me every thing in details even about the things of which I hand no knowledge. I then submitted everything to the messenger and remained there for several more days. No one would ask who I was. I became depressed and sad. Then a letter came that said, "We have appointed you in the place of your father. Therefore give thanks to Allah."

6

Muhammad ibn abu ‘Abdallah has narrated from abu ‘Abdallah al-Nisa’iy who has said the following.

"I delivered certain items from al-Marzabani al-Harithi to the holy location. One item was a gold bracelet. Other items were accepted but the bracelet was returned. I was ordered to break it. When I did so inside there were certain amounts of iron, brass and zinc. I took them out and sent the gold back. It was accepted."

7

Ali ibn Muhammad has narrated from al-Fadl al-Khazzaz al-Mada-’ini, the slave of Khadija daughter of Muhammad abu Ja‘far (a.s.)who has said the following

"Certain people of the city of al-Madina that belonged to al-Talibiyin group believed in the truth (about Ahl al-Bayt). They would receive their financial grants regularly on time. When abu Muhammad (a.s.) passed away a few of them disregarded the belief that abu Muhammad (a.s.) has behind a son. The financial grants thereafter would come only to those who still believed in son of abu Muhammad (a.s.) and stopped coming to the others. They no more are mentioned along with those who are mentioned. All praise belongs to Allah, Lord of the worlds."

8

Ali ibn Muhammad has said that a man from Bedouins sent a certain quantity of commoditiy (as religious dues) but it was returned to him and he was told, "Pay first the rights of the children of your uncle. It is four hundred Dirhams." The property of the children of his uncle was in his possession in sharing manner and he had withheld their property. When he did the accounting their rights in that shared property was four hundred Dirhams. He paid that amount and sent the rest (to the Imam (a.s.) and it was accepted."

9

Al-Qasim ibn al-‘Ala’ has said the following.

"Several boys were born to me and each time I would write and request for prayer. Nothing would have been written to me about them. They all died. When my son al-Hassan was born I wrote and requested for prayer. The answer came, "He lives and all praise belongs to Allah."

10

Ali ibn Muhammad has narrated ‘Abdallah ibn Salih who has said the following

"I lived in Baghdad and one year I requested permission (from the twelfth Imam (a.s.) to travel out but permission was not granted. I waited for twenty two days and the caravan had already left for al-Nahrawan then I was granted permission. It was a Wednesday and I was told to leave. I then left but I did not have any hope of reaching the caravan. I arrived at al-Nahrawan and the caravan was still there. I then had enough time to only feed my camels and then the caravan left. I journeyed with the caravan and he had prayed for my safety. I did not face any difficulties. All praise belongs to Allah."

11

Ali has narrated from al-Nadr al-Bajali from md ibn Yusuf al-Shashi who has said the following

"A boil had grown on my heaps. I sought treament from several physicians and spent money but they said that they knew of no medicine for it. I then wrote a letter to him (the twelfth Imam (a.s.) requesting him to pray. He wrote back to me with his signature, "May Allah grant you good health and place you with us in this life and in the life hereafter." The narrator has said that before the coming of the Friday the boil was gone and it became like the palm of my hand. I then called one of the physicians and showed him the place of the boil and he said, "We had no knowledge of any medicine to cure it."

12

Ali has narrated from Ali ibn al-Husayn al-Yamani who has said the following

"I lived in Baghdad. Once the caravan for the people of Yemen was about to live. I also decided to leave with them. I then wrote to him (the twelfth Imam (a.s.) requesting his permission. The response came, "Do not leave with them. There is nothing good for you in leaving with them. Stay in al-Kufa." The narrator has said, " I stayed in al-Kufa and the caravan left but the tribe of Hanzala attacked and looted them. I then wrote for permission to leave by ships on water. Permission was denied. I then found out that of the ships that had traveled that year none reached the destination safely. Indian groups called al-Bawarij had pirated. I then visited the army camp. Near sun set I went to the door (of the shrine of the Imams) quitely. I did speak to anyone and nor introduced myself to anyone. I was praying in the mosque after offering my greeting of peace (to the Imams) that a servant came and said, "Rise up and come with me." I told him, "Where should we go?" He said, "We will go home." I then asked, "Do you know who am I? Perhaps you are sent for someone else." He said, "I have been sent onlyy for you. You are Ali ibn al-Husayn, the messenger of Ja‘far ibn Ibrahim." He took to the house of al-Husayn ibn Ahmad. He then spoke to him secretly that I did hear what the spoke about. Every thing that I needed was brought for me. I stayed with him for three days. I asked his permission to offer my greetings of peace from inside the house. He granted me permission and I offered my greeting of peace dduring the night."

13

Al-Hassan ibn al-Fadl ibn Yazid al-Yamani has said the following.

"My father wrote in his own had writing he received back a response. I then wrote in my own hand writing I also received back a response. One of our Fuqaha’ (scholar of law) wrote in his own hand writing but he did not receive any response. We then began to think about it and we found out that the man had changed his belief into that of the Qirmati sect.

Al-Hassan ibn al-Fadl has said, "I visited (the holy places in) and arrived at Tus. I decided not to leave until I will experience evidence in support of my belief and success in achieving my needs even if it would take me to stay until I will receive confirmation." He has said, "In

the mean time I felt depressed because of fear that I might lose the opportunity to perform Hajj." He has said, "One day I went to see Muhammad ibn Ahmad for help." He said to me, "Go to so and so mosque. A man will meet you there." I then went to the mosque and a man came to me. He looked at me and laughed and said, "do not be sad and depressed. You will perform Hajj this year and will return back to your wife and children safely." The narrator has said, "I gained confidence and my heart felt at peace and I say that is how my wish came true." The narrator has said, "I then went to the army camp (city of Surra man Ra’a) and a bag of money with few Dinars and a piece of clothes were sent to me (from the Imam’s office). I felt depressed and said to my self, "Is this how these people treat me and this is how much my reward is with them?" I used ignorance and returned the gift and wrote a letter. The person who brought them to me did not explain or say any thing. I then felt regretful; very strongly and said to myself, "I have turned ungrateful to my master in rejecting his gift. I wrote a letter and begged for forgiveness of my misbehavior. I confessed to my sins and begged for pardon. I sent the letter and remained rubbing my hands against each other. In such condition I was thinking and say to myself, "If the money will be sent to me I will not open the bag and will not say anything about it. I will take it to my father. He knows more than me and will do whatever he would like. At that time a letter had come to the messenger who had brought the bag of money. He was told, "What you did was wrong. You did not inform the man that we sent gifts to our friends and followers and sometimes they ask us for such gift for blessings." A letter came to me also and it said, "You made a mistake in rejecting the gift but when you asked Allah to forgive you Allah will forgive you. Since your intention was not to open the gift or spent it we have spent it on your behalf. However, you must take the cloth so you can use it for Ehram (during performing certain acts of Hajj)."

The narrator has said, "I wrote him about two issue and I wanted to write about a third issue but I did not do so for fear that it might not like it." The answer for the two issues came back and the meaning of the third one was also explained. All praise belongs to Allah.

The narrator has said, "I made a contract with Ja‘far ibn Ibrahim al-Naysaburi in Naysabur to ride share on our \journey to Makka. When we arrived in Baghdad I decided to change our agreement. I then went around to find another person for ride sharing. Ibn al-Wajna’.came to see me after that I had already proposed to him ride sharing and hiring a ride and he had expressed his dislike to my my proposal. He said, "I am looking for you and I am told, "He will accompany you. Treat him kindly, find for him ride sharing and hire for him a ride."

14

Ali ibn Muhammad has narrated from al-Hassan ibn ‘Abd al-Hamid who has said the following.

" I had doubts in the case of Hajiz (as whether the had authorized him or not). I then collected a few items and left for the army camp (the city of Surra man Ra’a The notification that came

to said, "There is no doubtfulness in us nor in those who has said the following. who represent us in our affairs. Whatever is with you take them to Hajiz ibn Yazid."

15

Ali ibn Muhammad has narrated from Muhammad ibn Salih who has said the following.

"When my father died and the task (of working is representative of the Imams) was left to me with my father there were promissory notes from those who has said the following. owed (religious dues). I wrote to him (the Imam (a.s.) about the case. He wrote back to me, "Demand from them and make them pay." People paid what they owed except one man who had signed a promissory note for four hundred Dinars. I went to demand from him what he owed but he procrastinated and took it lightly and his behaved foolishly. I complained to his father and he said, "So what!" I then hold him by his beard and leg and pulled him towards the center of the house and kicked him many times. His son went out and cried for help from the people of Baghdad saying, "He is a Qummi, Rafidi (derogatory name for Shi‘a) he has killed my father." From the people of Baghdad many gathered around me. I rode my equine animal and said, "Very nice of you people of Baghdad. You support the unjust against a lonely stranger. I am a man from the sunni sect and he calls me a man from Qumm and a Rafidi so that he can destroy my rights." The narrator has said that people then turned against him and they wanted to enter his store. I then calmed them down. The signatory in the promissory note called me and set upon himself a stipulation with an oath that said, "His wife will be divorced if he did not pay his dues." My part of the stipulation was to ask the people to leave his place."

16

Ali has narrated from a number of our people from Ahmad ibn al-Hassan and al-‘Ala’ ibn Rizq Allah from Badr Ghulam Ahmad ibn al-Hassan who has said the following.

"I began to live in al-Jabal (a town between Baghdad and Azarbayjan) and I did not believe in Imam (the Divine authority of al-Mahddi (a.s.) but I loved them (descendants of Amir al-Mu’minin Ali (a.s.). When Yazid ibn ‘Abdallah (a representative of al-Mahdi (a.s.) died he said in his will that I must give his Shahri Samand (famous Persian) horse, sword and belt to his master (al-Mahdi (a.s.). I was afraid that if I would not give the horse to Edhkutakin (a Turkish official of ‘Abbassid rulers) he will harm me. I by myself then evaluated the items for a seven hundred Dinars and no one knew about it. A letter then came from Iraq that said, "Send us our seven hundred Dinars that are with you for the Shahri (famous Persian horse), the sword and the belt."

17

Ali has narrated from the one who narrated to him the following.

"A boy was born to me. I wrote to him (al-Mahdi (a.s.) for his permission to give the baby a special bath for the ceremony on the seventh day of his birth. The answer came back and it said, "Do not do so." The boy died on the seventh or the eighth day. I then wrote to him about the death of the boy. He wrote back to me, "He will be succeeded by another and an other. Let his name be ‘Ahmad’ and the name for the one after Ahmad will be Ja‘far." It came to be as he had said." The narrator has said, "I made preparation for the journey to Hajj, said farewell to the people and I was about to leave. The message came to me that said, "We do not like it but it is up to you." I felt depressed and sad and I wrote, "I am steadfast to obey you commands and listen your words except that I feel for missing Hajj." He then had signed (a note to me) that said, "Do be depressed. You will soon perform Hajj by the will of Allah." The next year I wrote to ask his permission and the permission came. I then wrote that I have chosen Muhammad ibn al-‘Abbass as a ride sharing partner and that I trusted him for his religion and safety. The message that then came said, "Al-Asadi is a good ride sharing partner. If will come do not chose anyone else besides him. Al-Asadi came and I chose him as the ride sharing partner."

18

Al-Hassan ibn Ali al-‘Alawi has said the following.

"Al-Majruh left a certain amount of commodities that was of the dues to the holy location with Mirdas ibn Ali. With Mirdas there was already such commodities that Yatim ibn Hanzala had left. Amessage came to Mirdas and it said, "Send (to us) the commodities of Yatim and whatever al-Shirazi (Majruh) has left with you."

19

Ali ibn Muhammad has narrated from al-Hassan ibn ‘Isa al-‘Uraydi abu Muhammad who has said the following.

"When abu Muhammad (a.s.) passed away a man from Egypt came to Makk with a certain amount of commodities that were due to the holy location (office of the Imam (a.s.) People expressed different opinions on the issue. Certain persons said, "Abu Muhammad (a.s.) has passed away and has left no one behind as his successor. Ja‘far is his successor. Others said, "Abu Muhammad (a.s.) passed away and he left his successor behind.. A man called abu Talib was sent to the army camp (the city of Surra man Ra’a) with a letter. He went to see Ja‘far and ask him for the evidence to prove that he is the successor of abu Muhammad (a.s.), Ja‘far said, "It is not available at this time." He then went to the door and gave the letter to our people and the response that came said, "We present our condolences to you for the death of your friend (the man from Egypt). He has died and he has a will in which he said that the

commodities must be given to the trust worthy person to deal with in a proper manner. His letter was answered. When came back to Makka it was just the way he was informed by the holy location (the office of the Imam (a.s.) "

20

Ali ibn Muhammad has said the following.

"From A’ba (name of a town) certain items of property that belonged to the holy location (office of the Imam (a.s.) were to deliver to him ((the Imam (a.s.) but a sword that was part of such property was forgotten and remained in A’ba. When the delivery was made a letter came to him that said, "What about the sword that you forgot and left in A’ba?"

21

Al-Hassan ibn Khafif has narrated from his father who has said the following.

"Imam al-Mahdi (a.s.) had sent certain servants to al-Madina of the Messenger of Allah and among them were two servants. He had written to Khafif to leave with them. He then left with them and they reached al-Kufa where one of the two servants had consumed alcohol. Before the would al-Kufa a letter came to them from the army camp (city of Surra man Ra’a) that said, "Send back the servant who has consumed alcohol and remove him from the service."

22

Ali ibn Muhammad has narrated from Ahmad ibn abu Ali ibn Ghiyath from Ahmad ibn al-Hassan who has said the following.

" Yazid ibn ‘Abdallah has said in his will to sent a horse, a sword and certain other properties to holy location (office of the Imam (a.s.). The money from the sale of the horse and other properties were delivered to the holy location but the sword was forgotten. A message then came that said, "With the items that you sent there was a sword that has not reached us." Or the message was in similar words."

23

Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Shadhan al-Naysaburi who has said the following.

"Five hundred Dirhams less twenty was collected with me. I decided to sent them but I did not like to send five hundred less twenty. I then added twenty Dirhams to it from my own money and sent them to al-Asadi without any mention of what was therein. The message that

came to me said, "Five hundred Dirhams of which twenty were yours have reached (us)."

24

It is narrated from al-Husayn ibn Muhammad al-Ash‘ari who has said the following.

"The letters of abu Muhammad (a.s.) would come about the matters related to al-Junayd, who killed Fars, abu al-Hassan and others. When he passed away letters about the issues related to abu al-Hassan and his friend continued coming from (Imam al-Mahdi (a.s.) but there was no mention of al-Junayd. I became depressed about it. Thereafter, the news of the death of al-Junayd reached us."

25

Ali ibn Muhammad has narrated from Muhammad ibn Salih who has said the following.

"I had a female slave that had attracted my attention. I wrote to him (Imam al-Mahdi (a.s.) requesting permission to have a child from her. The answer came, "You may do so but Allah does whatever He wants." I went to bed with her and she became pregnant. The fetus fell off prematurely and she died."

26

Ali ibn Muhammad has said the following.

"Ibn al-‘Ajami in his will had set aside one third of his properties for the holy location (office of the Imam (a.s.) and had written the deed for it. Before he would take the one third out of his properties he gave a certain amount to his son, abu al-Miqdam, of which no one had any knowledge. He (Imam al-Mahdi (a.s.) wrote to him, "Where is the property that you set aside for abu al-Miqdam?"

27

Ali ibn Muhammad has narrated from abu ‘Aqil ‘Isa ibn Nasr who has said the following.

"Ali ibn Ziyad al-Saynari wrote a letter to request for a shroud. He (al-Mahdi (a.s.) wrote back to him, "You will need it in the year eighty." He died in the year eighty and the shroud was sent to him a few days before his death."

28

Ali ibn Muhammad has narrated from Muhammad ibn Harun ibn ‘Imran al-Hamadani who has said the following.

"I owed five hundred Dinars to the holy location (office of Imam al-Mahdi (a.s.). I felt extremely depressed about it. I said to myself, "The stores that have bought was for five hundred thirty Dinars. I will set them aside for the holy location (office of Imam al-Mahdi (a.s.)." However I had not said anything in words. He wrote to Muhammad ibn Ja‘far, "Take possession of the stores from Muhammad ibn Harun as payment for the five hundred Dinars that he owed us."

29

Ali ibn Muhammad has said the following.

"Ja‘far (the impostor) sold of the items that he sold a Ja‘fari (descendants of Ja‘far ibn abu Talib) female child that they (family of abu Muhammad (a.s.) had brought up. A certain ‘Alawi person informed the buyer about the female child. The buyer said, "I will be glad to return if someone will pay me what I have paid." He then informed the people of the holy location (office of Imam al-Mahdi (a.s.). They sent forty one Dinars to the slave trader and asked him to return her back to her people."

30

Al-Husayn ibn al-Hassan al-‘Alawi has said the following.

"A man who was an informer for Ruz Hassani with another man with him once said to Ruz, "This man (al-Mahdi (a.s.) is out there. Money is collected for him. He has representatives in many places. They mentioned his representatives by their names in different areas. This news reached ‘Ubaydallah ibn Sulayman, the vizier. The Vizier decided to arrest these representatives. The Sultan said, "Find out. Where is this man? This is a serious matter." ‘Ubaydallah ibn Sulayman then said, "We will arrest the representatives, the agent." The Sultan said, "No, you must send your undercover agents who would pose to them as devotees ready to pay their dues to their Imam. If they accepted the funds then arrest them." The narrator has said that message came out from the holy location (office of Imam al-Mahdi (a.s.) to inform all the representatives not to accept any dues from anyone, deny knowing anything about the Imam (a.s.) and say that they have no information. A man who was an undercover agent came to Muhammad ibn Ahmad whom he did not know. The undercover agent spoke to him privately and said, "I have certain funds with me and I want it to be delivered to the holy location (office of Imam al-Mahdi (a.s.)." Muhammad said to him, "You have made a mistake. I do not know anything about it. He would insist and try to show kindness and Muhammad would deny having any knowledge of it. The spies spread to all places but the representatives refuse to accept any funds because of the message that was

dilivered to them before hand."

31

Ali ibn Muhammad has said the following.

"A prohibition to visit the Quryash cemetery and al-Hira (Karbala) came out of the holy location (office of Imam al-Mahdi (a.s.). After a few months the Vizier (abu al-Fath Ja‘far ibn Furat) summoned al-Baqtia, and said to him, "Meet the clan of bnu Furat and al-Bursiyin and tell them not to visit Quraysh cemetery because the Caliph has decide to see all those who would visit these places be arrested."

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Chapter 126

The Statements and the Explicit Texts on Leadership with Divine Authority) of the Twelve Imams (a.s.)

1

A number of our people has narrated Ahmad ibn Muhammad al-Barqi from abu Hashim Dawud ibn al-Qasim al-Ja‘fari from abu Ja‘far al-Thani who has said the following.

"Once Amir al-Mu’minin Ali (a.s.) came with al-Hassan and al-Husayn and he was holding the hand of Salman for support. He entered the sacred Mosque in Makka and sat down. Then a good looking and well dressed man came. He offered the greeting of peace to Amir al-Mu’minin Ali (a.s.) who answered his greetings likewise and he sat down. He then said, "I will ask you three questions. If you would answer them I will acknowledge that the people who have acted against you in the matters of leadership after the Holy Prophet (s.a) they have acted against their own selves. Their actions have taken away peace from them in this world as well in the next life. If it would be otherwise, (you can answer) then you and those people will be the same."

Amir al-Mu’minin Ali (a.s.) said, "Ask whatever you would like."

He said, "Tell about the man who sleeps. Where does his spirit go?" Tell about the man, how he remembers and forgets? Tell me about the man how do his children become similar to the aunts and uncles.?"

Amir al-Mu’minin Ali (a.s.) turned to al-Hassan and said, "O abu Muhammad, answer him." The narrator has said that al-Hassan answered his questions. The man then said, "I testify that there is no lord besides Allah and I continue to testify to this fact.

I testify that Muhammad is the Messenger of Allah and I continue to testify to this fact

I testify that you are the executor of the will of the Messenger of Allah and that you are the in charge of this task ((Leadership with Divine Authority) with His authorization." He pointed out to Amir al-Mu’minin (a.s.) with his hand. He then said, "I continue to testify to this fact."

"I testify that you are the executor of his (Amir al-Mu’minin’s (a.s.) will and the in charge of this task ((Leadership with Divine Authority) by His authorization after him (Amir al-

Mu’minin (a.s.) " He pointed out with his hand to al-Hassan (a.s.). Then He then said, "I continue to testify to this fact."

"I testify that al-Husayn ibn Ali (a.s.) will be the executor of the will of his brother and the in charge of this task ((Leadership with Divine Authority) with His authorization after him.

"I testify in support of Ali ibn al-Husayn (a.s.) that he will be the in charge of the task of al-Husayn after him.

"I testify that Muhammad ibn Ali will be the in charge of the task of Ali ibn al-Husayn (a.s.) after him.

"I testify that Ja‘far ibn Muhammad (a.s.) will be the in charge of the task of Muhammad ibn Ali (a.s.).

"I testify that Musa will be the in charge of the task of Ja‘far ibn Muhammad after him.

"I testify that Ali ibn Musa will be the in charge of the task of Musa ibn Ja‘far (a.s.).

"I testify that Muhammad ibn Ali (a.s.) will be the in charge of the task of Ali ibn Musa (a.s.) after him.

"I testify that Ali ibn Muhammad will be the in charge of the task of Muhammad ibn Ali (a.s.) after him.

"I testify that al-Hassan ibn Ali (a.s.) will be the in charge of the task of Ali ibn Muhammad (a.s.) after him.

"I testify in support of a man from the children of al-Hassan who will not be mentioned by his Kunya (father or son of so and so) or his name until he will rise with Divine authority to fill the earth with justice after being filled with injustice.

"I offer you my greeting of peace O Amir al-Mu’minin (a.s.) and praay to Allah to grant you blessings and holiness."

He then stood up and left.

Amir al-Mu’minin (a.s.) said, "O abu Muhammad follow him and see where went." Al-Hassan ibn Ali (a.s.) went out to find out (and came back) and said, "As soon as he stepped out of the Mosque I could not figure out in which direction of the earth of Allah ddid he disappear. I returned to Amir al-Mu’minin (a.s.) and informed him." He said, "O abu

Muhammad, do you know him?" I said, Allah, the Messenger of Allah and Amir al-Mu’minin (a.s.) know best." He said, "He was al-Khidr (a.s.) "

2

Also Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan al-Saffar from Ahmad ibn abu ‘Abdallah from abu Hashim a similar hadith. Muhammad ibn Yahya has said, "I said to Muhammad ibn al-Hassan, "O abu Ja‘far I wish this would have been narrated through a chain of narrators other then Ahmad ibn ‘Abdallah ." He said, "He Ahmad ibn ‘Abdallah had narrated this to me ten years before the confusion."

3

Muhammad ibn Yahya and Muhammad ibn ‘Abdallah have narrated from ‘Abdallah ibn Ja‘far from al-Hassan ibn Zarif and Ali ibn Muhammad from Salih ibn abu Hammad from Bakr ibn Salih from ‘Abd al-Rahman ibn Salim from abu Basir from abu ‘Abdallah (a.s.) who has said the following

"Once my father said to Jabir ibn ‘Abdallah al-Ansari, ‘I need your help in certain issue. When do you think it will be convenient for you we meet privately and I will ask you about it.?" He said, "Whenever you would like will be all right for me." One day when they met each other he said, "O Jabir, tell me about the tablet that you saw in the hand of my great-grandmother, Fatima (a.s.), daughter of the Messenger of Allah. Tell me of what she said toyou about the tablet and the writing on it?"

Jabir then said, "I ask Allah to testify (to the truth of what I experienced that day). Once I went to see your great grandmother Fatime (a.s.) in the life time of the Messenger of Allah. I congratulated for the birth of al-Husayn (a.s.). I saw in her hand a green tablet that I think was made of Emerald (precious gems). I saw on it a white writing that was shining like the color of sun. I then said to her, "May Allah take my soul and the souls of my parents in service for your cause, O daughter of the Messenger of Allah, what is this tablet?" She said, "This is a tablet that Allah has given as a gift to His Messenger. In it there is the name of my father, the name of my husband, the names of my two sons and the names of the executors of the wills of my (special) descendants. My father gave it to me as a gift and glad news." Jabir then said, "Your great grandmother (a.s.) then gave the tablet to me. I read it and made a copy of it." My father then said, "O Jabir can you show that copy (that made from the tablet) to me?" He said, "Yes, I can show it to you." My father went with him to his house and he brought to light a tablet of parchment. He then said, "O Jabir, look carefully at your writing to see how read it for you." Jabir then kept looking at his handwriting while my father read and his reading was exactly letter by letter the same as what Jabir had in his copy. Jabir theen said, "I ask Allah to testify to the truth of my words that this is what I saw was written on the tablet."

In the name of Allah, the Beneficent, the merciful

This a document from Allah, the Most Majestic, the Most Wise, for Muhammad, His Prophet (s.a), His light, His embassador, His barrier and His guide (for people). Jibril, the trusted spirit has brought from the Lord of the worlds. "O Muhammad acknowledge the greatness of My names and pay thanks for My bounties. Do not hide My favors. I am the Allah and there is no lord besides Me. I break down the transgressors and grant wealth to the oppressed. I am the One Who has established the religion. I am Allah. There is no lord besides I. Whoever would expect to receive any distinction from someone other than Me or have fear of the justice of someone other Me I will cause him to suffer a torment the like of which I would cause no one else of the creatures of the world to suffer. I must be worshipped and in Me you must trust.

I have not sent any prophet without, up on the completion of his days, appointing the executor of his will. I have given preference to you over the prophets and I have given preference to the executor of your will over the executors of the wills of the other prophets. I have granted you honor through your two brave grandsons, al-Hassan and al-Husayn. I have made al-Hassan to be the treasure of my knowledge after the completion of the time of his father. I have made al-Husayn to be the keeper of My revelation. I have granted him nobility through martyrdom and made his end triumphant. He will be the best of the martyrs and of the highest degree in the rank of the martyrs. I have kept My perfect word with him and My extremely clear authority and proof available for him. Through his descendant I will give good rewards or cause people to suffer torments. The first of them will Ali ibn al-Husayn, master of the worshippers, and the beauty of My friends of the past then his son who will be very similar to his grand father, the praised one, Muhammad al-Baqir, the one who will be very deeply founded in My knowledge and the source of wisdom from Me. Those who will have doubts about Ja‘far will soon be destroyed. Whoever would reject him would be like one who would reject Me. The true words have already come from Me that I will dignify the position of Ja‘far and will grant him joy and happiness for his followers, supporters and friends.

After him Musa will live at the time of a blind, confusing and dark mischief. (He will live among the people) because the system of obedience to Me does not break down and my authority (proof of My existence) does not remain obscure. The thirst (for knowledge and guidance) of my friends will be quenched with sufficient measure. Whoever would reject any of them he has rejected my favors. Whoever would change my signs and verses of my book he has excused with lies.

Woe is to those who would fabricate lies and reject (the truth) after the completion of the time of Musa, My servant, My beloved, My chosen one about Ali (al-Rida). (Ali al-Rida) who is My *wali* (the one who possesses Divine Authority) My supporter, the one on whom I will place the task of prophet-hood and examine how he would deal with it. An arrogant devil will murder him. He will be buried in the city build by the virtuous servant (of Allah) next to the worst of My creature. The words of truth have already been established that I will grant him joy and happiness with the birth of his son, Muhammad, his successor and the heir of his

knowledge. He is the the mine of My knowledge, the right place for My secrets and My authority over My creature. Whoever would believe in him I will make paradise his dwelling and will grant him the ability to intercede for seventy people from his family of whom everyone would have become subject to Hellfire.

I will make the end for his son, Ali, to arrive at salvation. Ali, is My *wali* (the one who possesses Divine Authority), My supporter, the testimony in My creatures and My trustee in My revelation. From him I will make to come out a preacher to My way and a treasure of My Knowledge, al-Hassan. I will complete it with his son (M.H.M.D.) a blessing for the worlds. In him will be found the perfection of Musa (Moses) the beauty of Jesus and the patience of Ayyub. My friends in his time will become weak. Their heads will be sent as gifts like the heads of the Turks and Daylam. They will be murdered and burned. They will live in fear, frightened and fearful. The earth will be stained with their blood and wailing and lamentations will become wide spread in their women. These will possess My authority and through them I will remove the blind and dark mischief. Through them I will remove uncertainties, sufferings and shackles. These are the ones upon whom the blessings and forgiveness of their Lord descend and they are the ones who provide guidance.

‘Abd al-Rahman ibn Salim has said that abu Basir said, "Even if you would hear no other Hadith expect this it will be enough for you. Protect it against everyone except the deserving people."

4

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from Aban ibn abu ‘Ayyash from Sulaym ibn Qays and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn abu ‘Umayr from ‘Umar ibn ’Udhayna and Ali ibn Muhammad from Ahmad ibn Hilal from ibn abu ‘Umayr from ‘Umar ibn ’Udhayna from Aban ibn abu ‘Ayyash from Sulaym ibn Qays who has said the following.

" I heard ‘Abdallah ibn Ja‘far al-Tayyar say, ‘we were in the court of Mu‘awiya I al-Hassan, al-Husayn, ‘Abdallah ibn ‘Abbass, ‘Umar ibn ’Umm Salama and ’Usama ibn Zayd. A conversation started between me and Mu‘awiya, and I said to Mu‘awiya’, ’I heard the Messenger of Allah say, ‘I have more authority over the believers’ souls than they themselves do. Then my brother Ali ibn abu Talib (a.s.) will have more authority over the believers’ souls than they themselves will have. When Ali (a.s.), will become a martyr al-Hassan ibn Ali will have more authority over the believers’ souls than they themselves will have. Thereafter my son al-Husayn after him (al-Hassan) will have more authority over the believers’ souls than they themselves will have. When he will become a martyr, his son Ali ibn al-Husayn after him (al-Husayn) will have more authority over the believers’ souls than they themselves will have. O Ali, you will see him. Thereafter his son Muhammad ibn Ali will have more authority over the believers’ souls than they themselves will have. O al-Husayn, you will see him. Then

the twelve will complete the number of Imams. Nine will be of the descendants of al-Husayn." ‘Abdallah ibn Ja‘far said, "I asked al-Hassan, al-Husayn, ‘Abdallah, ibn ‘Abbass, Umar ibn ’Umm Salama and ’Usama ibn Zayd to bear witness. They all bore witness for me before Mu‘awiya." Sulaym ibn Qays has said, "I heard such Hadith from Salman, abu Dharr and al- Miqdad who said that they heard such Hadith from the Messenger of Allah."

5

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid his father from ‘Abdallah ibn al-Qasim from Hanan ibn al-Sarraj from Dawud ibn Sulayman al-Kisa‘i from abu al-Tufayl who has said the following.

"I was present in the funeral procession of abu Bakr the day ittook place. I was also present when ‘Umar took oath of allegiance and Ali (a.s.) was sitting on the side. A young, good looking, well dressed Jewish boy came. He was a descendant of Harun and he stood (on a place that was) above ’Umar and asked, "O Amir al-Mu’minin, are you the most knowledgeable person in this nation in their book and the commands of their prophet?" The narrator has said that ’Umar kept his head down. He then said, "I meant you." He repeated his words. ’Umar said, "Why is that?" He said, "I have doubts about my relgion and I have come to you for guidance." He (‘Umar said, "Go to this young man." He said, "Who is this young man?" He said, "He is Ali ibn abu Talib (a.s.), the cousin of the Messenger of Allah and he is the father of al-Hassan and al-Husayn the grandsons of the Messenger of Allah and he is the husband of Fatima daughter of the Messenger of Allah." The young Jewish man then went to Ali (a.s.) and said, "Are you such a person?" He said, "Yes, I am such a person." He said, "I want to ask you about three and three and one." The narrator has said that Amir al-Mu’minin Ali (a.s.) then smiled a different smile and said, "O Haruni, what prevents you from saying ‘seven’?" He said, "I ask about three. If you answered me then I will ask you about the rest. If you could not answer then will assume that there is no scholars among you." Ali (a.s.) said, "I swear you to the Lord in whom you believe, if will answer whatever you will ask, will then leave your religion and accept our religion?" He said, "I have come for no other reason but that." Ali (a.s.) said, "Ask your questions." He said, "Tell me about the first drop of blood that was spilled on earth what drop was that? Tell me about the first fountain that gushed out of earth which one was it?" Amir al-Mu’minin Ali (a.s.) answered him. He then said, "Tell me about the other three. Tell me about Muhammad. How many Imams who possess the quality of justice will be there as his successors? In which paradise he will be? Who will be with him in paradise?" He said, "O Haruni, there will twelve just Imams as successors of Muhammad. No one’s betrayal will harm them and they will not feel frightened because of people’s opposition to them. In the matters of religion they will be stronger than the firm mountains on earth. In Paradise Muhammad will dwell with the twelve Imams who possess the noble quality of justice." He then said, "You have spoken the truth by Allah, besides whom there is no lord. I find them in the book of my father Harun. He has written it in his own hand writing. My uncle Moses had dictated to him." He then said, "Tell me about the ‘one’. Tell me about the executor of the will of Muhammad. For how long he will live after him? Will he die or

will he be killed?" He Ali (a.s.), "O Haruni, he will live after him thirty years, not one day less and not one day more. Then he will be hit with an strike here –meaning over his head- and then this will be stained with this." The jJewish man screamed loudly and broke his Kustija (a Jewish religious object) and he would say, "I testify that there is no lord besides Allah Who is One and has no partner and I testify the Muhammad is His servant and His Messenger and that you are the executor of his will. You must be above all and no one must be above you. Your greatness must be acknowledged and you must not be weakened." The narrator has said that Ali (a.s.) then took him to his house and taught him the Divine guidance."

6

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from abu Sa‘id al-‘Usfuriy from ‘Amr aaand ibn Thabit from abu Hamza who has said the following.

"I heard Ali ibn al-Husayn say, ‘Allah created Muhammad , Ali and the eleven Imams from his descendants out of the light of His greatness. He then placed them as figures in the brightness of His light where they worshipped Him before the creation of the creatures. They would speak of the Glory of Allah and of His Holiness. They are the Imams from descendants of the Messenger of Allah."

7

Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad al-Khashshab from ibn Sama‘a from Ali ibn al-Hassan ibn Ribat from ibn ’Udhayna from Zurara who has said the following.

"I heard abu Ja‘far say, ‘The twelve Imams all from the family of Muhammad (s.a) are the ones to whom (the angles) speak. They all are from the descendants of the Messenger of Allah and the descendants of Ali . the Messenger of Allah and Ali (a.s.) are their ancestors." Ali ibn Rashid has said that Ali ibn al-Husayn (a.s.) had a brother from his (foster mother’s / not his real mother the Persian princes) side who did not believe in the Hadith expressed denial. The Imam (a.s.) said to him loudly, "The son of your mother is one of them.."

8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Mas‘ada ibn Ziyad from abu ‘Abdallah and Muhammad ibn al-Husayn from Ibrahim from ibn abu Yahya al-Madyani from abu Harun al-‘Abdi from abu Sa‘id al-Khudriy who has said the following.

"I was (in the city of al-Madina) when abu Bakr was no more and he appointed ‘Umar as his

successor. Once one of the great Jewish men of Yathrib came to ‘Umar. The Jewish people of the city of al-Madina thought that he (‘Umar) was the most knowledgeable person of his time. He came to ‘Umar and said, "O ‘Umar, I have come to accept Islam if you would answer what I will ask. Are you the most knowledgeable person among the companions of Muhammad in the matters of the book, the Sunnah (his traditions) and all that I like to ask from you." The narrator has said that ‘Umar than said to him, "I am not the one you are looking for. However, I can guide you to the one who is the most knowledgeable person in our nation in the matters of the book, the Sunnah (traditions of the Holy Prophet (s.a.) and all that you like to ask." He pointed out to Ali (a.s.). the Jewish man then said, "If what you say is true then why have you taken the oath of allegiance from people? The most knowledge among you is that man." ‘Umar then treated him harshly. The Jewish man went to Ali (a.s.) and said, "Are you as such as ‘Umar has said?" He (Ali (a.s.) then asked, "What has ‘Umar said?" He then informed him of what ‘Umar had said. The Jewish man said, "If are as has said you are, I like to ask you certain questions toknow if anyone of you knows the answer so I would know that your claim is true that you are the best, the best and the truth among the nations. In such case I will accept your religion, Islam." Amir al-Mu’minin (a.s.) said, "Yes, I am as ‘Umar has I am. Ask whatever you would like to ask. I will give the answer by the will of Allah." He said, "Tell me about three and three and one." Ali (a.s.) said, "O Jewish man, why do not say, "Tell me about seven?" The Jewish man then said, "If you would tell me the answer to the three then I will ask you other questions, otherwise, I will abstain. If you would provide me the answer to these seven you then you are the most knowledgeable person on earth, the best of them and have more authority over the people than they themselves do" he then said, "Ask your questions O Jewish man." .He said, "Tell me about the first stone that was placed on the face of earth, the first tree that was planted on earth and the first water fountain that gushed out of earth." Amir al-Mu’minin (a.s.) answered his questions. The Jewish man then said to him, "Tell me how many Imams (Leaders with Divine Authority) will this nation have? Tell me about your Prophet as to where will be his place in paradise and who will be with him therein?" Amir al-Mu’minin (a.s.) said, "This nation will have twelve Imams ((Leaders with Divine Authority).All of them will be from the descendants of the the Holy Prophet (s.a.) of this nation. They will be from my descendants. The place of out the Holy Prophet (s.a.) in paradise will be the best and holiest of them in Eden. Those who will be with him therein in his dwelling will be these twelve people from his descendants. Their mother and grand mother and the mother of their mother and their descendants will live with them therein. No one else will live therein as their partner."

9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Muhbub from abu al-Jarud from abu Ja‘far from Jabir ibn ‘Abdallah al-Ansari who has said the following

"Once I went to see Fatima (a.s.) (daughter of the Holy Prophet (s.a.) and I saw with her a tablet in which the names of the executors of the wills of (Leaders with Divine Authority) were written. I then counted them to twelve. The last one’s name was al-Qa’im (the one who

will rise with Divine authority). The names of three of them was Muhammad and the names of another three was Ali."

10

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Muhammad ibn al-Fadl from abu Hamza from abu Ja‘far (a.s.) who has said the following

"Allah sent Muhammad (s.a.) to all Jinn and manand appointed twelve executors of the will . Of these people are those who have left this world and there are those who will have to complete their task. All the executors of the wills (of the prophets) experience certain traditions, Sunnah. The executors of the will after Muhammad (s.a.) experienced the traditions, Sunnah of the executor of the will of Jesus who were twelve in number. Amir al-Mu’minin (a.s.) experienced the tradition of Jesus."

11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and mdd ibn abu ‘Abdallah and Muhammad ibn al-Husayn from Sahl ibn Ziyad all from al-Hassan ibn al-‘Abbass ibn al-Jarish from abu Ja‘far al-Thani (a.s.) who has said the following.

"Amir al-Mu’minin Ali (a.s.) said to ibn ‘Abbass, "Layla al-Qadr (the night of destiny) comes every year and that night the command for the whole year descend down. To receive that command are the Leaders with Divine Authority after the Messenger of Allah." Ibn ‘Abbass then asked, "Who are they?" He said, "I and the eleven persons from my descendant who all are Imams, (Muhaddathun) such persons to whom angles speak."

12

Through same chain of narrators the following is narrated.

"the Messenger of Allah once said to his companions, ‘You must believ in the Layla al-Qadr (night of destiny). It is Ali ibn abu Talib (a.s.) and his eleven descendants after me."

13

Through the same chain of narrators the following is narrated.

"Amir al-Mu’minin Ali (a.s.) one day said to abu Bakr, "Do not think of those slain for the cause of God as dead. They are alive with their Lord and receive sustenance from Him." (3:169).I testify that Muhammad, the Messenger of Allah died as a martyr. He by Allah, comes to you and do have any doubts when he will come to you. Satan can not appear

in his disguise." Ali (a.s.) took the hand of abu Bakr and showed the Holy Prophet (s.a) to him who said to him, "O abu Bakr, believe in Ali and in the eleven Imams from his descendants. They are all like me except prophet-hood. Repent before Allah because of what you involvement in what you are involved. You have no right in it." The narrator has said that then he went and was not seen around."

14

Abu Ali al-Ash‘ari has narrated from ‘Ubaydallah from al-Hassan ibn Musa al-Khashshab from Ali ibn Sam‘Abdallah from Ali ibn al-Husayn ibn Ribat from ’Udhayna from Zurara who has said the following.

"I heard abu Ja‘far say, ‘There will be twelve Imams from the family of Muhammad and they all will be (Muhaddathun), persons to whom angles speak. They will of the descendants of the Messenger of Allah and Ali ibn abu Talib (a.s.). The Messenger of Allah and Ali are their anscesters."

15

Ali ibn Ibrahim has narrated from ibn abu ‘Umayr from Sa‘id ibn Ghazwan from abu Basir who has said the following.

"I heard abu Ja‘far say, ‘after al-Husayn ibn Ali (a.s.) there will be nine Imams. The ninth of them will be Al-Qa’im (the one who will with Divine Authority)."

16

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn mmd from al-Washsha’ from Aban from Zurara who has said the following.

"I heard abu Ja‘far (a.s.) say, ‘We are twelve Imams. Al-Hassan and al-Husayn are of them then are the Imams from the descendants of al-Husayn (a.s.)."

17

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Hassan from Sa‘id al-‘Usfuriy from ‘Amran ibn Thabit from abu al-Jarud from abu Ja‘far (a.s.) who has said the following.

"the Messenger of Allah has said, ‘ I and twelve persons from my descendants and you O Ali, are the securing anchor of the earth, that is, the pillars thereof and its ropes. Through us Allah

has secured the earth from devouring the inhabitants. If all the twelve persons from my family will no longer be there, the earth will devour her inhabitants without delay."

18

Through the same chain of narrators it is narrated from abu Sa‘id in a marfu‘ manner from abu Ja‘far (a.s.) who has said the following.

"The Messenger of Allah has said, "From my descendants there will be twelve noble supervisors, who are (Muhaddathun) persons to whom angles speak and very intelligent. The last of them will be Al-Qa’im (the one who will rise with Divine Authority) and with truth who will fill the earth with justice after being filled with injustice."

19

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from mmd ibn al-Hassan ibn Shammun from ‘Abdallah ibn ‘Abd al-Rahman al-Asamm from Karram who has said the following.

"I took an oath with my self that I will not any food during the day until the rise of Al-Qa’im (the rise of al-Mahdi with Divine Authority). I then went to see abu ‘Abdallah (a.s.)." The narrator has said, "A man from you Shi‘a (followers) has imposed on himself on oath not to eat any food during the day until the rise of Al-Qa’im from the family of Muhammad (s.a) (the rise of al-Mahdi with Divine Authority)." The Imam (a.s.) said, "Fast, then O Karram. Do not fast on the two ‘Id days and the three days of Tashriq (11,12,13) of the month of Dhil Hajj. Also do not fast when you are on a journey or when you will have an illness. It is because when al-Husayn was murdered the heavens and the earth and all the angles in them mourned and lamented before the Lord. They said, "Lord, grant us permission to destroy the creature and purge the earth from them because of their disregard of you reverence and their murdering your chosen people. Allah then inspired them, "My angels, My heavens and My earth be patient and relieved.. He then removed a barrier of the barriers and there appeared Muhammad and the twelve executors of his will. He then held the hand of so and so, Al-Qa’im (the one who will rise with Divine Authority) from among them and said, ‘O My angels, My heavens and My earth through this I will grant support for this." He said it three times."

20

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Husayn from abu Talib from ‘Uthman ibn ‘Isa from Sama‘Abdallah ibn Mihran who has said the following.

"Once I, abu Basir and Muhammad ibn ‘Imran the slave of abu Ja‘far (a.s.) were in his house in Makka. Muhammad ibn ‘Imran said, "I have heard abu ‘Abdallah (a.s.) say, ‘We all twelve of us are Muhaddath (the ones to whom angels speak)." Abu Basir then said, "Did you hear abu ‘Abdallah (a.s.) say so? He made him to swear one or twice that he has heard so. Abu Basir then said, "However, I have heard it from abu Ja‘far (a.s.)."

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Chapter 127

Something said about a man and it is not in him but is found in his sons or grand sons than it is as if it is in him

1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim his father all from ibn Mahbub from al-Ri’ab from abu Basir from abu ‘Abdallah (a.s.) who has said the following.

"Allah sent revelation to ‘Imran saying, "I will grant you a perfect and holy son who would cure the blind and the lepers and bring the dead back to life by Allah, the permission of Allah and I make him a messenger to the israelites." ‘Iran than told it to his wife, Hanna, mother of Mary all about it When she conceive with the baby Mary and she thought to herself that the baby will be a boy. When she give birth to Mary she said, "Lord, I have given birth to a girl and boys are not like girls. A girl can not be a messenger. Allah, the Most Majestic, the Most gracious, has said, "Allah knows to who have you given birth. When Allah, the Most High, granted Jesus to Mary he was the boy promised to ‘Imran. He promised Jesus to ‘Imran. When we would say something about a man from us and that thing would be fount in his sons or grand sons then you must not deny it."

2

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from abu ‘Abdallah (a.s.) who has said the following.

"If we would say something about a man and it would not be found in him but it would be found in his sons or his grandsons you must not reject it. It is because Allah does what he wants."

3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadija who has said the following.

"I heard abu ‘Abdallah (a.s.) say, ‘Sometimes a man is considered as practicing justice or acting unjustly and such acts are ascribed to him even if he may not have committed them but

such acts are found in his sons or his grandsons after him then he will be it (the one who has in reality his practiced such acts)."

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Chapter 128

All the Imams (a.s.) rise for and with authority of Allah, the Most High and guide to Him Allah

1

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Zayd ibn abu al-Hassan from al-Hakam ibn abu Nu‘aym’ who has said the following.

"I went to see abu Ja‘far (a.s.) when he was in the city of al-Madina and I said to him, "I decided to make a vow and a covenant, while I was between the corner of the Ka‘ba and the place where Abraham had prayed, that when I would meet you I would not leave al-Madina until I would know with certainty that you are Al-Qa’im (the one who will rise with Divine Authority). The Imam (a.s.) did not say anything. I then stayed in the city of al-Madina for thirty days. One day he came face to face on a road. He said, "O al-Hakam, are you still here?" I said, "Yes, I am still here. I had explained to you about my vow and commitment and you did not command me anything or prohibited from anything nor did you answer me with anything." The Imam (a.s.) then said, "Early tomorrow come to my house." Next morning I went to see him and he said to me, "Ask what you need." I said, "I have a commitment of vow, of fasting and paying charity. I had decided to fulfill it, while I was between the corner of the Ka‘ba and the station of Abraham. Its object was that when I would meet you I would not leave until I would know with certainty that you are Al-Qa’im (the one who will rise with Divine Authority) or not. If you would be him I would then maintain relations with you, otherwise, I would go in the land to find how to make a living." The Imam (a.s.) said, "O Hakam, we all are Al-Qa’im (the one who will rise with Divine Authority) for the commands of Allah." I then said, "Are you al-Mahdi?" He said, "We all guide to Allah." I said, "Are you the owner of the sword?" He said, "We all are owners of the sword the heir of the sword." I said, "Are the one who would do away with enemies of Allah, through whom honor will come to the friends of Allah and with whom the religion of Allah would stand supreme?" The Imam (a.s.) said, "O Hakam how could I be him. I have already become forty five years old while the master of this task would be much younger than me and much light for saddle of the horse."

2

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from al-

Washsha’ from Ahmad ibn ‘A’idh from abu Khadija from abu ‘Abdallah who has said the following.

"He said, when he was asked about Al-Qa’im, "We all Al-Qa’im ((the one who will rise with Divine Authority) with the command of Allah one after the other until the time when the owner of the sword will rise. When the owner of the sword will rise he will rise with the command other than what it was."

3

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abdallah ibn ‘Abd al-Rahman from ‘Abdallah ibn al-Qasim al-Batal from ‘Abdallah ibn Sinan who has said the following.

"I asked abu ‘Abdallah (a.s.) about the meaning of , ‘On the day when We will call every nation with her Imam (leader) . . ." (17:71) The Imam (a.s.) said, "It refers to the Imam who is with them and he is al-Qa’im of the people of that time."

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Compensation and Imam (a.s.)

1

Al-Husayn ibn Muhammad ibn ‘Amir through his chain of narrators has narrated in a marfu‘ manner saying, "Abu ‘Abdallah (a.s.) has said the following.

"Whoever would think that imam is needy to what people own he would become an unbeliever. It is the people who need that Imam accept from them. Allah, the Most Majestic, the Most gracious, has said, "Collect religious tax (zakat) from them to purify and cleanse them and pray for them;. . ." (9:103)

2

A number of our people has narrated Ahmad ibn Muhammad from al-Washsha’ from ‘Isa ibn Sulayman al-Nahhas from al-Mufaddl ibn ‘Umar from al-Khaybari and Yunus ibn Zabyan who both have said we heard abu ‘Abdallah (a.s.) say the following.

"There is nothing more beloved to Allah than the Dirhams taken out (of one’s property) to pay to the Imam (a.s.). On the Day of Judgment Allah will his Dirham as big as the mountain of ’Uhud." He then said, "Allah, the Most High has said in His book, "One who generously lends to God will be paid back in many multiples of the loan. . . ." (2:245) The Imam (a.s.) said, "This is a special reference to the payment made to the Imam."

3

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from md ibn sn from Hammad ibn abu Talha from Ma‘adh Sahib al-Akyisa who has said the following

"I heard abu ‘Abdallah (a.s.) say, ‘Allah does not ask His creatures to lend Him from their properties because He needs it. In fact, Whatever such rights Allah has they are for His appointed guardian (over His creatures)."

4

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu al-Maghra' from iq ibn 'Ammar from abu Ibrahim (a.s.) who has said the following

"The narrator has said that he asked abu Ibrahim (a.s.) about the words of Allah, the Most Majestic, the Most Gracious, 'Whoever gives a virtuous loan to God will receive double from Him in addition to an honorable reward." (57:11).The Imam (a.s.) said, "It was revealed about the payments to Imam."

5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from al-Hassan ibn Mayyah from his father who has said the following

"Once abu 'Abdallah (a.s.) said to me, "O Mayyah, one Dirham paid to the Imam is greater in weight than the mountain of 'Uhud."

6

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from certain persons of his people have narrated from abu 'Abdallah (a.s.) the following.

"One Dirham paid to the Imam earns more reward than two million Dirhams paid for other charities."

7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following

"I heard abu 'Abdallah (a.s.) say, 'I procure payment of one Dirham from a person of you when I am the wealthiest of the people of the city of al-Madina . I accept such payments just to purify you."

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Chapter 130

The Fay’, al-Anfal, al-Khums, its rules and the properties subject to al-Khums

Al-Kulayni, may grant him blessings has said the following.

"Allah, the Most Holy, the Most High, has invented the whole world for His deputy as He has said to His angels. "When your Lord said to the angels, "I am appointing someone as my deputy on earth, . . ." (2:30) The whole world was for Adam and after him it belonged to the good ones among his descendants and his successors. Whatever their enemies had taken away from them came back to them through war or conquest that is called Fay’. It is the propety that would come to the as a result of conquest or war. The rules for such properties in it (the book) is as Allah has said,

"Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. . . ." (8:41)

Such properties belong to Allah, the Messenger and the relatives of the Messenger. Such properties are called al-Fay’ (taken back). It is the property taken back from others by force. However, whatever would come to them without the use of force and resources such as horses and man it is called al-Anfal. This kind of properties belong to Allah and the Messenger only and no one else woill have any share in it. Others can have shares only in what is acquired through blood shed and fighting. All those who would take part in the struggle will have certain shares. Properties taken in such way is divided into four portions out of which one would belong to the Messeenger. The portion that belongs to the Messenger is divided into six portions. Three will be for him and the other three for the orphans. The destitute and those left without means on a journey.

However, the case of al-Anfal is different. It belongs to the Messenger only. Of such properties was Fadak that belonged to the Messenger of Allah only. It is because he and Amir al-Mu’minin (a.s.) conquered it and there no one else took part. The name al-Fay’ therefore does not apply to it. Al-Anfal applies to it. Similar to al-Anfal are such properties as the marshes, mines, oceans and the wilderness. They all belong to Imam exclusively. If people would work in them by the permission of the Imam four fifth will belong to them for labor and one fifth would belong to the Imam. Such one fifth is like al-Khums. If people would work in such properties without the permission of the Imam, the Imam will have all of it and

no one would have any thing in them.

The same would be the case if someone would work, revive, improve, develop and build on a land without the permission of the Imam. It would be up to the Imam to leave it with him or take it away from him or settle it differently."

1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from Aban ibn abu ‘Ayyash from Sulaym ibn Qays who has said the following

"I heard Amir al-Mu’minin Ali (a.s.) say, ‘We, By Allah, are the ones to whom Allah has referred by the words *‘Dhi al-Qurba’* (relatives) and has given the same status as to Him self and His the Holy Prophet (s.a). He has said, "Whatever God grants to His Messenger (out of the property) of the people of the towns, belongs to God, the Messenger, the kinsfolk, the orphans, the destitute . . ." (59:7) It applies to such person from us exclusively. In the charity there no portion is appropriated to us. It is the way Allah has honored His Holy Prophet (s.a) and has honored us instead of feeding us the filthy things in the hands of people."

2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Aban from Muhammad ibn Muslim from abu Ja‘far (a.s.) who has said the following. about the words of Allah, the Most High. "Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred,. . ." (8:41) The Imam (a.s.) said, "It refers to the relatives of the Messenger of Allah. Al-Khums (one fifth) belongs to Allah, the Messenger and to us."

3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari from abu ‘Abdallah (a.s.) who has said the following.

"Al-Anfal is such property for the acquisition of which no camels or horses are use and no armed expeditions are undertaken. It is the property that may come as a result of negotiated settlement or certain people would give with their own hands, may come from a barren land

or from inside the valleys. Such properties belong to the Messenger of Allah and it will belong to the Imams after the the Messenger of Allah. The Imam (a.s.) will spend them as he may consider proper."

4

Ali ibn Ibrahim ibn Hashim has narrated from his father from Hammad ibn ‘Isa from certain persons of our people from the virtuous servant of Allah who has said the following.

"Al-Khums (one fifth) is due on five categories of properties. 1 Cattle 2 Properties acquired from diving deep waters 3 The treasures 4 The mines and Salts. On each of such categories al-Khums is due. Such one fifth is distributed just as Allah has done. The remaining four portions is distributed among those who has taken part in the actual fighting or those lending support behind the front. The one fifth is distributed as follows. One portion for Allah, one the Messenger of Allah, one for the relatives (of the Messenger of Allah), one for the orphans, one for the destitute and one portion for those who become needy on a journey. Thus, the portion for Allah and the Messenger of Allah belong to Leadership with Divine Authority after the Messenger of Allah as the portion of inheritance. Thus, he (Leadership with Divine Authority) will have three portions. Two portions as inheritance and one is that which Allah has granted to him.

Fifty percent of al-Khums (one fifth) belongs to him, the Imam (Leader with Divine Authority). The other fifty percent of al-Khums belongs to his family members. One portion for the orphans thereof, one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the book and the Sunnah. The limit is an amount that would suffice their expenses for a whole year. If any thing is left extra it will go to the *Wali*, (Leadership with Divine Authority). In the case of deficit the Wali (Leadership with Divine Authority) is responsible to provide and pay the deficit and as much as it would fulfill their needs. Wali is responsible to pay the deficit because the extra is given to him. Allah has given this one fifth exclusively to them and not the destitute from the masses and those of them who become needy on a journey as a replacement for the charities due on people. It is a sign of honor for them because of their being the relatives of the Messenger of Allah and an honor from Allah to keep them secure from the filth in the hands of people. Thus is for them only as sustenance and save them from humiliation and destitution. They may receive other forms of charities from each other.

Those for whom is al-Khums are the relatives of the Holy Prophet (s.a) whom Allah has mentioned in His words. "Warn your close relatives." (26:214) They are the sons of ‘Abd al-

Muttalib themselves, male and female. No one of the families of Quraysh or the Arabs is of them. Among them or from them also is none of their slave to have a portion in al-Khums. The charities of the masses of people is lawful for their slaves to consume. Their slaves and the masses of people are the same. One whose mother is from the family of Hashim and his father from the masses of people the charities are lawful for such person to consume. Such person is not entitled to receive from al-Khums because Allah, the Most High has said, "Call them sons of their own fathers." (33:5)

The properties of the best quality of such properties go as the portion of the Imam. The female slave, the best horse, the best cloths and other items that are like and desired for. Such items go to him before the distribution and before the subtraction of al-Khums.

He will pay and maintain with such properties, the causes where he would need to pay such as grants to people who are inclined to the system of faith etc. If anything would be left extra then al-Khums is taken out therefrom and is distributed to the causes for which it is. If any thing is left extra then it is give to the Wali (Leadership with Divine Authority). If nothing is left after the expenses then there is nothing for the Wali. Nothing from the land goes to the fighters. So also is the properties that are acquire by overwhelming except for what the army his physically captured.

The Bedouins have no share in the distribution even if they would take part in fighting with the Wali (Leadership with Divine Authority). It is because the Messenger of Allah reached a settlement with them. It said, "They will not be exiled and that if the Messenger of Allah will be attacked by his enemies they will come to help to fight the enemy but will have no share in the properties of the enemies confiscated." This practice has been continuous ever since about them and others.

The lands that were capture by the forces of the army will remain in the public domain. The developers may keep them and reach a settlement with the Wali who would use his discretion in the matter. The may find a fair and proportionate and fair agreement on the basis of proper protection of all parties rights and interests. The apportionment may take shape in the form of a third, two thirds etc. The tax on whatever is harvested will be ten percent if the plantation is irrigated by rain. It is five percent if irrigation is from mechanical means. Wali collects this tax and spends on the causes that Allah has described which are eight categories. 1 The

needy, 2 the destitute, 3 the employees of the taxation office, 4 the people who sympathize with the faith, 5 to set free the slaves, 6 to help the bankrupt, 7 for the cause of Allah and 8 to help those who become needy on a journey.

Each cause can receive an amount enough for its expenses and maintenance for up to one year in a reasonable manner. If anything would b e left extra it goes to the Wali if it would not suffice the Wali must provide the needed fund from his resources. The ten percent tax is divided between the Wali and his partners such as workers and supervisors of the land. They will receive their shares according to the standing agreements. The remaining will be spent on those who help him in the matters of religion of Allah and in the interest of Islam and the strengthening of the religion such as defense etc., in which there is general but not personal interest. It is for his personal interests small or large.

Besides al-Khums for Imam there is al-Anfal. Al-Anfal is every kind of abandoned land whose owners are no more and all the lands that are acquired without the use of force and fighting but are achieved through settlement and their owners have given them to the Imam without fight. To the Imam belongs the mountains, inside of the valleys, marshes and undeveloped lands that has no owners. To belongs the properties of the kings (defeated) if such properties would not be usurped. The usurped properties are all returned to the owner. The Imam is the heir of those who have no heirs. He supports those who have no supporters. The Imam (a.s.) said, "There is no category of the properties that Allah may not have distributed and has given every rightful person his or her rights of the general of particular nature of the needy and the destitute and all categories of people." The Imam (a.s.) said, "If justice would be practice among the people they will become free from want." The Imam (a. s.) then said, "Justice is more sweet than honey. No one practices it properly except those who good in justice." The Imam (a.s.) then said, "The Messenger of Allah would distribute the charities of the rural areas in the rural areas and the charities of the towns to the people of the towns. He would not divide every amount of charity receive into eight portions. He would divide it proportionate to the categories of the causes present before him and to the degree that for each cause that would suffice it for one year. There was no limit of time or a certain date or the combination of both. He would base it on what was available and who was present and how much of need of each category could have been fulfilled. He would offer the remaining to other people.

Al-Anfal belongs to the Wali and so is all the lands that were captured during the time of the Holy Prophet (s.a) to eternity. It does not matter the conquest was made through the people of justice or otherwise, because the responsibility of the the Messenger of Allah in one and the same in the past, present or future generations. It is because the Messenger of Allah said,

"Muslims are equal in the matters of lives. Even the small ones among them strive for the fulfillment of their responsibilities.

There is no Zakat on al-Khums property. It is because the shares of the needy from the masses are placed in the properties of the people in eight categories. No one of the needy in the masses is left out. The needy from the relatives of the Messenger of Allah have their share in the fifty percent of al-Khums. This suffices them and they do not need the charities of the masses, the charities of the Holy Prophet (s.a) and the Wali (Leadership with Divine Authority). In this way the system leaves no one as a needy of the masses or of the relatives of the Messenger of Allah without proper coverage and well fare benefits. All the needy benefit. For this reason there is not tax on the properties of the Holy Prophet (s.a) or Wali (Leadership with Divine Authority). It is because for all kinds of needs there is resources in the system to facilitate them. There are responsibilities as well as rights."

5

Ali ibn Muhammad ibn ‘Abdallah has narrated from Certain persons of our people that I thinks is al-Sayyari from Ali ibn Asbat who has said the following.

"In one of the meetings of abu al-Hassan Musa (a.s.) with al-Mahdi (one of ‘Abbassid ruler) the Imam found him paying reparations (for the damages caused to people). The Imam (a.s.) said, "O Amir al-Mu’minin, what has happened to the reparations due to us?" He then asked, "What damage is caused to you O abu al-Hassan ?" He (the Imam (a.s.) said, "Allah, the Holy, the Most High, granted victory to His Holy Prophet (s.a) and the land of Fadak and its surrounding areas came under his control without any armed struggle Allah sent a message to His the Holy Prophet (s.a). It said, "Give the relatives their rights." The Messenger of Allah did not know who they were. He turned to Jibril to find out and Jibril turned to his Lord for the answer. Allah then sent revelation to him to give possession of Fadak to Fatima (a.s.). Thereupon, the Messenger of Allah called Fatima and said to her. "O Fatima (a.s.) Allah has commanded me to give possession of Fadak to you. She then said, " O the Messenger of Allah, I have accepted the offer from Allah and from you." Thereafter her representatives lived there during the life time of the Messenger of Allah. When abu Bakr took control he expelled her representatives therefrom. She went to abu Bakr and asked him to reverse his decision and return Fadak to her but he said to Fatima (a.s.), "Bring to a black or white to testify that Fadak belonged to you." Fatima (a.s.) brought Amir al-Mu’minin Ali (a.s.) and ’Umm Ayman who both testified in favor of Fatima (a.s.). He then wrote, "Fatima must not be disturbed in the matters of Fadak." Fatima then left with the document. On the way ‘Umar came from the opposite direction and asked, "What is it in your hand O daughter of

Muhammad?" Fatima (a.s.) said, "It is a document that ibn abu Quhafa has written for me." He said, "Show it to me." Fatima refused to hand it over to him but he snatched it away from her hand and read it. He then spit on it wiped out its writing and tore it into pieces. He said, "This was not captured by forces of the camels and horses of your father so that you can tie the rope around our necks."

Al-Mahdi said, "O abu al-Hassan define for me the boundaries of Fadak." The Imam (a.s.) said, "On one side it borders the mountain of ’Uhud. On the other side is ‘Arish Misr. Also it borders Sayf al-Bahr and on one of its sides is Dawmat al-Jandal." Then he asked the Imams, "Is that all?" He said, "Yes, O Amir al-Mu’minin, this is all that came to the Messenger of Allah without the use of the forces of the camels and horses." He said, "This is a large area but I will look into it."

6

A number of our people has narrated Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from Muhammad ibn Muslim who has said the following.

"Al-Anfal means al-Nafl (optional). In this chapter, al-Anfal, stands the amputation of the nose (of enemies and proof of their humiliation)."

7

Ahmad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following.

"Once a person asked al-Rida (a.s.) about the words of Allah, the Most Majestic, the Most gracious, "Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred,. . ." (8:41) It then was asked, "The portion that belongs to Allah to who does it go?" The Imam (a.s.) said, "It belongs to the Messenger of Allah and whatever belongs to the Messenger of Allah it belongs to the Imam." Another question said, "If one of the categories of welfare recipient would more and the other category less then how it is dealt with?"

The Imam (a.s.) said, "It is left to the discretion of the Imam consider how the Messenger of Allah dealt with such cases. Is it not the case that he used his own discretion and distribute as he would consider proper? The Imam would deal with such case in the same way."

8

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu ‘Imayr from Jamil ibn Darraj from Muhammad ibn Muslim who has said the following. "Abu Ja‘far (a.s.) was asked about the minerals such as gold, silver, iron, lead and zinc. He said, "They all are subject to al-Khums."

9

Ali has narrated from his father from ibn abu ‘Umayr from Jamil from Zurara who has said the following.

"The Imam has the right before the distribution to spend form (booties of war), give as gift, grants and other causes. The Messenger of Allah had a confrontation with a people and he did not leave anything for them from al-Fay’. He may have given them a share if he would have wanted."

10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibnsn from ‘Abd al-Samad ibn Bashir from Hakim Mu’dhin ibn ‘Isa who has said the following.

"Once I asked abu ‘Abdallah about the words of Allah, the Most High, ""Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred,. . ." (8:41) Abu ‘Abdallah (a.s.) placing his elbows on his knees and making hand gestures said, "By Allah, such gains are the daily gains except that my father had given more freedom and ease to his Shi‘a (to pay the one fifth any time during the or at the end of the year)."

11

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn ‘Uthman from Sama‘ who has said the following.

"I asked abu al-Hassan about al-Khums. He said, "It is due on all small and large gains that people make."

12

A number of our people has narrated from Ahmad ibn Muhammad ibn ‘Isa ibn Yazid who has said the following.

"I wrote to the Imam (a.s.), may Allah take my soul in service for your cause, explain to me what is gain and profit? What is its limit? What is your opinion? May Allah grant you long life. I will be grateful for your explanation so I will not continue in unlawful activities with invalid prayer and fasting." He wrote to me , "Gain and profit is the income from trade from its net profit or from farming after the deduction of expenses and prizes."

13

A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following.

"I wrote to abu Ja‘far (a.s.), "Is al-Khums paid before or after deducting the expenses?" He wrote back in answer, "It is paid after the deduction of the expenses."

14

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from abu Ja‘far (a.s.) who has said the following.

"Whatever is gained from a war that is fought to establish the testimony of that says, "There is no lord besides Allah and the Muhammad is the Messenger of Allah " its al-Khums belongs to us. It is not lawful for to buy anything with a money for which al-Khums, our right is not paid."

15

Ahmad ibn Muhammad has narrated from mmd ibn Sinan from Yunus ibn ya‘qub from ‘Abd al-‘Aziz ibn Na’fi‘ who has said the following.

"We asked permission from abu ‘Abdallah (a.s.) and sent him a message. He then sent us a message that told two of us should meet him at one time. I and a man with me went to meet him. I said to the man, "I like you to ask permission to ask questions." He said, "Yes, I will do so." He then said to the Imam (a.s.), may Allah take my soul in service for your cause, my father was taken as a captive by the ’Umayyids. I know that ’Umayyids did not consider lawful and unlawful matters and that they did not have any right in all that was in their possession in large or small quantities but that they rightfully belonged to you. When I think how much must return to you I get a feeling that almost destroys my power of reason." The Imam (a.s.) said, "You are free from such obligation as well as all those who is in same conditions as you are, are also from such obligations after me." The narrator has said, "We than left and Mut‘ab.(the servant) reached the next group who were to meet the Imam (a.s.) before us and said, "’Abd al-‘Aziz ibn Na’fi‘ has succeeded in what no one before him had ever done." They asked, "What is it?" He then explained it to them. Then two of them went to see the Imam (a.s.) One of them said, "May Allah take my soul in service for your cause, my father was a captive in the hands of the ’Umayyids. I knew that the ’Umayyids. Had no legal control over all that had in small or large amounts. I would like that you would set me free from the liabilities." The Imam (a.s.) said, "Is that up us?" It is not up us. We have no right to make thing lawful or unlawful." The two men then left. Abu ‘Abdallah (a.s.) became angry. No one then went to see him but that abu ‘Abdallah (a.s.) began to say, "Are you not surprised at so and so? He comes to me to legalize what th ’Umayyids. Had done? He thinks it is up to us. That night no one benefited less or more except the first two people. They gained what they needed."

16

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Durays al-Kunnas who has said the following.

"Abu ‘Abdallah (a.s.) said, "Why people get the course of adultery?" I said, "I do not know, May Allah take my soul in service for your cause." He said, "It is because of not paying our al-Khums (one fifth religious dues) except our pure Shi‘a. It helps cleans their birth."

17

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayar from Shu‘ayb from abu al-Sabbah who has said the following.

"Abu ‘Abdallah (a.s.) said to me, "We are the people obedience to whom is obligatory by the

commands of Allah. Al-Anfal (properties acquired without the use of armed forces) and the best of the properties of the gains from war belong to us."

18

A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Rifa‘a from Aban ibn Taghlib from abu ‘Abdallah (a.s.) who has said the following.

About a man who dies without a heir the Imam (a.s.) said, "To him this verse applies, ‘They (the believers) ask you (Muhammad) about the booty captured (from the enemies) during a war. . ." (8:1)

19

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayar from Hammad from abu ‘Abdallah (a.s.) who has said the following about how much al-Khums is on treasures. "One fifth of treasure found is paid as al-Khums." The question said, "How much is on minerals?" The Imam (a.s.) said, "one fifth. So is lead, zinc and iron. All minerals are like gold and silver on which the religious due is one fifth."

20

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Sabbah al-Arzaq from Muhammad ibn Muslim from one of them (abu Ja‘far or abu ‘Abdallah (a.s.) who has said the following.

"The most serious trouble that one would face on the Day of Judgment is when a person with the right to receive al-Khums will stand up and say, "Lord, my al-Khums was paid." However, we have gifted it to our Shi‘a to cleanse and purify their birth."

21

Muhammad ibn Yahya has narrated from from Muhammad ibn al-Husayn from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Ali from abu al-Hassan (a.s.) who has said the following.

The narrator has said, "I asked him about what is taken out of the sea, such as pearls, ruby and chrysolite and minerals such as gold and silver and others as to how much is al-Khums on

them?" The Imam (a.s.) said, "If it would value up to a Dinar then al-Khums is due on it."

22

Muhammad ibn al-Husayn and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Ali ibn Mahziyar who has said the following.

"I wrote to him, ‘My master, a man is given money to perform Hajj. Is there al-Khums on such money when he would receive it or there is al-Khums on what would remain extra from the expenses after Hajj?" He wrote, "There is no al-Khums on him."

23

Sahl ibn Ziyad has narrated from Muhammad ibn ‘Isa from Ali ibn al-Husayn ibn ‘Abd Rabbihi who has said the following.

"Al-Rida (a.s.) sent a gift to my father and my father wrote to him, "Is there al-Khums on the gift you just sent to me?" He wrote back to him in answer, "There is no al-Khums on the gift that the recipient of al-Khums has sent to you."

24

Sahl has narrated from Ibrahim ibn Muhammad al-Hamadani who has said the following.

"I wrote to abu al-Hassan (a.s.) , ‘ail ibn Mahziyar read to me the letter of your father (a.s.) that said, "The owners of gardens pay three percent after deducting the expenses. Those whose gardens would not produce even the expenses there is nothing due on them." A difference of opinion has risen among our people. They say that on the produce of the gardens there is al-Khums after the deduction of the expenses, the expenses of the garden not the expenses of the owner and his family. The Imam (a.s.) wrote back in answer, "Al-Khums is due after the deduction of the taxes to government and the expenses of one’s family."

25

Sahl has narrated from Ahmad ibn al-Muthanna who has said that Muhammad ibn al-Tabari

has said that a businessman from Persia who was of the friends of abu al-Hassan al-Rida (a.s.) wanted permission about al-khums.

The Imam (a.s.) wrote.

"In the name of Allah, the Beneficent, the Merciful

Allah increases people’s sustenance and He is generous. He has guaranteed rewards for work and depression in sadness. The use of a property is not lawful unless it is used in the way Allah has made lawful. Al-Khums helps us in our religion, in the expenses of our dependents and our friends. It helps us to gift and buy protection of for our dignity against those whom we fear. Do not withheld it from us and do not deprive yourselves from our prayers as far as it is possible for you. Paying al-Khums increases you earnings, cleanses your sins and whatever you would preserve for yourselves for the day that you would need help the most. A Muslim is one who fulfills his promise to Allah. One is not a Muslim if he would say, "Yes, with his tongue but would oppose it in his heart. With peace."

26

Through the same chain of narrators it is narrated from Muhammad ibn Zayd who has said the following.

"A group of people came from Khurasan to abu al-Hassan al-Rida (a.s.). They asked him to set tehm free from the obligation of payment of al-Khums. The Imam (a.s.) said, "What kind of plan is this? Do you try to love us purely only with your tongue and withheld from us the right that Allah has set for us? That right is al-Khums. We do not , do not and do not wave it to anyone of you."

27

Ali ibn Ibrahim has narrated from his father who has said the following.

"I was in the presence of abu Ja‘far al-Thani (a.s.) that Salih ibn Muhammad ibn Sahl came and he was his supervisor of endowments in Qumm. He said, "My master, wave to me ten thousand because I have already spent it." The Imam (a.s.) said, "It is waved in your favor." When Salih left then abu Ja‘far (a.s.) said as herein below. "Once one of them gets his hand on the property that belongs to Ahl al-Bayt of Muhammad (s.a), to their orphans, their destitute, to their needy and to those of them who become needy on a journey and then he

comes to us and says, "Wave it in my favor." Do you think I can say, "No, I will not wave it in your favor?" By Allah, Allah will soon ask them on the Day of Judgment without any concession."

28

Ali has narrated from his father from ibn abu ‘Umayar from Hammad from al-Halabi who has said the following.

"I asked abu ‘Abdallah (a.s.) about the corral and diving for pearls. The Imam (a.s.) said, "There is al-Khums due on them."

End of second Volume of the book on the people who possess Divine Authority (of the book al-Kafi) that is followed by the book, belief and disbelief. All praise belongs to Allah, Lord of the worlds. May the peace and blessings be showered up on Muhammad and his family, the clean and pure ones.

Translated

Muhammad Sarwar May 29, 1999 2:54 P M

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